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NEW TESTAMENT ABSTRACTS

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The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 38-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
Africa Theological Journal (Arusha, Tanzania)
African Ecclesiastical Review (Eldoret, Kenya)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Singapore)
'Atiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Düsseldorf/Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeologist (Atlanta, GA)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Baltimore, MD)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (Santa Clara, CA)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
CGST Journal (Hong Kong)
Chicago Studies (Mundelein, IL)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Brisbane)
Communio (Seville)
Communio/International Catholic Review (Notre Dame, IN)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)

Deltion Biblikon Meleton (Athens)
Diakonia (Mainz/Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Église et Théologie (Ottawa)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelical Review of Theology (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Sonoma, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta, GA)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Roanoke, TX)

Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Rolling Hills Estates, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (St. Ottilien)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Pretoria)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Fribourg)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Richmond, VA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (Lancaster, UK)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Valparaiso, IN)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)

Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Aarhus)
Science et Esprit (Montreal)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Skrif en Kerk (Pretoria)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Notre Dame, IN)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Copenhagen)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1r. D. N. **Freedman (ed.)**, *The Anchor Bible Dictionary* [*NTA* 37, pp. 105-106; § 37-551r].

R. L. **Brawley and** E. F. **Campbell**, "An anchor for Bible knowledge?" *Christian Century* [Chicago] 110 (13, '93) 426-429.—These six volumes provide information on virtually any biblical subject and a pleasantly provocative range of opinion that still suggests a modicum of consensus. The reviewers spot-check some modern issues, move to their special interests as scholars and teachers, and imagine using the work in developing a sermon and in teaching an adult education class in a parish. They conclude that the work is a resource that any serious pastor should have access to, any teacher will welcome, and any scholar will benefit from. It is well worth owning.—D.J.H.

2r. **Ibid.**

R. **Patai**, "The World's Best-Seller," *Midstream* [New York] 39 (5, '93) 44-46.—This is by far the best and most comprehensive biblical encyclopedia to date, and it will certainly remain so for decades to come. Many of the entries are book-length monographs. Even though the dictionary has many Jewish contributors, its basically Christian approach to the Bible is often in evidence. Other problems besetting the dictionary include disproportion, inconsistency, omission of an article on "Bible," and lack of an index.—D.J.H.

Canon

3. D. L. **Christensen**, "The Center of the First Testament within the Canonical Process," *BibTheolBull* 23 (2, '93) 48-53.

The center of the OT canon changed within the developing canonical process, moving from the mountain-top theophanic experiences of Moses and Elijah (Exod 33:1-17; 1 Kings 19), to Deuteronomy within the seventeen-book canon of the 6th century B.C., to the classical prophets interpreted messianically in the twenty-two book canon witnessed by Josephus, and to Daniel and the world of apocalyptic thought in the early Christian period. The center of the Christian Bible in its present canonical form is constituted by the Gospels and Acts. —D.J.H.

4. P. **Henne**, "La Datation du *Canon* de Muratori," *RevBib* 100 (1, '93) 54-75.

As evidence for the 4th-century and eastern origin of the Muratorian Canon, A. C. Sundberg [§ 18-376] adduced three main arguments: the place of *Shepherd of Hermas,* the introduction of Wisdom of Solomon into the NT canon, and the equivocal place of the apocalypses of John and Peter. Among the counterarguments proposed by E. Ferguson (1982) for the late-2nd century and western origin the strongest involve the mention of the Marcionite heresies, the legend regarding the redaction of John's Gospel, and the rejection of the letter to the Laodiceans. Further support for the late-2nd century and western origin is furnished by the absence of Hebrews, the list of catholic epistles, and the order of the Pauline letters.—D.J.H.

5. S. Wasserstrom, "Scriptures in Comparison," *RelStudRev* 19 (1, '93) 3-8.

Comparison is a central task of the critical study of religion, which inescapably attempts statements of general applicability. F. E. Peters's *Judaism, Christianity, and Islam* [*NTA* 35, pp. 409-410] is too much of a bloodless text and tends to evade the concreteness of history. W. A. Graham's *Beyond the Written Word* [*NTA* 32, p. 233] is the finest and fullest work of its kind in English, and points toward the importance of the sensual dimension of religion. F. M. Denny and R. L. Taylor (eds.), *The Holy Book in Comparative Perspective* (1985), offers little comparative perspective; most of the contributors focus on the function of the holy books in the traditions treated.—D.J.H.

Interpretation

6. R. Bailey, "Preaching As Three-sided Conversation," *Faith and Mission* [Wake Forest, NC] 10 (1, '92) 82-93.

The Bible is a dynamic resource continually interacting with persons and through them with culture. The preacher seeks to be the hermeneutical conduit for listeners ready to hear the biblical message. The preacher must listen to text and community with equal acuity, and help the congregation to speak directly to the text.—D.J.H.

7. R. Barringer, "What is New and What is Old: Patristic Exegesis," *Canadian Catholic Review* [Saskatoon] 11 (6, '93) 7-15.

Patristic exegesis proceeded from a profound appropriation of how God deals with the human family (salvation history) and with individuals (personal relationship). The article first discusses essential characteristics of patristic exegesis and then gives some examples of it. Spiritual depth rather than arbitrariness was the guiding principle for the Fathers' use of allegory.—D.J.H.

8. B. E. Bowe, "Teaching Introduction to the New Testament from a Global Perspective," *Theological Education* [Pittsburgh, PA] 29 (2, '93) 27-48.

The article first discusses some key methodological presuppositions essential for teaching an introduction to the NT from a global perspective. Then it suggests important pedagogical principles and actual classroom practice that can better serve the objectives of globalization. Finally it describes the content and methods of the course, and provides an initial bibliography for it.—D.J.H.

9. S. Briggs, "The Deceit of the Sublime: An Investigation into the Origins of Ideological Criticism of the Bible in Early Nineteenth-Century German Biblical Studies," *Semeia* 59 ('92) 1-23.

W. M. L. de Wette formulated a biblical aesthetic in which he attempted to make the results of critical scholarship the basis for a more refined and satisfying religious experience. While de Wette provided a philosophical alternative to the Hegelian sublime of hypostatized history, he refused to locate the sublime in the totality of history only to rediscover it in a seemingly totalized realm of feeling and intuition. The response to the discontent of postmodern scholarship is to search for the sublime in a more obviously aesthetic and less morally compromised place: the experience of the oppressed. [The same issue (pp. 239-249) contains a bibliography for ideological criticism.]—D.J.H.

10. M. CAMERON, "Group Scripture Study in the Parish," *BibToday* 31 (4, '93) 238-243.

The article describes the components of a Bible study in a Catholic parish in Chicago: the group, resources, format and environment, the leader, attention to literary forms, benefits and possibilities, and relations to liturgy and church renewal.—D.J.H.

11. T. COLLINS, "'Thanks Be to God': The Bible and the Liturgy," *Canadian Catholic Review* [Saskatoon] 11 (5, '93) 7-13.

The liturgy is the natural home of the Bible. From the beginnings of Christianity it has been the primary forum for the proclamation and interpretation of God's word.—D.J.H.

12. D. S. DOCKERY, "The History of Pre-Critical Biblical Interpretation," *Faith and Mission* [Wake Forest, NC] 10 (1, '92) 3-33.

The preoccupation with modern and postmodern interpretations has caused many biblical scholars to ignore and neglect the insightful interpretations in the pre-critical era. This survey of influential pre-critical biblical interpreters treats the 1st century (Jesus and christological hermeneutics), the 2nd century (Clement of Rome, Ignatius, Justin, Irenaeus, Tertullian), the Alexandrian school (Clement of Alexandria, Origen), the Antiochene school (Theodore of Mopsuestia, Chrysostom), the 4th and 5th centuries (Jerome, Augustine), medieval hermeneutics, and Reformation hermeneutics.—C.R.M.

13. M. ELLINGSEN, "The Great Debate on Biblical Authority and Biblical Hermeneutics: Are Baptists Really As Divided As They Think?" *Faith and Mission* [Wake Forest, NC] 10 (1, '92) 45-67.

The fundamentalists and moderates in the Southern Baptist Convention share most of the same concerns and commitments. But, generally speaking, they simply use different vocabulary to talk about the same theological commitments to affirming biblical authority in such a way that it is defended from the inroads of the prevailing scientific and historical thought patterns of our day (without denying that the biblical accounts literally depict certain events that happened in ordinary space and time). The fact that the biblical narrative/canonical approach successfully addresses the concerns of both sides indicates that the two sides are not hopelessly divided.—D.J.H.

14. C. FREEMAN, "The 'Eclipse' of Spiritual Exegesis: Biblical Interpretation from the Reformation to Modernity," *SWJournTheol* 35 (3, '93) 21-28.

From the early church to the Reformation Christians recognized that Scripture must be read with an eye to the more than literal senses. There was a partial eclipse of spiritual readings in the Protestant Reformation and a total eclipse in modernity. The Baptist vision of Scripture, however, is rooted in a spiritual exegesis more akin to the spirit of pre-critical hermeneutical practice.—D.J.H.

15. J. GOLDINGAY, "How far do readers make sense? Interpreting biblical narrative," *Themelios* 18 (2, '93) 5-10.

This consideration of reader-centered approaches to biblical interpretation unfolds under the following headings: the audience implied by the story, the role of ambiguity and openness in stories, what we bring to stories, what we read into stories, whether audiences make sense of stories, and whether there is diversity in the way people understand texts.—C.R.M.

16. J. **Goldingay**, “Prêcher sur les histoires de l’Écriture,” *Hokhma* 53 (’93) 53-64.

The French version of an article published in English in *Anvil* [§ 35-37].—D.J.H.

17. N. K. **Gottwald**, “Social Class as an Analytic and Hermeneutical Category in Biblical Studies,” *JournBibLit* 112 (1, ’93) 3-22.

After reflecting on the nature of social class, the article discusses the social classes manifest in the Bible and illustrates how recognition of social classes can contribute to literary and historical exegesis with reference to OT narratives, OT prophetic texts, and the parables of Jesus (especially those concerned with economic exploitation). It concludes with remarks on social class as fate and gift.—D.J.H.

18. S. **Greidanus**, “Preaching and the New Literary Studies of the Bible,” *CalvTheolJourn* 28 (1, ’93) 121-130.

The new literary emphases in biblical studies have been a breath of fresh air for homiletics. The article discusses five areas in which these new currents impact on preaching: the return to the final text, detecting the textual unit and its message, openness to historical questions, the relation between form and content, and the relevance of narrative preaching.—D.J.H.

19. M. **Grilli**, “Autore e lettore: il problema della comunicazione nell’ambito dell’esegesi biblica,” *Gregorianum* 74 (3, ’93) 447-459.

This reflection on the possibility and usefulness of collaboration between biblical exegesis and pragmatic linguistics considers the relation of the text to the process of communication, the subjects of the communication, and the process of interaction between the subjects. It also discusses three dimensions of the text: syntactic, semantic, and pragmatic.—D.J.H.

20. F. A. **Grissom**, “The Beam in Our Own Eyes: Culture and Biblical Interpretation,” *Faith and Mission* [Wake Forest, NC] 10 (1, ’92) 94-101.

Interpreters of the infallible word of the Bible are fallible human beings. The article looks at some ways that culture influences biblical interpretation, especially by way of distortion (e.g. the defense of slavery in the 19th century). To reduce distortion we need to know as much as we can about our culture and the culture of others, both in the present and in the past.—D.J.H.

21. K. **Haacker**, “Sola Scriptura. Zur Bedeutung der Bibel für die Kirche heute,” *Theol Beitr* 24 (3, ’93) 130-138.

After reflecting on the actuality of the theme *sola scriptura,* the article considers its place in the Reformation, its changed relevance after the European Enlightenment, the changed situation in interconfessional dialogue today, and the new actuality of *sola scriptura* in postmodern religious pluralism.—D.J.H.

22. D. **Hattrup**, “Exegese und Theologie. Eine dogmatische Anmerkung,” *TheolGlaub* 83 (1, ’93) 90-94.

The article discusses from the perspective of Catholic dogmatic theology three issues that emerged from articles by J. Ernst and A. Lindemann [§ 37-1119]: the problem of exegesis (historicism, naturalism, hermeneutics), the compatibility between the principle of *sola* *scriptura* and the ecclesiastical Magisterium, and the structure of truth and the nature of authority.—D.J.H.

23. P. HELM, "Understanding Scholarly Presuppositions: A Crucial Tool for Research?" *TynBull* 44 (1, '93) 143-154.

Presuppositions, whether tacitly or explicitly accepted, control inquiry with varying degrees of strength, functioning as either axioms or methodological assumptions. In the interests of objectivity Christian scholars need to test their own presuppositions by reference to the primary documents of faith and by reflecting on the different presuppositions adopted by other scholars. They must not, however, confuse scholarly objectivity (procedures) with neutrality (outcomes).—D.J.H.

24. R. C. HILL, "From Good News to Holy Writ. The Share of the Text in the Saving Purpose of the Word," *EstBíb* 51 (2, '93) 145-162.

Holy Writ does not precede in any sense the good news it helps to convey, nor does it take priority in achieving the saving purpose of that word. The utterance of the voice of God, to be awoken and heard even in a later and derivative text, is the constant belief of the church about Scripture from OT through NT, early commentators, and creeds. This belief should be translated into awareness and practice as far as possible.—D.J.H.

25. A. HOLGATE, "Making the Text Our Own," *ExpTimes* 104 (8, '93) 232-236.

The process of understanding a biblical text has seven steps: choosing the passage, reading the text, studying the passage, listening critically to what we and our text are saying, listening critically to traditional ways of reading the passage, listening to the world, and putting our understanding into words.—D.J.H.

26. J. JENSEN, "Beyond the Literal Sense. The Interpretation of Scripture in the *Catechism of the Catholic Church*," *Living Light* [Washington, DC] 29 (4, '93) 50-60.

In its approach to Scripture the new *Catechism of the Catholic Church* (1993) speaks explicitly from the standpoint of Christian faith, which it intends to affirm. Its use of the OT accords well with the use of the OT in the NT. Modern developments in hermeneutics can be invoked to suggest that the catechism is more on target than it might at first appear. —D.J.H.

27. J. KLEINIG, "Some Theological Principles for the Interpretation of the Holy Scriptures," *LuthTheolJourn* 27 (2, '93) 73-79.

The article aims to summarize some of the most important theological principles used in interpreting Scripture: the function of the gospel, interpretation of Scripture by Scripture, the interpretation of divine commands, the role of precedent, the importance of liturgical context, and the influence of culture.—D.J.H.

28r. R. LANE FOX, *The Unauthorized Version* [*NTA* 36, p. 413; §§ 37-28r–29r].

J. BARTON, "The Good Book and True," *New York Review of Books* [New York] 40 (8, '93) 59-62.—This book is a fine example of good critical scholarship, resting on an extraordinarily wide range of learning. What is new is the insistence with which Lane Fox presses the question of historicity in narrative and prophecy. The author knows his way around the world of biblical scholarship to an astounding degree. His marvelously lucid and invigorating book will encourage believers to test religious teachings against historical data and non-believers to think the Bible worthy of historical study.—D.J.H.

29. A. C. C. Lee, "Biblical Interpretation in Asian Perspectives," *AsiaJournTheol* 7 (1, '93) 35-39.

The article describes and evaluates three approaches to the Bible in Asia: the text-alone approach, the text-context interpretive mode, and cross-textual hermeneutics ("a proper approach to solving the dilemma of Asian biblical interpretation").—D.J.H.

30. C. Mercer, "Modern Interpretation of the New Testament: Retrospect and Prospect," *Faith and Mission* [Wake Forest, NC] 10 (1, '92) 34-44.

Until roughly the last half of the present century modern critical study of the NT was in the service of a historical paradigm. A literary-critical revolt of sorts is well under way in which a clear difference of emphasis between the literary and historical frames of reference can be discerned. Apart from the possible emergence of reader-oriented strategies as a fourth major curve in modern biblical study, the next few decades will see the continued development and refinement of interpretative methods currently being practiced within the three broad paradigms of theology, history, and literature.—C.R.M.

31. P. R. Noble, "The *Sensus Literalis:* Jowett, Childs, and Barr," *JournTheolStud* 44 (1, '93) 1-23.

Although J. Barr is correct in pointing out that B. Jowett's exegetical work shows little or no concern to get behind the final form of the text, this is to be explained as an inconsistency between Jowett's theory and practice. The former was firmly oriented toward the original context, and B. S. Childs is justified in citing Jowett as an example of a scholar who was oriented toward a behind-the-text approach to the Bible. For the Reformers the *sensus literalis* was the literary sense of the biblical text, through which the text itself directly renders to the reader that which is of religious and theological value. But for the critical movement the *sensus literalis* became the literalistic sense of the text, which was read as a source through which something of religious and theological value behind the text could be reconstructed. Critical scholarship, however, failed to handle the Bible's theological dimension adequately. This is the situation from which Childs hopes that his own canonical hermeneutics can rescue us.—D.J.H.

32. P. R. Noble, "Synchronic and Diachronic Approaches to Biblical Interpretation," *LitTheol* 7 (2, '93) 130-148.

The relationship between historical-critical (diachronic) and literary (synchronic) approaches to biblical interpretation has been assessed in various ways: mutually unrelated, mutually complementary or supportive, and mutually antagonistic or destructive. The whole point of a successful synchronic reading of the final text is that, unlike redaction criticism, it removes (virtually) all the supposed inconcinities, thus rendering a "sources and redactor" account of its prehistory highly improbable.—D.J.H.

33. M. C. Parsons, "'Making Sense of What We Read': The Place of Biblical Hermeneutics," *SWJournTheol* 35 (3, '93) 12-20.

With the help of a threefold notion of place (as role, social location, and medium) the article examines the relation between exegesis and hermeneutics in three historical periods: pre-modern—hermeneutics as liturgical act (Origen); modern—hermeneutics as empirical investigation (K. Stendahl); and post-modern—hermeneutics as an ideological act (G. Phillips). Then it sketches an interpretation of Acts 8 that attempts to deal responsibly with our post-modern situation.—D.J.H.

34. C. M. Roark, "Hermeneutical Tools and Their Use," *SWJournTheol* 35 (3, '93) 5-11.

The article describes the use of basic tools for biblical interpretation: lexicons, concordances, theological dictionaries and wordbooks, tools for grammar and syntax, Bible dictionaries and encyclopedias, and commentaries.—D.J.H.

35. C. Rocchetta, "Sacra Scrittura e teologia sistematica. Interrogativi di un teologo dogmatico," *Ricerche Teologiche* [Rome] 2 (1, '91) 21-43.

The article first examines Vatican II's statements about Scripture as the basis of systematic theology in *Dei verbum* 24 and *Optatam totius* 16. Then it reflects on some hermeneutical problems that arise from considering dogmatic theology as "theology of revelation."—D.J.H.

36. F. Rossi de Gasperis, "Geistliche Übungen als Schritte auf dem Weg des biblischen Glaubens," *GeistLeb* 66 (3, '93) 164-187.

Based on many years' experience in directing the "Spiritual Exercises" of Ignatius of Loyola, the article first considers the place of the Bible in the Exercises with particular attention to the method of *lectio divina.* Then it suggests biblical texts and themes that are especially appropriate for exercises during each of the four "weeks." Finally it discusses some biblical resources for discernment of the spirits.—D.J.H.

37. C. Rowland, "'Open Thy Mouth for the Dumb'. A Task for the Exegete of Holy Scripture," *BibInt* 1 (2, '93) 228-245.

The book of Revelation and other apocalyptic traditions offer a resolute critique of political institutions and a message of hope that resonate profoundly with those engaged in life-and-death struggles among the poor of the Third World. The patterns of biblical exegesis that have emerged in parts of Latin America over the last twenty years provide an example of how the academic endeavor and the practical faith of the non-professional reader can be found fruitfully alongside one another rather than in a relation of mutual hostility.—D.J.H.

38. T. O. Russell, "Coming Clean About the Scriptures," *Encounter* 54 (2, '93) 201-204.

Vague talk about taking the Scriptures more seriously can hinder fruitful discussion within the church. Stating one's conviction and taking responsibility for it, and then turning to the Scriptures for support, can help us to hear each other and to accept the authority of the Scriptures.—D.J.H.

39. K. A. Schultz, "Lectio Divina," *BibToday* 31 (4, '93) 197-199.

The method of *lectio divina* (reading/listening, meditation, prayer, contemplation) is simple and straightforward, holistic and potentially therapeutic, flexible and natural, and appropriate for both private and group devotion.—D.J.H.

40. S. SMITH, “The Evangelical and Redaction Criticism,” *Churchman* 107 (2, ’93) 130-145.

This paper examines critically the conservative evangelical assessment of redaction criticism by reviewing the approaches of D. A. Carson, G. R. Osborne, and a conservative scholars’ forum on redaction criticism [see § 30-481]. The chief merit of the various evangelical approaches to redaction criticism is that they all urge caution in its use.—C.R.M.

41. E. STRICKLAND, “The English Reformers’ Teaching on Scripture,” *Churchman* 107 (1, ’93) 38-53.

After sketching the English Reformers’ discovery of Scripture, the article considers their teaching on Scripture as the supreme authority in all matters affecting doctrine and practice (because God is its primary author), and their defense of the literal sense as the only proper sense intended by the Holy Spirit. It concludes with reflections on the implications of their teaching today.—D.J.H.

42. D. D. SUTHERLAND, “Hermeneutics, Ethics and the Bible,” *Faith and Mission* [Wake Forest, NC] 10 (1, ’92) 68-81.

The interfacing of the Bible and ethics is being done within the dynamics of three hermeneutical paradigms: prescriptive (the Bible functions as the source of correct belief claims with consequent ethical stances), historical (the historically conditioned actions and practices in the Bible can be translated only with great difficulty and caution), and social (the Bible stimulates engagement to change the social orders of oppression). These three approaches are illustrated with reference to Lk 1:39-56.—D.J.H.

43. G. THEISSEN, “Identité et expérience de l’angoisse dans le christianisme primitif. Contribution à la psychologie de la religion des premiers chrétiens,” *ÉtudThéolRel* 68 (2, ’93) 161-183.

Contrary to the approach of E. Drewermann, this article contends that religion is a historically situated language of signs and images with two functions: the capacity to expose oneself to anxiety, and the constitution of identity. To ground this proposal, it offers a psychological reading of early Christian texts (especially those by or about Paul) under three headings: crises of biographical identity, auto-stigmatization and social identity, and conflict of conscience and moral identity.—D.J.H.

44r. A. C. THISELTON, *New Horizons in Hermeneutics* [*NTA* 37, p. 110].

R. S. HESS, “New horizons in hermeneutics: a review article,” *Themelios* 18 (2, ’93) 22-24.—Thiselton has produced a major synthesis of the issues and people involved in the questions of interpreting texts. The article surveys the content of the book and considers some of its theses. The book provides a critical and comprehensive discussion of hermeneutical theoreticians and hermeneutical models.—C.R.M.

45. R. L. THOMAS, “The Relationship Between Exegesis and Expository Preaching,” *Master’s Seminary Journal* [Sun Valley, CA] 2 (2, ’91) 181-198.

The unique contribution of Bible exposition is its substantial enhancement of the listeners’ comprehension of Scripture’s intent. This consideration of the relation between exegesis and expository preaching first treats the steps leading to Bible exposition (the critical role of exegesis, auxiliary fields of study). Then it offers sixteen practical suggestions for expository preachers.—C.R.M.

Textual Criticism

46. P. M. Head, “Christology and Textual Transmission: Reverential Alterations in the Synoptic Gospels,” *NovTest* 35 (2, ’93) 105-129.

Examination of manuscripts of the Synoptic Gospels up to A.D. 300 indicates that scribes made alterations that can be ascribed to their reverence for the divine Christ. These reverential alterations concern the names and titles of Jesus, his birth and family, and the impact made by Jesus. No clear tendencies appear in passages concerned with Jesus’ knowledge or emotions. The scribal “improvements” do not affect the general reliability of the text in any significant manner.—D.J.H.

47. D. J. Lane, “Text, Scholar, and Church: The Place of the Leiden Peshitta within the Context of Scholastically and Ecclesiastically Definitive Versions,” *JournSemStud* 38 (1, ’93) 33-47.

Matters of chance and personality as well as church must come into the discussion of the Peshitta’s history and textual transmission. The production of the Leiden edition of the OT Peshitta is subject to the same factors. The search for *the* Peshitta is a search for a chimera. —D.J.H.

48. J. O’Callaghan, “Sobre el papiro de Marcos en Qumran,” *FilolNT* 5 (10, ’92) 191-197. [§ 37-47.]

The article describes the factors that led to the identification of 7Q5 as Mk 6:52-53, considers the responses of various scholars for and against the identification, and concludes that 7Q5 is the oldest extant fragment of the NT (perhaps written ca. A.D. 50 and certainly before A.D. 68).—D.J.H.

Textual Criticism, §§ 38-199, 218, 225, 244, 256, 267.

Biblical Linguistics and Philology

49. R. S. Cervin, “A Critique of Timothy Friberg’s Dissertation: New Testament Greek word-order in light of discourse considerations,” *JournTransTextling* 6 (1, ’93) 56-85.

Friberg’s dissertation (University of Minnesota, 1982) is seriously flawed for several reasons: He is confused about the nature of “free word order” in language; his database (Luke’s Gospel) is much too narrow; he lacks a valid statistical method; and his arguments from typology theory that Koine Greek is a verb-subject-object language are inconclusive. —D.J.H.

50. J. A. L. Lee, “The United Bible Societies’ Lexicon and its Analysis of Meanings,” *FilolNT* 5 (10, ’92) 167-189.

J. P. Louw and E. A. Nida’s *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1988) forms a major new contribution to the field of NT lexicography. This essay focuses on their handling of the total lexical analysis of each NT word. After describing the general features of Louw and Nida's approach to analysis of meanings, it indicates problems (illustrated by representative examples) with the lexicon connected with "lumping," uncertain placing of a use, failure to provide for a NT use, misleading treatment, definitions, and syntax. The new lexicon, though an advance on BAGD, is simply not reliable enough in its descriptions of meaning and coverage of the NT data.—C.R.M.

51. D. R. LINDSAY, "The Roots and Development of the πιστ- Word Group as Faith Terminology," *JournStudNT* 49 ('93) 103-118.

The verb πιστεύω already in classical Greek could refer to faith in the gods in the sense of trusting in them or in their word/oracle. The translators of the Septuagint consistently related the πιστ- word group to their own OT faith terminology represented by the Hebrew root *'mn,* and combined the elements of intellectual assent and action-modifying trust and commitment (thus following a trend of the Hellenistic period). The Septuagint translators interpreted the πιστ- word group in light of the Hebrew *'mn,* and thus made a significant development in the use of the πιστ- word group as faith terminology.—D.J.H.

52r. J. LUST, E. EYNIKEL, AND K. HAUSPIE, *A Greek-English Lexicon of the Septuagint.* Part 1, *A-I* (Stuttgart: Deutsche Bibelgesellschaft, 1992).

M. VERVENNE, "A Greek-English Lexicon of the Septuagint," *EphTheolLov* 69 (1, '93) 118-124.—The Leuven Septuaginta Lexicon can be characterized as a prelude to a comprehensive Septuagint dictionary as intended by the CATSS project. It is not designed as a glossary for beginners. It requires not only a good knowledge of Greek and Hebrew but also a solid understanding of the current debate on the status of the LXX and LXX lexicography as well as the text-critical use of the Greek OT. It shows an impressive mass of textual data evolving from the lexicographical study of the LXX language as translation Greek.—D.J.H.

53. A. PIÑERO, "New Testament Philology Bulletin No. 10," *FilolNT* 5 (10, '92) 219-247.

This bulletin [see § 37-623] provides bibliographic information and summaries in most cases for 219 books and articles on various aspects of NT philology. An index of scriptural texts is included.—D.J.H.

Biblical Translation

54. J. ALSUP, "Translation as Interpretation and Communication," *Insights* [Austin, TX] 108 (2, '93) 15-23.

The goals of biblical translation as interpretation and communication (with reference to Rom 8:12-30) are to seek the original statement intention, to ascertain what this may mean now, and to find appropriate expression for this meaning so that people who are called upon in faith to understand themselves in light of this terminology may/can do so.—D.J.H.

55. E. L. BABINSKY, "From Jerome to King James: A Brief History of the Translation of the Bible into English," *Insights* [Austin, TX] 108 (2, '93) 7-13.

This outline of the history of Bible translation considers the contributions of Jerome, the early vernacular translators, Luther, Tyndale, and those who produced the King James version.—D.J.H.

56. R. B. Bottigheimer, “Bible Reading, ‘Bibles’ and the Bible for Children in Early Modern Germany,” *Past & Present* [Oxford] 139 ('93) 66-89.

Using children’s Bibles and their publishing history to probe confessional aspects of Bible reading in early modern Germany, the article argues that Reformed Protestant children were supplied with the canonical text, but Lutheran (and Catholic) children were provided with Bible extracts and edited Bible stories. Luther’s translation was read by a greater proportion of Reformed than of Lutheran Protestants.—D.J.H.

57. G. Cladis, “Bible Translations? Who Cares?” *Insights* [Austin, TX] 108 (2, ’93) 37-40.

Bible translations today are often met with indifference, hostility, or forbearance. Only renewed emphasis on the Bible as the authoritative witness to God’s revelation (assisted by the Spirit) will lead people to ask questions about the Bible and its various translations. —D.J.H.

58. J. Ellington, “Taboo words in the Bible,” *BibTrans* 44 (2, ’93) 232-234.

Translators must be careful not to use terms that will unduly shock Bible readers and distract them from the essential message of the text. Euphemisms may be needed to convey the meaning without causing problems for those who read and hear the Scriptures read. —D.J.H.

59. V. R. Hotchkiss, “The Bible Landscape: Translations, Study Bibles, and Electronic Bibles,” *Insights* [Austin, TX] 108 (2, ’93) 41-50.

After dealing with the question “Which Bible should I use?” the article provides annotated bibliographies for English Bible versions, study Bibles, and computer Bibles and Bible study programs.—D.J.H.

60. B. M. Metzger, “Persistent Problems Confronting Bible Translators,” *BiblSac* 150 (599, ’93) 273-284.

The article considers examples of the various problems involved in translating the Scriptures under the following headings: variant readings among the manuscripts, the meaning of Hebrew and Greek words, the punctuation of the text, whether to translate or transliterate certain words, and stylistic problems.—C.R.M.

61. B. E. Organ, “‘The words are the messengers, the Word is the message.’ Text and Translation,” *Canadian Catholic Review* [Saskatoon] 11 (3, ’93) 9-17.

The article first surveys the manuscript evidence for the OT and NT, and notes some related problems facing translators. Then it shows that translating the Bible involves not only words but also cultures. The message of revelation is conveyed by human instruments: The word of God comes to us in human form.—D.J.H.

62. J. J. M. Roberts, “An Evaluation of the NRSV: Demystifying Bible Translation,” *Insights* [Austin, TX] 108 (2, ’93) 25-36.

Though the NRSV is generally a very good translation, it is also very poor at some points. Its readers must be made aware of its human dimensions: the passion and peril of translation by committee, the danger of absolute editorial control, and the price of inclusive language. —D.J.H.

63. R. Ross, “Marking Interpersonal Relationships in the ‘Today’s Spanish Version,’” *BibTrans* 44 (2, ’93) 217-231.

A Bible translation such as *Versíon Popular* cannot afford to neglect honorifics because in today’s Spanish honorifics define all two-party relationships between people who are engaged in dialogue. In the OT and Acts the honorifics have been handled quite well. In the rest of the NT, however, the only forms used are *tú* in the singular and *ustedes* in the plural. Many of the most problematic cases revolve around the person of Jesus.—D.J.H.

64. P. Schmidt, “Een Nieuwe Vertaling van het Nieuwe Testament” [A New Translation of the New Testament], *Collationes* 23 (1, ’93) 97-104.

A new edition of the “Willibrod” translation of the NT in Flemish appeared in 1992 under the general direction of W. Weren. After sketching the history of the project, the article compares the 1961 and 1992 editions on specific points, describes some characteristics of the 1992 version, and offers evaluative comments.—D.J.H.

65. T. Strandenaes, “Kinesisk enhetsoversettelse av Bibelen — økumenisk utopi eller realistisk foregangsprosjekt? (Chinese Common Version of the Bible: Ecumenical Utopia or a Realistic Pilot Project?),” *TidsTeolKirk* 64 (2, ’93) 137-152.

Work on the Chinese Common Version of the Bible has been in progress since 1983. When and if completed, it may become a visible testimony to the common Christian faith professed by both Catholics and Protestants, open up further ecumenical cooperation in the Chinese churches, and confirm that the two families of Christendom are one church and one religion, not two.—D.J.H.

66. R. L. Thomas, “Dynamic Equivalence: A Method of Translation or a System of Hermeneutics?” *Master’s Seminary Journal* [Sun Valley, CA] 1 (2, ’90) 149-175.

This investigation examines the extent to which dynamic equivalence draws upon hermeneutical principles as a part of its translation method and considers whether it should be termed a method of translation or a system of hermeneutics. After focusing on dynamic equivalence and traditional hermeneutics, it compares dynamic equivalence with contemporary hermeneutics. A considerable amount of hermeneutics exists in the dynamic-equivalence process, which raises linguistic, ethical, and practical questions.—C.R.M.

Computer-Assisted Research

67. T. A. Bergren and R. A. Kraft, “ἁλίσκω (ἁλίσκομαι) in Greek Jewish Scriptures: Profile of a Difficult Greek Verb,” *BullJohnRylUnivLibMan* 74 (3, ’92) 53-66.

With reference to the problematic Greek verb ἁλίσκω (ἁλίσκομαι) the article demonstrates how computer-based tools and research methods can be used to advantage in lexical research in the Old Greek Jewish Scriptures (Septuagint). It illustrates some of the challenges encountered in compiling the morphological database and some of the research methods that can be applied to the completed database.—D.J.H.

68. D. L. Mealand, “On Finding Fresh Evidence in Old Texts: Reflections on Results in Computer-Assisted Biblical Research,” *BullJohnRylUnivLibMan* 74 (3, ’92) 67-87.

The use of electronic texts makes possible the acquisition of a whole range of additional data even from texts that have long been studied. The article examines both the methods used to find the data and the implications of the results for the adoption of a more overtly scientific method in humanities research and in biblical research. Examples treat alleged Semitisms (a construction using some form of ἀναστάς, ἐν τῷ with the infinitive), the vocabulary of the close of Acts [§ 35-728], authorship assignment on the basis of vocabulary in Synoptic studies, the *Testimonium Flavianum* (Josephus, *Ant.* 18:63-64), and stylometric analysis. —C.R.M.

Scholars

69. ANON., "In memoriam: P. Fritzleo Lentzen-Deis SJ," *Biblica* 74 (2, '93) 299.

A sketch of the academic career and scholarly interests of the late Professor Lentzen-Deis (1928-93).—D.J.H.

70. F. BÖHL, "Arnold Goldberg (1928-1991)," *ZeitDeutschMorgGesell* 142 (2, '92) 247-255.

The article describes the life and academic career of the late Professor Goldberg, with particular attention to his contributions to rabbinic theology and anthropology and to the literary analysis of rabbinic literature. A photograph and a list of his books, articles, and reviews are included.—D.J.H.

71. M. D. CHAPMAN, "Religion, Ethics and the History of Religion School," *ScotJourn Theol* 46 (1, '93) 43-78.

The article charts the development of the concept of "religion" in the History of Religion School. After identifying the major figures of this movement in late 19th- and early 20th-century Germany, it discusses the influence of idealism and romanticism, the interpretation of Paul, the mystical solution, the need for ethics, W. Bousset's ethical solution, and E. Troeltsch's alternative (systematic theology).—D.J.H.

72. P. CRAFFERT AND P. BOTHA, "'n Huldeblyk aan Willem Vorster" [A Tribute to Willem Vorster], *TheolEvang* 26 (1, '93) 2-4.

After sketching the educational background of the late Professor Vorster (1940-93), the article discusses his achievements in NT studies, role as a pioneer in South African biblical and theological circles, and academic influence.—D.J.H.

73. J. DAN, "A Tribute to E. E. Urbach," *Judaism* 42 (3, '93) 262-266.

The late Professor Urbach (died 1991) was the central figure in Jewish studies in Israel and the model and standard-setter for Jewish studies all over the world. His personal example influenced at least two generations of scholars who saw no conflict between their Jewish Orthodoxy and complete dedication to modern scholarship.—D.J.H.

74. A. DEL AGUA, "47.° Congreso Anual de la 'Studiorum Novi Testamenti Societas' (SNTS). Madrid, Fundación 'Pablo VI', 27-31 de Julio 1992," *EstBíb* 51 (2, '93) 251-256.

Summaries of thirteen papers presented at the major sessions, as well as a list of seminar topics, for the 1992 SNTS meeting at Madrid.—D.J.H.

75. L. H. FELDMAN, "The Contribution of Professor Salo W. Baron to the Study of Ancient Jewish History: His Appraisal of Anti-Judaism and Proselytism," *AJSRev* 18 (1, '93) 1-27.

To Professor Baron (1895-1989) we owe the insight to view both anti-Judaism and proselytism in antiquity in proper perspective, evaluating the two currents against the backdrop of Roman manifest destiny and realizing the strength that the Jews maintained even after their huge losses in the revolts against the Romans. Baron was certainly correct in remarking that the average Jew in antiquity was, if measured by such objective criteria as standard of living, cultural amenities, and protection against starvation and disease, no less happy than non-Jewish contemporaries were. [The same issue contains articles by R. Chazan on Baron's work on the medieval period (pp. 29-37), and I. Schorsch on Baron as the last Jewish generalist (pp. 39-50).]—D.J.H.

76. H. LINDNER, "Erinnerung an Karl Heinrich Rengstorf," *TheolBeitr* 24 (2, '93) 104-106.

This memorial note discusses the career, achievements, and personal qualities of the late Professor Rengstorf (1904-92) as a scholar in the NT and Judaica as well as a contributor to Christian-Jewish dialogue.—D.J.H.

77. C. MURPHY, "Women and the Bible," *Atlantic Monthly* [Boston] 272 (2, '93) 39-64.

The work of E. H. Pagels on gnosticism and early Christianity is but one manifestation of a larger phenomenon: the rapidly expanding influence of feminist scholars in the study of Jewish and Christian history, and the reassessment of certain issues that has ensued as a result. The article discusses the research of various women scholars under the following headings: the patriarchy problem (E. Schüssler Fiorenza), salvage operations (P. Trible), the earliest Israelites (C. Meyers), patrons and presbyters (R. S. Kraemer), and women who lead (B. Brooten).—D.J.H.

78. T. H. STAHEL, "A Conversation With Scripture Scholar Myles M. Bourke," *America* [New York] 168 (13, '93) 4-9.

Using the question-and-answer format, the article gives Bourke's comments on the New American Bible NT and its 1986 revision, theological education, the letter to the Hebrews, and issues in church life (ordination, liturgy, prayer).—D.J.H.

79. C. J. T. TALAR, "The Importance of Being Ernest: Renan (1823-1892)," *Continuum* 2 (2-3, '93) 325-332.

Renan's *Vie de Jésus* (1863) can arguably lay claim to being the bestseller of the 19th century. For Catholics Renan preserved too little of the traditional faith; for rationalists he preserved too much. But his work was attractive, accessible, and influential.—D.J.H.

80. A. VANHOYE, "Passé et présent de la Commission Biblique," *Gregorianum* 74 (2, '93) 261-275.

The article sketches the history of the Pontifical Biblical Commission first from its founding in 1902 to Vatican II and then from its reestablishment in 1971 to the present. Without changing its name, the Pontifical Biblical Commission has changed its juridical nature and function in the church. It is no longer a magisterial organ in the strict sense but rather a consultative organ at the service of the church.—D.J.H.

Bulletins

81. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 104 (9, '93) 267-271.

Descriptions and evaluations of nine recently published books, all in German, on NT literary history (G. Strecker), biblical theology (P. Stuhlmacher), 1 Corinthians (H. Probst), Paul (K.-W. Niebuhr, F. W. Horn, M. Hengel et al.), 1 Peter (R. Feldmeier), Jude and 2 Peter (H. Paulsen), and 1–2 Clement (A. Lindemann).—D.J.H.

82. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 103 (11, '93) 168-173.

Descriptions and evaluations of six recent publications in French that deal with biblical interpretation (two), the kingdom of God (one), the Septuagint (two), and the Diatessaron (one).—D.J.H.

83. L. Devillers, "Nouveau Testament," *RevThom* 93 (2, '93) 313-321.

After commenting on three collections of articles on the Johannine writings, the article discusses eight recent publications from the Leuven University Press.—D.J.H.

84. P. Meagher, "Biblical Memorial Volumes & Collected Essays," *Vidyajyoti* 57 (3, '93) 166-173.

The article comments on and lists the articles in two collections of essays (by P. R. Ackroyd and D. J. McCarthy), four *Festschriften* (for B. S. Childs, J. A. Fitzmyer, A. J. Malherbe, and E. E. Ellis), and one collection (edited by R. S. Sugirtharajah).—D.J.H.

85. D. Senior, "The Bible in Review. New Testament and Related Topics," *BibToday* 31 (3, '93) 187-191.

Descriptions and evaluations of twenty-one recently published books on various aspects of NT study.—D.J.H.

86. D. Senior, "The New Testament and Related Topics," *BibToday* 31 (4, '93) 251-255.

Descriptions and evaluations of twenty recently published books, all in English, on various aspects of the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

87. G. Aichele, "The Fantastic in the Discourse of Jesus," *Semeia* 60 ('92) 53-66.

The article explores longer dialogues and discourses of Jesus in the Gospels with the help of a theory of literary fantasy derived from T. Todorov, E. Rabkin, and others. The texts focus on the identity of Jesus, his relation to the devil, and the relation of his words to the eschaton. In each case the element of the fantastic is signaled by a greater degree of ambiguity or self-referentiality, which leaves undeterminable the genre and hence the truth-value of the text. [The same issue contains J. Dewey's response (pp. 83-89) to Aichele and T. Pippin [§ 38-367.]—D.J.H.

88. Anon., "Il valore storico dei Vangeli," *CivCatt* 144 (3424, '93) 313-325.

Given the complex formation of the Gospels and the Evangelists' theological interests, it is nevertheless possible to establish an essential fidelity from the Jesus of history, through the witness of the apostles and the formative stages of the Gospel tradition, to the final redaction of the four Gospels and their acceptance as authoritative sources in the 2nd century A.D. —D.J.H.

89. L. Chouinard, "Changing Paradigms for Interpreting the Gospels," *RestorQuart* 35 (2, '93) 71-79.

Modern literary methods have much to teach the biblical exegete about how Gospel texts are put together and communicate their messages. However, in learning from modern literary theory care must be taken against importing a methodological system that may not do justice to the literary quality of biblical narratives.—D.J.H.

90. J. Kopas, "Outsiders in the Gospels. Marginality as a Source of Knowledge," *Way* 33 (2, '93) 117-126.

The Gospels are populated with marginal persons: the poor (Lk), the ill (Mk), the religiously excluded (Mt), and the politically and socially excluded (Jn). Jesus himself exemplifies outsider status in many ways. The outsiders best understand Jesus' message and have a wisdom of their own to share.—D.J.H.

91. J. Guillet, "Il les envoya avec le pouvoir de guérir," *Christus* [Paris] 159 ('93) 291-298.

Jesus' healings in the Gospels are an effect of his presence. To deny or minimize the role of his healings is to mutilate his work and change his activity. His healings, which involved both physical healing and salvation, set the pattern for carrying on his healing mission in the church.—D.J.H.

92. J. Moreno Garrido, "La 'Vita' de María Magdalena," *TeolVida* 34 (1-2, '93) 119-143.

After sketching the "life" of Mary Magdalene as it has been transmitted in Christian hagiography, the article examines what is said about her explicitly in the pertinent texts of the Gospels and gives particular attention to her principal role of proclaiming Jesus' resurrection. Then it shows how the hagiographic tradition about Mary Magdalene resulted from a series of Gospel episodes about the sisters of Lazarus, the anointings of Jesus, and the adulteress of Jn 7:53–8:11 that converged upon her.—D.J.H.

Jesus

93. Anon., "Gesù nella storia. Una vita che non si chiude con la morte," *CivCatt* 144 (3428, '93) 105-115. [See § 37-1196.]

Though there are some imprecisions in the Gospels, they nevertheless provide us with extensive and reliable information about Jesus' birth, life in Nazareth, public activities and preaching, and passion and death. They affirm that Jesus' life did not end with his death but continued through his resurrection.—D.J.H.

94. Anon., "Gesù. Una personalità sorprendente," *CivCatt* 144 (3432, '93) 521-534.

Although the Gospels do not describe the external features of Jesus, they do allow us to penetrate his interior life. Jesus emerges as a person of lively intelligence, kindness, spirituality, freedom, and other admirable characteristics.—D.J.H.

95. Anon., "Voting Records. Sorted by Gospels, by Weighted Average," *Forum* 6 (3-4, '90) 245-298.

The third in a series of six tables presenting the voting records of the Jesus Seminar [see § 37-93], this installment presents the items sorted by "Gospels," by weighted average in descending order; those with the highest weighted average (= red designation) come first within the groups. The highest weighted average overall (0.92) is shared by the sayings on the "other cheek" (Mt 5:39b/Lk 6:29a) and "coat and shirt" (Mt 5:40).—C.R.M.

96. Anon., "Voting Records. Sorted by Grouped Parallels, by Weighted Average," *Forum* 6 (3-4, '90) 299-352.

This fourth installment of the voting records of the Jesus Seminar presents the items sorted by grouped parallels, by weighted average in descending order; those with the highest weighted average (= red designation) come first within the groups. The six entries for item one, "coat and shirt," give the results of votes taken at the 1985 and 1989 meetings on Mt 5:40; Lk 6:29b; and *Did.* 1:4d.—C.R.M.

97. Anon., "Voting Records. Sorted by Clusters, by Weighted Average," *Forum* 7 (1-2, '91) 51-104.

This fifth installment of the voting records of the Jesus Seminar presents the items sorted by clusters, by weighted average. In this way such groupings as the congratulations (beatitudes) appear together for easy comparison.—C.R.M.

98. Anon., "Voting Records. Sorted Alphabetically by Title," *Forum* 7 (1-2, '91) 105-158.

This final installment in a series of six tables tabulating the voting records of the Jesus Seminar presents the items sorted alphabetically by title in weighted average order. The complete set of tables provides the reader with easy access to every saying considered by the Seminar.—C.R.M.

99. D. Barthélemy, "La problématique de la messianité de Jésus, à la lumière de quelques études juives récentes," *RevThom* 93 (2, '93) 263-288.

The article examines the treatments of Jesus by six Jewish scholars: J. Klausner, D. Daube, D. Flusser, G. Vermes, S. Ben-Chorin, and M. Buber. It considers their approaches to Jesus' significance for Israel and to his consciousness regarding his mission, and reflects on the consequences of their positions for the problem of Jesus' messiahship (with particular attention to Dan 7:13 and Isa 52:13–53:12). An appendix (pp. 280-288) describes and develops Daube's views of the last *seder* of Jesus.—D.J.H.

100. S. Brown, "The Challenge of Jesus," *BibToday* 31 (3, '93) 171-176.

The quest for the historical Jesus proceeds under quite different presuppositions from those sketched by A. Schweitzer. Our notion of history and our understanding of the Gospels have changed. Though Jesus may attract a "no-God world," his life is unintelligible apart from his accepting his mission from God.—D.J.H.

101. G. W. Buchanan, "Meyer's Support for Weiss's Eschatology," *JournRadRef* 2 (4, '93) 45-57.

This response to B. F. Meyer [§ 35-1102] first appeared in *Downside Review* [§ 37-95]. —D.J.H.

102r. J. D. Crossan, *The Historical Jesus* [*NTA* 36, p. 420; § 37-670r–672r].

N. T. Wright, "Taking the Text with Her Pleasure. A Post-Post-Modernist Response to J. Dominic Crossan *The Historical Jesus: The Life of a Mediterranean Jewish Peasant,*" *Theology* 96 (772, '93) 303-310.—This satirical critique personifies Crossan's book as Michelle and follows her reflections on her implied author, implied readers, and the interaction of postmodernist, modernist, and critical realist interpretative standpoints.—C.R.M.

103. H. Cruz, "The Conflict Spirituality of Jesus," *Jeevadhara* 23 (133, '93) 78-86.

According to the Gospels, conflict encompassed Jesus' life fully. His mission was carried out in and through conflicts with the socio-religious establishment, the religio-political establishment, sacred religious institutions, political forces, his disciples, his mother and the relatives, and himself.—D.J.H.

104. J. Galot, "Le parole eucaristiche di Gesù," *CivCatt* 144 (3427, '93) 16-28.

By analysis and comparison of the pertinent NT texts it is possible to determine with sufficient verisimilitude the words used by Jesus at the Last Supper over the bread and wine: "This [is] my flesh for many . . . This [is] my blood, of the covenant, for many."—D.J.H.

105. J. Gnilka, "Zur Frage nach den historischen Jesus," *MünchTheolZeit* 44 (1-2, '93) 1-12.

The article first outlines the historical problem involved in the quest for the historical Jesus, and gives particular attention to the modern recovery of the eschatological character of Jesus' preaching and his Jewishness. Then it examines the theological problem of the relevance of the historical Jesus according to R. Bultmann and his students, G. E. Lessing, S. Kierkegaard, and K. Rahner.—D.J.H.

106. S. Greiner, "The Power of Prayer," *DownRev* 111 (382, '93) 31-44.

Jesus' promise that all prayers are answered (see Mt 7:7-8; Lk 11:9-10) is without parallel in the whole history of religion. The resurrection of Jesus justifies the certitude of prayer being heard (see Mt 21:22) because it reveals the promise of Jesus as being in accord with God's will and represents the hearing of Jesus' prayer to be saved from death (see Mk 14:36). By virtue of this the Christian can ask God for everything in a spirit of frankness (παρρησία).—D.J.H.

107. F. Hahn, "Umstrittenes Jesusbild? Problematische neuere Veröffentlichungen zur Geschichte und Gestalt Jesu von Nazaret," *MünchTheolZeit* 44 (1-2, '93) 95-107.

The article assesses critically two books that claim that Jesus spent time in India (A.

Faber-Kaiser, H. Kersten), one book that approaches Jesus from a psychological perspective (F. Alt), and attempts to understand Jesus in light of the Nag Hammadi texts, the Mar Saba letter of Clement of Alexandria (M. Smith), and the Qumran texts (M. Baigent and R. Leigh). None of these books contributes to the better understanding of the person of Jesus and his message.—D.J.H.

108. H. HEGSTAD, "Hedningenes frelser eller Israels Messias? Til spørsmålet om den teologiske og kristologiske betydning av at Jesus var jøde (The Saviour of the Gentiles or the Messiah of Israel? On the Question of the Theological and Christological Significance of the Jewishness of Jesus)," *TidsTeolKirk* 64 (2, '93) 81-94.

In recent years the theological significance of the Jewishness of Jesus has been stressed by NT scholars and systematic theologians. This article analyzes the theological and christological consequences that have been drawn from the Jewishness of Jesus by the theologian F.-W. Marquardt and the messianic Jewish movement represented by D. H. Stern.—D.J.H.

109. B. HOLMBERG, "En historisk vändning i forskningen om Jesus" [A Historic Turn in Research about Jesus], *SvenskTeolKvart* 69 (2, '93) 69-76.

The first quest for the historical Jesus failed due to insufficient awareness of the bias present in the ancient sources and in the presuppositions of the researchers. The second ("new") quest started from a theological necessity of finding a Christology grounded in Jesus' life, and mistakenly thought that it could avoid the problem of bias by applying too sharply formulated criteria of authenticity to the Gospel material, ending up with a "unique" Jesus incredibly isolated from Judaism and Christianity. The third quest claims that Jesus is accessible and understandable only from within his Jewish context. Helped by a social-science approach to view early Christianity as a radical social movement within 1st-century Judaism, it asks historical questions about the movement's originator, his aims, relations with contemporaries, and death. This turn to history represents a historic turn in Jesus research.—D.J.H.

110. D. KOSCH, "Neue Jesusliteratur. Eine Umschau," *BibKirch* 48 (1, '93) 40-45.

With particular attention to eighteen Jesus-books published in German (some translations), this survey discusses narrative approaches, the Jewishness of Jesus, the abiding significance of Jesus, and the mystical and political Jesus.—D.J.H.

111. G. MANGATT, "Jesus' Option for Sinners," *Biblebhashyam* 18 (4, '92) 208-220.

According to the Gospels, Jesus maintained friendly contacts with sinners, proclaimed God's mercy to sinners, gave forgiveness of sins to them, promised salvation to sinners, and gave up his life for them.—D.J.H.

112. B. MCCONVERY, "The Challenge of Preaching Jesus Today: Old Chestnuts and New Wine," *Scripture in Church* [Dublin] 23 (91, '93) 338-347.

After criticizing some "old chestnuts" among the recent Jesus-books (e.g. B. Thiering, A. N. Wilson, J. S. Spong), the article comments on the "new wine" available for studying Jesus and the Gospels, and reflects on how preachers might address christological questions.—D.J.H.

113. J. P. MEIER, "Why Search for the Historical Jesus?" *BibRev* 9 (3, '93) 30-32, 57.

The quest for the historical Jesus can be very useful if one is asking about faith seeking understanding, i.e. theology, in a contemporary context. The historical Jesus is a bulwark against the reduction of Christian faith in general and Christology in particular to "relevant" ideology of any stripe.—C.R.M.

114. J. Moltmann, "Jesus and the Kingdom of God," *Asbury Theological Journal* [Wilmore, KY] 48 (1, '93) 5-17.

Jesus is the kingdom of God in person. The nature of God's kingdom emerges from the NT in the parables, the healings of the sick, the community of Jesus, and the poor and the children. The biblical perspectives can help us to answer theological questions about the kingdom (present or future, earthly or otherworldly, etc.) and to restore the kingdom to the top of our agenda. [The same issue contains articles by Moltmann on the passion of Christ and the suffering of God (pp. 19-28) and on the invitation to God's future (pp. 29-38), a question-and-answer session with Moltmann (pp. 39-47), and four articles on aspects of his theology by L. W. Wood (pp. 49-80), D. L. Dabney (pp. 81-107), R. T. Cornelison (pp. 109-120), and J. S. O'Malley (pp. 121-127).]—D.J.H.

115. D. Neale, "Was Jesus a *Mesith?* Public Response to Jesus and His Ministry," *TynBull* 44 (1, '93) 89-101.

The OT (see Deut 13:6-18) and rabbinic material on the *mēsît* ("one who entices to apostasy or idolatry") can illuminate some enigmatic aspects of the public response to Jesus' ministry: familial division, expulsion from certain towns and cities, the rural pattern of his ministry, and the unwillingness of some to be identified with Jesus.—D.J.H.

116. W. Riggans, "The Jewish reclamation of Jesus and its implications for Jewish-Christian relations," *Themelios* 18 (1, '92) 9-16.

A version of this article also appeared in *Mishkan* [§ 37-1215].—D.J.H.

117. P. Sacchi, "Riflessioni sul problema della formazione culturale di Gesù," *Henoch* 14 (3, '92) 243-260.

Jesus' basic ideas seem to have been closer to Essenism and apocalypticism than to Pharisaism. This conclusion is based on discussions of the Son of Man as the eschatological judge (see Mk 2:1-12), the calendar, notions of uncleanness, messianism, and divorce. Though Jesus may have had some kind of Essene formation, his thought was far from Essene isolationism and extremism.—D.J.H.

118. G. Segalla, "Gesú, profeta escatologico della restaurazione di Israele?" *StudPat* 40 (1, '93) 83-102.

On the occasion of the publication (1992) of the Italian version of E. P. Sanders's *Jesus and Judaism* (1985), the article first discusses Sanders's historical-interpretative thesis (Jesus as the eschatological prophet of Israel's restoration), explains his historical methodology, and examines whether he has proved his thesis. Then it considers the positive contributions and limits of the book, and reflects on the "poverty" of history and its necessity. The approach of interpreting Jesus within Judaism should not be used uncritically and prejudicially to diminish the newness and uniqueness of the historical person of Jesus.—D.J.H.

119r. J. S. SPONG, *Born of a Woman* [*NTA* 37, p. 442; § 37-1213r].
A. N. WILSON, *Jesus* [*NTA* 37, p. 444].

L. T. JOHNSON, "Reshuffling the Gospels: Jesus according to Spong and Wilson," *Christian Century* [Chicago] 110 (14, '93) 457-458.—Spong and Wilson share a blithe disregard for careful historical method. Instead they follow the (by now boring) path of rationalist reduction. Historical difficulties in the text are rendered as hopeless aporias, which yield historical skepticism. The void of skepticism is then filled with inventive speculation, which turns out to be a complete and random reshuffling of the pieces to reconstruct a picture more satisfying to the aesthetic (Wilson) or political (Spong) sensibilities of the authors. If such books offer so little beyond the vagaries of their authors' imaginations, why are they published?—C.R.M.

120r. G. VERMES, *The Religion of Jesus the Jew* [*NTA* 38, pp. 125-126].

A. E. HARVEY, "What sort of Jew? Geza Vermes's reconstruction of Jesus as a Palestinian *hasid*," *Times Literary Supplement* [London] 9 April ('93) 4.—Vermes's sketch of Jesus as a Palestinian *ḥāsîd* remains basically the same as that of *Jesus the Jew* (1973), with the addition of an emphasis on Jesus' unshakable belief in the end of the world (about which he was totally mistaken). Many readers may find that in light of the Jewish parallels Jesus comes freshly alive—but then sinks into the background. Could a reputation such as Jesus has earned in history, and a world religion that has always given him such prominence, have been founded on an eschatological scenario so naive that few of his followers have ever taken it literally?—D.J.H.

121. B. VILLEGAS M., "El hombre Jesús," *TeolVida* 34 (1-2, '93) 29-38.

After establishing that critical study of the Gospels can allow us to encounter the person of Jesus, the article discusses important aspects of his activity and teaching: conscious of his mission to proclaim God's kingdom, expressing God's compassion for the marginal, and forming an alternative society able to participate in God's grace. Then it considers Jesus' distinctive teaching style through poetry, parable, paradox, and hyperbole.—D.J.H.

122. A. J. WOLF, "Jesus and the Jews," *Judaism* 42 (3, '93) 368-374.

Though some modern Jewish scholars take a welcoming and incorporative attitude toward Jesus, others reject him on theological, historical, and philosophical grounds. For some Christians the Jewishness of Jesus is an embarrassment rather than a fact or a gift.—D.J.H.

Jesus, § 38-276.

Passion and Death

123. B. BYRON, "The Last Supper a Passover? The Theological Response," *AusCathRec* 70 (2, '93) 233-239.

In their chronology of the Last Supper the Synoptic Evangelists used an early Palestinian theology that explained Jesus' death and resurrection in terms of the Passover-exodus tradition. By contrast John compared Jesus' death to the sacrifice of the Passover lamb by describing them as synchronized. For John there was no role for the Eucharist at the Last Supper because there was no Passover lamb until the next afternoon.—D.J.H.

124. J. V. Dahms, "Dying with Christ," *JournEvangTheolSoc* 36 (1, '93) 15-23.

The OT sacrificial offerings, especially the burnt offering and Passover sacrifice, witness to the fact that there is no true and wholehearted commitment to God without the death of another. Christ's death was not only a death for our sins but also a death of vicarious consecration.—D.J.H.

125. P. Hoffmann, "'Gekreuzigt unter Pontius Pilatus.' Jesu Hinrichtung in der Deutung der Evangelienüberlieferung," *Orientierung* 57 (6, '93) 65-70.

After reflecting on the historical circumstances of Jesus' death on the cross, the article focuses on the theological motifs and major concepts associated with Jesus' death in each Gospel: Mark (the suffering righteous one, the Temple, the Messiah), Matthew (further emphasis on Messiah, Israel's responsibility), Luke (Jesus as martyr and example in a "passion play"), and John (Jesus as Son of God and divine Logos).—D.J.H.

126. P. Jensen, "Forgiveness and Atonement," *ScotJournTheol* 46 (2, '93) 141-159.

That sins are forgiven in and through Jesus' death is the plain teaching of Scripture. Christians who find some form of Anselmian satisfaction or Calvinist substitution fruitful as models for explaining the meaning of his death can coherently affirm this belief. In a deeply mysterious way, at the cross, God in Christ endured and exhausted the consequences of human sin. Christ's death means this and nothing less.—D.J.H.

127. O. Petrosillo and E. Marinelli, "Shrouded in Mystery," *Catholic World Report* [San Francisco] 3 (4, '93) 42-49.

The medieval dating of the Shroud of Turin cannot be considered definitive. So much evidence favorable to the shroud's authenticity exists that the medieval date established by the three laboratories using the Carbon-14 dating method must be regarded as merely provisional.—D.J.H.

The Resurrection

128. G. Ghiberti and G. Borgonovo, "Bibliografia sulla risurrezione di Gesù (1973-1992)," *ScuolCatt* 121 (1-2, '93) 171-287.

This bibliography of 1,488 books and articles on the resurrection of Jesus that appeared between 1973 and 1992 is divided into four major sections (general studies, NT evidence, theological components, problems), which are in turn divided into twenty-five subsections. [The same issue contains theological studies of Jesus' resurrection by M. Antonelli (pp. 5-52), F. G. Brambilla (pp. 53-133), and S. Ubbiali (pp. 135-170).]—D.J.H.

129. J. Neuner, "Listen to the Spirit: 'I am with you always,'" *Vidyajyoti* 57 (4, '93) 243-246.

For Jesus' disciples, Easter was primarily a revelation, an encounter with the divine mystery. The core of their experience was Jesus' presence among them. In this communion they found their own life and mission.—D.J.H.

Synoptics

130. R. **Bartnicki**, "Pochodzenie Ewangelii synoptycznych w świetle tradycji starożytnego Kościoła (The Origin of the Synoptic Gospels in the Light of the Statements of the Church's Fathers)," *CollTheol* 62 (4, '92) 25-43.

This discussion of patristic evidence regarding the origin of the Synoptic Gospels deals with Lk 1:1-4, the earliest references to the Evangelists, the testimony of Papias, other Fathers, and information from Augustine. The Fathers were convinced that indirectly or directly the Gospels were based on the testimony of eyewitnesses. Only in exceptional cases would they think about literary dependence between the Gospels.—D.J.H.

131. M. **Baumann**, "Les paraboles et le langage de changement," *ÉtudThéolRel* 68 (2, '93) 185-202.

The article develops the hypothesis that the parable is a language of change, with particular attention to the writings of P. Watzlawick on the logic of communication. It analyzes three parables (Mt 20:1-16; Lk 10:30-35; 16:1-8) in terms of a four-point process, showing that the parables present the formal criteria of the language of change. The parable provokes its effect by giving to the addressees the possibility of changing their image of the world and thereby discovering a new perspective. The conclusion relates this theory of parables to the author of the parables, the setting of daily life, the extravagances of the texts (e.g. paradoxes, confusion, mystification, etc.), and the historical context.—C.R.M.

132. J. M. **Casciaro**, "Parábola, hipérbole y *mashal* en los Sinópticos: una cuestión hermenéutica," *ScriptTheol* 25 (1, '93) 15-31.

The article discusses Jesus' parables in the Synoptic Gospels from three perspectives: the contributions of modern linguistics and philosophical hermeneutics, the truth-expressing function of hyperbole or exaggeration of circumstances, and the literary genre of the rabbinic *māšāl* in relation to the *nimšāl* and the *ḥîddûš* or actualization.—D.J.H.

133. M. H. **de Lang**, "The Prehistory of the Griesbach Hypothesis," *EphTheolLov* 69 (1, '93) 134-139.

J. J. Griesbach was not the first to argue that Mark used both Mt and Lk. At least three authors had defended the same view before him: H. Owen (1764), A. F. Büsching (1766), and F. A. Stroth (1781). It is probable that Griesbach was influenced by Stroth in his *Fontes* (1783) and by Owen in his *Commentatio* (1789-90).—D.J.H.

134r. B. L. **Mack**, *The Lost Gospel* [*NTA* 37, p. 439].

P. **Perkins**, "Jesus before Christianity: Cynic and sage?" *Christian Century* [Chicago] 110 (22, '93) 749-751.—Mack wants to shake Christians loose from their conventional "myth of origins." He claims that Q offers a more plausible account of the first forty years of the Christian movement than does the picture derived from the Gospel narratives. But his own account of Q is implausible even if one grants him his dubious methodological principle of reconstructing the earliest stage of Jesus' sayings in a way that completely divorces them from Judaism or from apocalyptic or prophetic renewal movements within Judaism, and even if one assumes a homegrown variant of Cynic radicalism.—C.R.M.

135. F. NEIRYNCK, "The International Q Project," *EphTheolLov* 69 (1, '93) 221-225.

The Q text developed in the International Q Project [§§ 35-611; 36-697; 37-688] is far from complete. After sketching the project's history, the article discusses narrative elements in Q and the reconstructed text of the sayings.—D.J.H.

Synoptics, §§ 38-46, 166.

Matthew

136. R. AGUIRRE, "La comunidad de Mateo y el judaísmo," *EstBíb* 51 (2, '93) 233-249.

After a brief discussion of the traditional ascription of the first Gospel to Matthew the apostle, the article surveys scholarly positions regarding the nature of the Matthean community and its relation to Judaism: (1) The community was predominantly Gentile; (2) it was Jewish Christian and had not yet broken with Judaism; or (3) it was Jewish Christian but had broken with Judaism. The Matthean community was Jewish Christian, had broken with Pharisaic Judaism on the sociological and theological levels, was open to Gentiles and had not renounced a mission to the Jews, and found itself in a situation of intense conflict and polemic.—D.J.H.

137. C. BERNABE UBIETA, "La mujer en el evangelio de Mateo: paradoja subversiva de Dios," *EphMar* 43 (1, '93) 101-112.

This investigation of the role of women in Mt first considers the women who followed Jesus from Galilee as the first witnesses of the resurrection and as a symbol of the community. Then it discusses the women who serve as paradigms for the attitudes of Jesus' disciples (Mt 9:20-22; 15:21-28), Jesus' words and attitudes regarding women, and the significance of this portrayal for the Matthean community in its struggle with formative Judaism.—D.J.H.

138. J. L. BOYCE, "Transformed for Disciple Community: Matthew in Pentecost," *Word World* 13 (3, '93) 308-317.

The lectionary texts in Mt 16:13-20; 16:21-26; 18:15-20; 18:21-35; and 20:1-16 invite the imaginative vision of a transformed discipleship that moves from confession to forgiving love toward the other, from the outpouring of love in the cross of Christ to the possibility of a new community in Christ created in the equality of God's justice and love for all.—D.J.H.

139. B. BUBY, "Mary, Faithful Disciple," *Emmanuel* 99 (4, '93) 214-221.

Matthew presented Mary as the faithful disciple. She does the Father's will, listens to God's word, trusts in Jesus, turns to the Lord, and loves unconditionally.—D.J.H.

140. F. W. BURNETT, "Exposing the Anti-Jewish Ideology of Matthew's Implied Author: The Characterization of God as Father," *Semeia* 59 ('92) 155-191.

The basic norm that guides one's reading of Matthew's Gospel is the characterization of God as Jesus' father. This norm determines God's relation to both the central character (Jesus) and to his opponents ("the Jews"). By denying "the Jews" access to God as their parent, the implied author also denies them access to election and salvation. It matters little whether or not Matthew's original historical situation was part of formative Judaism. A system of differences in relation to the Other ("the Jews") encourages their rejection by every reader in every subsequent reading situation.—D.J.H.

141. W. CARTER, "The Crowds in Matthew's Gospel," *CathBibQuart* 55 (1, '93) 54-67.

Matthew's authorial audience (i.e. the contextualized implied reader for whom he wrote) encounters the "crowds" (ὄχλοι) in various roles throughout the story. The crowds receive Jesus' compassionate ministry, exhibit some perception that God is at work in Jesus but lack both the faith and understanding manifested by the disciples and the hostility displayed by the Jewish leaders, and in the end participate in Jesus' death. The presentation of Jesus' compassionate ministry to the crowds functions as a model for the audience's mission task. The crowds' responses to Jesus' ministry educate the audience about the realities of the mission task.—D.J.H.

142r. W. D. DAVIES AND D. C. ALLISON, *A Critical and Exegetical Commentary on Matthew.* Vol. 1 [*NTA* 33, p. 384].

G. CLAUDEL, "Davies–Allison et le retour de Matthieu," *Biblica* 74 (1, '93) 97-111.—This monumental commentary is wise, lucid, and objective; it is destined to become a classic. After summarizing the basic positions taken in the introduction, the article focuses (with special attention to texts in chaps. 1–7) on three points: authorship, place of composition, and the plan and narrative movement of the whole Gospel. It suggests that the Evangelist was a Jewish-Christian scribe who wrote his Gospel in Capernaum of Galilee.—D.J.H.

143. C. DEUTSCH, "Christians and Jews in the First Century: The Gospel of Matthew," *Thought* 67 (267, '92) 399-408.

Written toward the end of the 1st century A.D., Matthew's Gospel reflects a Jewish-Christian author and a community that was largely Jewish—a "messianic Jewish" community, i.e. one that confessed Jesus as Messiah. The literary and rhetorical conventions of contemporary polemic allowed Matthew and his community to define themselves over against the parent group in sectarian fashion while remaining within it. The issues underlying the conflict were social, political, and theological.—D.J.H.

144. D. J. HARRINGTON, "Matthew as a Christian Gospel," *Priests & People* 7 (7, '93) 284-288.

However essential and enlightening it may be to read Matthew's Gospel as a late-1st century historical document, believing Christians cannot simply leave it in the past. For them Matthew provides important perspectives on the kingdom of heaven, Christology, the Law, ethics, and the church.—D.J.H.

145. D. J. HARRINGTON, "Matthew as a Jewish Book," *Priests & People* 7 (6, '93) 240-244.

Only by understanding Matthew as a Jewish book can we appreciate it as a Christian Gospel. It arose as a Jewish-Christian response to the crisis posed by the Temple's destruction in A.D. 70. Rivalry with formative Judaism and apocalypticism helps to explain Matthew's treatment of certain issues (Sabbath observance, ritual purity, marriage and divorce) and the vehemence of his polemical language (in the context of a "family quarrel").—D.J.H.

146. M. KILEY, "Law, Wisdom, and the Housing Crisis," *Continuum* 2 (2-3, '93) 309-324.

The article first focuses on the contours of the housing situation in the USA as well as various housing initiatives designed to reach that part of the population whose search for decent affordable shelter is ignored by market forces. Then it presents an interpretation of Matthew's Gospel that suggests that it is intended as a whole to reflect the "house of Wisdom," her created universe. The character of Wisdom and the kind of house she builds provides a limited but coherent platform from which Christians may draw inspiration for their activities in the affordable housing field.—D.J.H.

147. M. Limbeck, "Auf der Suche nach dem Himmelreich. Zur Verkündigung des Matthäus-Evangeliums (2)," *BibLiturg* 66 (2, '93) 111-114. [See § 37-1240.]

Against the background of future eschatological expectation, the Matthean Jesus teaches his contemporaries through parables that God's kingdom is already breaking into their lives and the world.—D.J.H.

148. M. Müller, "Frelseshistorie i Matthaeusevangeliet. Et eksempel på bibelsk teologi" [Salvation History in Matthew's Gospel. An Example of Biblical Theology], *Dansk TeolTids* 56 (2, '93) 131-152.

Salvation history is an indispensable and integral part of Matthew's preaching of Christ. The article discusses how Matthew understood the continuity of Christ with Israel's history from Abraham onward (the concept of fulfillment), the disagreement and rupture with contemporary Judaism (a new definition of the people of God), and the legitimacy of extending the message of salvation to the Gentile world.—D.J.H.

149. J. P. Wogaman, "Homiletical Resources From the Gospel of Matthew: Faith and Discipleship," *QuartRev* 13 (2, '93) 93-111.

The Matthean passages discussed in this article (10:24-39; 10:40-42; 11:16-19, 25-30; 13:1-9, 18-23; 13:24-30, 36-43; 13:31-33, 44-52) are about valuing God above all else and organizing one's life accordingly. They challenge every form of self-centeredness and materialism, and stand in judgment against inordinate love of one's own group, even of one's family.—D.J.H.

150. [Mt 1–2] L. Legrand, "Angels' Songs or Rachel's Dirge: A Christmas Meditation," *IndTheolStud* 29 (4, '92) 281-290.

An atmosphere of joy, peace, and harmony permeates the Lukan infancy narrative, whereas the Matthean story of Jesus' origins is one of conflict against human hybris and greed, against political absolutism and the violence of the mighty. Each tradition helps to understand the other.—D.J.H.

151. S. Blanco Pacheco, "Las mujeres en la genealogía mateana de Jesús (Mt 1,1-17)," *EphMar* 43 (1, '93) 9-28.

Since Jesus' genealogy in Mt 1:1-17 is a careful theological construction based on history, the mention of the four women is not fortuitous. What unites Tamar, Rahab, Ruth, and Bathsheba is their extraordinary and unexpected entry into the dynastic line of Judah. Thus they prepare for Mary's role in the birth of Jesus.—D.J.H.

152. D. C. Allison, "Divorce, Celibacy and Joseph (Matthew 1.18-25 and 19.1-12)," *JournStudNT* 49 ('93) 3-10.

Joseph's plan to divorce Mary (Mt 1:19) partly explains the presence of the exceptive clause in Mt 19:9 (see 5:32) and establishes that πορνεία means "adultery," which was Mary's imagined crime. Joseph's abstention from sexual intercourse during Mary's pregnancy (Mt 1:25a) can illuminate Jesus' teaching on sexual abstinence for a religious cause in Mt 19:10-12.—D.J.H.

153. J. C. R. García Paredes, "La génesis de Jesús el Cristo (Mt 1,18-25)," *EphMar* 43 (1, '93) 29-45.

After an introduction (1:18a), Matthew's story of Jesus' genesis consists of the conflict (1:18b-19), its mediation (1:20-23), and its resolution (1:24-25). The structural and theological reading of the text reveals a series of oppositions and convergences between characters and solutions. The initial conflict reaches a satisfactory solution through Joseph's dream (subjective) and the prophetic text (objective).—D.J.H.

154. [Mt 2:1-12] R. A. Díez Aragon, "La madre con el niño en la casa. Un estudio narratologico," *EphMar* 43 (1, '93) 47-60.

The narratological analysis of Mt 2:1-12 highlights the relationship between Mary and her child (see 2:11). Attention to the persons and places in the narrative indicates that the dignity of Mary, mother of the Son of God, resides in her belonging to the Lord's poor, weak, and innocent.—D.J.H.

155. A. Aparicio Rodríguez, "La madre del pueblo en el anti-éxodo y en el nuevo éxodo (Mat 2,13-23)," *EphMar* 43 (1, '93) 61-78.

The verbs of motion in Mt 2:13-23 shift the scene from the promised land to Egypt, from Egypt to the promised land, and from there to Nazareth. The theological motifs of anti-exodus and exodus clarify the significance of the characters, especially the mother of Jesus, who, divested of her personal name, can be the mother of the true Israel.—D.J.H.

Mt 4:5-7, § 38-204.

156. [Mt 5:23-24] B. Chilton, "Forgiving at and Swearing by the Temple," *Forum* 7 (1-2, '91) 45-50.

Jesus' position regarding the forgiveness that purity required generated Mt 5:23-24 within a community that regarded itself as a replacement of the destroyed Temple. The same community, meeting the challenge of Pharisaic or rabbinic Judaism with overt hostility, turned Jesus' warning about gulping down camels (23:24) into woes against scrupulous tithing (23:23), and his counsel against oaths (23:20-22) into a vindictive attack on their opponents' greed for money (23:16-19) and people (23:15).—C.R.M.

157. W. Wink, "Neither Passivity nor Violence. Jesus' Third Way (Matt 5:38-42//Luke 6:29-30)," *Forum* 7 (1-2, '91) 5-28. [See § 37-1258.]

After a brief analysis of Mt 5:38-42 and Lk 6:29-30, the study treats Matthew's version of the core of the discourse (5:39b-41). On the basis of the criterion of dissimilarity, the examples of unarmed direct action in Mt 5:39b-41 appear to have originated with Jesus. No one else ever advocated defiance of oppressors by turning the cheek, stripping naked in court, or jeopardizing a soldier by carrying his pack a second mile. The original version of 5:39a was something closer to "Do not repay evil for evil." Perhaps Jesus coined this phrase as a thesis statement to preface the three examples that follow.—C.R.M.

158. [Mt 6:9-13] J. MATTAM, "The Our Father: The Revolutionary Prayer of Commitment to the Kingdom of God," *AfricEcclRev* 35 (2, '93) 69-78.

The Lord's Prayer in Mt 6:9-13 expresses the meaning of Christian life and the commitment that we make to bring about God's plan on earth. Our loving relation to God is manifested precisely in how we relate to one another, to things, and to structures.—D.J.H.

159. F. GÉNUYT, "Matthieu, chapitre 12,1-21," *SémiotBib* 70 ('93) 41-54.

The article provides semiotic analyses of the first three pericopes in Mt 12: the plucking of grain and the observance of the Sabbath (12:1-8), the healing of the man with the withered hand and the observance of the Sabbath (12:9-14), and the many healings in relation with the oracle of Isaiah (12:15-21).—D.J.H.

160. F. NWACHUKWU AND C. U. MANUS, "Forgiveness and Non-Forgiveness in Matthew 12:31-32: Exegesis Against the Background of Early Jewish and African Thought Forms," *AfricTheolJourn* 21 (1, '92) 57-77.

After discussing the context of Mt 12:31-32 in 12:31-37 and its structure, the article investigates forgiveness in the OT and early Jewish writings, the time concepts "this world" and "the world to come," and the understanding of forgiveness among the Igbo of southeast Nigeria. The sin against the Holy Spirit is the refusal to repent. Such refusal to abandon sinning will not be forgiven in the world to come.—D.J.H.

161. P. FRANQUESA, "Los hermanos de Jesús: Mt 12,46-50; Mt 13,55," *EphMar* 43 (1, '93) 81-90.

Exegesis of Mt 12:46-50 parr. and 13:55-56 par. (cf. Mt 1:25; Lk 2:7) does not provide a definitive historical solution to the problem of Jesus' "brothers and sisters."—D.J.H.

162. [Mt 12:46-50] S. K. SHERWOOD, "Jesus' True Relatives," *EphMar* 43 (1, '93) 91-99.

Analysis of the changes made by Matthew in his source (Mk 3:20-21, 31-35) as well as the semantic fields of "family" and "will" in Mt indicates that though Mt 12:46-50 does not eliminate entirely the Matthean contrast between Jesus' family and his disciples, the principal Matthean opposition is between the disciples on the one hand and the scribes and Pharisees on the other.—D.J.H.

Mt 13:55, § 38-161.

163. [Mt 14:28-31] J. E. WALSH, "Peter and the ghost," *HomPastRev* 93 (8, '93) 24-28.

When Peter asked for a sign and received it in his walking on the waters (see Mt 14:28-29), his supreme authority among the others, anticipating his status as head of the infant church, was sealed. His subsequent faltering (see 14:30-31) was Jesus' way of impressing on Peter that as leader his faith must be all pervading.—D.J.H.

164r. [Mt 16:18] C. C. CARAGOUNIS, *Peter and the Rock* [*NTA* 34, p. 382].

A. PASSONI DELL'ACQUA, "Pietro e la roccia. Puntualizzazione dell'analisi filologica di un libro recente," *RivistBib* 41 (2, '93) 189-199.—Caragounis argues that the πέτρα of Mt 16:18 refers not to Πέτρος but to the content of Peter's insight that Jesus is the Messiah. His book gathers important information and synthesizes the principal exegetical positions. But the research has not been carried out with the philological rigor necessary for drawing firm conclusions. A postscript (pp. 198-199) reports on three recent articles (by G. Ghiberti, J. K. Elliott, and J. H. Charlesworth) that are pertinent to the topic.—D.J.H.

Mt 17:1-8, §§ 38-184, 359.

165. F. Refoulé, "Jésus, nouveau Moïse, ou Pierre, nouveau Grand Prêtre? (Mt 17,1-9; Mc 9,2-10)," *RevThéolLouv* 24 (2, '93) 145-162.

The words "after six days" at the beginning of the transfiguration accounts in Mt 17:1-9 and Mk 9:2-10 have generated many interpretations. The interpretation that relates the six days to the theophany enjoyed by Moses on Sinai (see Exodus 24) and to the portrayal of Jesus as the new Moses is well founded and the most plausible. The interpretation that relates the six days to the interval between Tabernacles and Yom Kippur and to the portrayal of Peter as the new high priest is so fragile that it appears practically untenable.—D.J.H.

Mt 19:1-12, § 38-152.

166. [Mt 19:16-30] D. Bivin (ed.), "*Jerusalem Synoptic Commentary* Preview. The Rich Young Ruler Story," *JerusalemPersp* 38-39 ('93) 3-31.

The *Jerusalem Synoptic Commentary* will contain five columns of texts: the three Synoptic accounts, the reconstruction of the Hebrew biography of Jesus, and the reconstruction of that biography's Greek translation. This article summarizes preliminary work done in 1986-87 on the "rich young man" passage (Mt 19:16-30; Mk 10:17-31; Lk 18:18-30). It explains in verse-by-verse format how the Greek and Hebrew reconstructions have been reached.—D.J.H.

167. [Mt 21–28] U. Luz, "L'Antigiudaismo nel vangelo di Matteo come problema storico e teologico: uno schizzo," *Gregorianum* 74 (3, '93) 425-445.

An Italian version of the article published in English in *Currents in Theology and Mission* [§ 37-734].—D.J.H.

Mt 21:21, § 38-190.

Mt 23:15-24, § 38-156.

168. I. Broer, "Redaktionsgeschichtliche Aspekte von Mt. 24:1-28," *NovTest* 35 (3, '93) 209-233.

After observations on redaction criticism and the language of Mt 24:1-28, the article considers the disciples' question in Mt 24:3 and its relation to Jesus' answer, whether Mt 24:3 should be considered the beginning of the scene, and Matthew's standpoint. Then it analyzes the individual parts of the text (24:1-3, 4-14, 15-28), suggests that the keyword of the Matthean redaction is πλανάω, and concludes with a spiritual interpretation of the text. —D.J.H.

169. L. Panier, "Le Fils de l'Homme et les nations. Lecture de Mt 25, 31-46," *SémiotBib* 69 ('93) 39-52.

This semiotic analysis of Mt 25:31-46 examines the various segments of the text: the actors in the narrative (the Son of Man and his angels, all the nations) and their spatial disposition

(vv. 31-32b), the operation carried out by the Son of Man (vv. 32b-33), the discourse by the king and his dialogues with the two separate groups (vv. 34-45), and the results (v. 46). —D.J.H.

170. T. de Kruijf, "Go Therefore and Make Disciples of All Nations: Mt 28,19," *Bijdragen* 54 (1, '93) 19-29.

The study reviews the evidence to determine whether "all the nations" or "all the Gentile nations" is the correct translation of πάντα τὰ ἔθνη in Mt 28:19. The expression πάντα τὰ ἔθνη in 28:19 should be interpreted as referring back to 11:25-27 and its scriptural background (see Dan 2:23, 27-28; 7:14). Thus πάντα τὰ ἔθνη in Mt 28:19 signifies all the nations including Israel.—C.R.M.

Mark

171. G. Aichele, "Two Fantasies on the Death of Jesus," *Neotestamentica* 26 (2, '92) 485-498.

After noting how the episodes of the baptism of Jesus and the transfiguration, which emphasize the marvelous, are treated in the Gospels, the article examines the fantastic stories of the death of Jesus in Mk and *Gospel of Peter.* Then it discusses the transposition of the marvelous resurrection story in *Gospel of Peter* 9:35–11:45 to the transfiguration story of the Synoptics. That Matthew and Luke chose to build on and against Mk rather than *Gospel of Peter* may indicate that the Markan fantasy was the more powerful and dangerous of the two. [The same issue offers a response by J. A. Smit (pp. 499-503) and a reply by Aichele (pp. 503-505).]—C.R.M.

172. E. Best, "Sermon for St. Mark's Day," *IrBibStud* 15 (2, '93) 65-73.

Mark's achievement was putting together the separate stories about Jesus in three acts (1:16–8:26; 8:27–10:52; 11:1–15:47) to form an artistic and theological unity. He told Jesus' story in such a way as to make his life explain his death, and made our understanding of Christian life depend on our understanding of Jesus.—D.J.H.

173. D. J. Clark, "Some misunderstandings in Mark," *BibTrans* 44 (2, '93) 245-246.

The article comments on possible misunderstandings in translating Mk 9:49; 12:35-37; 13:15; and 13:20 and suggests ways of avoiding them.—D.J.H.

174. C. Hart, "St Mark and John Wimber — Allies or Opponents?" *Anvil* 10 (1, '93) 43-62.

In the first two main sections of Mark's Gospel (1:1–3:6; 3:7–6:6) the miracles are part of the eschatological ministry of Jesus who opposes evil wherever he encounters it and in all its manifestations. In the latter parts of the Gospel the miracles take on symbolic significance, especially with regard to the disciples' slow realization of Jesus' identity and vocation. The eschatological and symbolic approaches come together in the cursing of the fig tree (Mk 11:12-14, 20-25). Since Mark appears to have expected the church to continue Jesus' eschatological work, he would in principle have approved the main thrust of J. Wimber's *Power Healing* (1986).—D.J.H.

175. M. P. **Miller**, "How Jesus Became Christ: Probing a Thesis," *Continuum* 2 (2-3, '93) 243-270. [See § 36-165.]

B. L. Mack's thesis in *A Myth of Innocence. Mark and Christian Origins* (1988) is that Christian origins can be understood as the repeated intellectual labor that produced a number of myths of origin at critical junctures of the social histories of early Jesus and Christ communities. In keeping with the assumptions of Mack's revised history of the first generations of Christianity, the article reconstructs a possible sequence from a Jesus movement in which the Christ term was first used to the beginnings of a Christ cult, gives more stress to social conflict as a way of accounting for the origins of the kerygma as a myth of martyrdom and vindication, and brings the stages of the history of the Christ cult into closer relation to the pattern that Mack has discerned in the case of the Jesus movements. It concludes that the combination or intersection of social experimentation and mythmaking has to be taken into account in assessing how a sense of social novelty and religious heritage operated in Jesus movements and Christ cults.—D.J.H.

176. W. C. **Placher**, "Narratives of a Vulnerable God," *PrincetonSemBull* 14 (2, '93) 134-151.

The God revealed in Jesus is not primarily about power but about a willingness to be vulnerable in love and to risk suffering. In the cultures in which the NT was written, as in our own, few expected a messenger, much less a self-revelation, of God to take such a form. Mark's contrast between ideologies of power and of suffering provides a valuable way of thinking about his Gospel's rhetorical emphases: the consistent undercutting of the language of power and the authority of those who claim it.—D.J.H.

177. R. L. **Rohrbaugh**, "The Social Location of the Marcan Audience," *BibTheolBull* 23 (3, '93) 114-127.

Assuming recent work that places Mark's Gospel in rural Syria-Palestine, the article addresses the issues of social stratification and literacy in rural areas, locates the characters in Mark's story on a social map using a model drawn from macro-sociological studies of agrarian societies, and suggests how the readers/hearers would see in the drama played out by the characters in Mark's story a mirror of their own lives. Mark's story had a special plausibility for peasants, the degraded, the unclean, and expendables.—D.J.H.

178. R. **Schmücker**, "Zur Funktion der Wundergeschichten im Markusevangelium," *ZeitNTWiss* 84 (1-2, '93) 1-26.

Miracle stories are a prominent and essential component of Mark's Gospel. The redaction critics generally discounted their theological importance by either integrating them with the theology of the cross or opposing them to it. But when set in the context of Mark's Gospel as a whole, the miracles help positively to understand the story of Jesus, the power of his word, the significance of his resurrection, and the nearness of God's kingdom. Mark's miracle stories probably reflect pre-Markan traditions reaching back to Jesus before Easter.—D.J.H.

179. C.-J. **Thornton**, "Justin und das Markusevangelium," *ZeitNTWiss* 84 (1-2, '93) 93-110.

When Justin referred to the ἀπομνημονεύματα of Peter in *Dialogue with Trypho* 106:3, he was alluding to Mark's Gospel rather than *Gospel of Peter.* His remarks about the "memoirs" of the apostles indicate that there was at Rome in Justin’s time a collection of our four Gospels and a tradition about their authorship.—D.J.H.

180. R. D. Witherup, “Conversion in Mark’s Gospel,” *BibToday* 31 (3, ’93) 166-170.

In Mk conversion means to follow Jesus, that is, to become a disciple and to have faith in Jesus. Mark describes conversion entirely in terms of discipleship and faith. The big opponent of faith is not harboring doubts but holding onto fear.—C.R.M.

181. E. S. Malbon, “Echoes and Foreshadowings in Mark 4–8: Reading and Rereading,” *JournBibLit* 112 (2, ’93) 211-230.

This essay explores intratextual echoes and foreshadowings in Mk 4–8 to provide a richer understanding of Mark’s narrative (story and discourse) and the relation between author (real and implied) and reader (implied and real). It discusses echoes in the Markan story, echoes and foreshadowings in the Markan story-as-discoursed, and reading and rereading Mk. The implied reader of Mk would appear to be a rereader. Both disciples and readers are called to be rehearers/rereaders. Markan epistemology assumes that very little is clear immediately. —C.R.M.

182. M. G. Steinhauser, “The Sayings of Jesus in Mark 4:21-22, 24b-25,” *Forum* 6 (3-4, ’90) 197-217.

This discussion of the authenticity of the sayings in Mk 4:21-22, 24b-25 examines both pairs of sayings in order to determine the history of their tradition. The pre-Markan version of the metaphor of the lamp on the lampstand (4:21 without the phrase ἢ ὑπὸ τὴν κλίνην) should be included with reservations in the database for determining who Jesus was (pink). The saying in 4:22 represents the perspective of a later tradition (black). The group of sayings in 4:24b-25 contribute little to our understanding of the historical Jesus (black).—C.R.M.

Mk 4:24-25, § 38-182.

183. K. Romaniuk, “Ἠπόρει or ἐποίει in Mc 6,20?” *EphTheolLov* 69 (1, ’93) 140-141.

Contrary to D. A. Black [§ 32-625], the reading ἠπόρει (“he was much perplexed”) is superior to ἐποίει (“he did many things”) in the Markan context.—D.J.H.

Mk 6:52-53, § 38-48.

184. A. del Agua, “The Narrative of the Transfiguration as a Derashic Scenification of a Faith Confession (Mark 9.2-8 Par.),” *NTStud* 39 (3, ’93) 340-354.

The transfiguration narrative in Mk 9:2-8 (see Mt 17:1-8; Lk 9:28-36) seeks to interpret the messianic identity of Jesus and the character of his messiahship as the Suffering Servant. The representation of the scene is followed by its interpretation—in the declaration of the voice from the cloud—using derashic allusions to OT messianic traditions. Thus Christians identify Jesus with the eschatological Messiah, introducing (in their research = *dĕrāš*) into the OT the type of Messiah that they had already experienced in the life of Jesus. The transfiguration is not a biographical episode but rather a narrative pattern taken from a tradition that goes back to Exodus 24 and 34.—D.J.H.

Mk 9:2-10, § 38-165.

185. B. Witherington, "Transfigured Understanding—A Critical Note on Mark 9:2-13 as a Parousia Preview," *AshTheolJourn* 24 ('92) 88-91.

The sequence Mk 8:38–9:1 prepares the hearer or reader for the story about Jesus' transfiguration in Mk 9:2-13, which in turn is a preview of Christ's coming in glory rather than the resurrection.—D.J.H.

Mk 9:49-50, § 38-214.

186. S. Barr, "The Eye of the Needle—Power and Money in the New Community: A Look at Mark 10:17-31," *Andover Newton Review* [Newton Centre, MA] 3 (1, '92) 31-44.

The article examines the text and context of Mk 10:17-31 in an attempt to call out its social and ethical dimensions. Then it suggests several ways in which this text's insights can be relevant for the church today.—C.R.M.

Mk 10:17-31, § 38-166.

187. D. Seeley, "Rulership and Service in Mark 10:41-45," *NovTest* 35 (3, '93) 234-250.

Hellenistic and classical traditions concerning the ideal king as servant stand behind the combination of rule and service in Mk 10:41-45. These traditions were mediated to Mk 10:41-45 through the Cynic appropriation of the ideal of the philosopher as the ruler and servant, especially in the stress on lowliness of service and death in the pericope. With the use of λύτρον in Mk 10:45 Mark acknowledged Paul without embracing his cultic and mystical notions.—D.J.H.

188. E. LaVerdiere, "Hosanna in the Highest! Mark Chapter 11:1-11," *Emmanuel* 99 (6, '93) 322-329, 333.

Against the triumphant background of Psalm 118 and 1 Macc 13:47-52, Jesus' entry into Jerusalem (Mk 11:1-11) evokes Zech 9:9 concerning the coming of a king-messiah of modest, humble, and peaceful bearing. The account concerns the preparations (11:1-7), the welcome (11:8-10), and the entry (11:11).—D.J.H.

189. E. LaVerdiere, "Jesus' Entry into Jerusalem. Introduction. Mark 11:1–13:37," *Emmanuel* 99 (5, '93) 270-276.

This introduction to Mk 11:1–13:37 discusses the geographical setting (Jerusalem), the temporal setting (three days), the chiastic literary structure (A—11:1-11; B—11:12-26; C—11:27–12:44; B′—13:1-2; A′—13:3-37), and the cast of personages (Jesus, various Jewish groups, the disciples).—D.J.H.

190. C. W. Hedrick, "On Moving Mountains. Mark 11:22b-23/Matt 21:21 and Parallels," *Forum* 6 (3-4, '90) 219-237.

After a brief history of scholarship, the article examines the versions of the logion on moving mountains in Mk 11:22b-23/Mt 21:21; Mt 17:20/Lk 17:6; *Gospel of Thomas* 48 and 106; *Didascalia* 15 (Latin and Syriac); and the Homilies of Aphraates. Then it offers a structural analysis and discusses the originality of the saying on moving mountains. It appears that we are dealing with a traditional logion that has been preserved in several different performancial variations and whose basic core is probably best preserved in *Thomas* 106. The saying qualifies as a probable saying of Jesus.—C.R.M.

191. [Mk 14:12-25] M. Casey, "No Cannibals at Passover!" *Theology* 96 (771, '93) 199-205.

Neither J. C. Fenton nor R. Morgan [§ 36-934] puts the narrative of the Last Supper (Mk 14:12-25) in its original cultural context, a Passover meal at which symbolic interpretation was safe. Jesus interpreted the unleavened bread and wine symbolically to explain to Jewish disciples the atoning value of his death for the redemption of Israel.—D.J.H.

192. S. Légasse, "L'arrestation de Jésus d'après Marc 14/43-52," *ÉtudThéolRel* 68 (2, '93) 241-247.

After a transitional element (14:43a), the Markan account of Jesus' arrest in Gethsemane is developed in four scenes in which Judas (14:43b-45), the troop (14:46-47), Jesus (14:48-49), and the disciples (14:50-52) in turn predominate. The text warns Christian readers against imitating Judas and the other disciples while affirming the theological necessity of Jesus' passion.—D.J.H.

Luke

193. F. Bovon, "Études lucaniennes. Rétrospective et prospective," *RevThéolPhil* 125 (2, '93) 113-135.

The French version of an article published in English in *Harvard Theological Review* [§ 37-1302].—D.J.H.

194. A. Casalegno, "Exorcismo, Evangelização e Reino nos Escritos Lucanos," *Persp Teol* 25 (1, '93) 63-76.

In Lk-Acts there is an intrinsic relation between the expulsion of demons and the coming of God's kingdom (and its proclamation). After an inventory of Jesus' exorcisms in Lk, the article considers the world of the demons in Lk and the understanding of demons in ancient cultures. Then it discusses Jesus and the demons, and reflects on the relation between his exorcisms and evangelization.—D.J.H.

195. G. de Virgilio, "Essenza e diaconia dell'evangelizzazione nel terzo Vangelo," *BibOr* 35 (1, '93) 3-13.

The article examines two questions connected with the theme of evangelization in Lk: the essence of evangelization and the ministry of evangelization. It considers the vocabulary, some key passages (e.g. 4:16-30), the history of salvation, and the Lukan community. The common denominator of the essence and ministry of evangelization in Lk is the word. —C.R.M.

196. A. A. Just, "Luke the Preacher: Preparing Sermons for the Gospels of Series C," *ConcTheolQuart* 56 (4, '92) 275-289.

Luke was a preacher and theologian who recorded Jesus' words and organized them to proclaim the gospel. He was the most thematic of the Evangelists and used the best literary techniques of his day to proclaim the good news of salvation in Jesus Christ. The overview of his Gospel presented in this article focuses on the theological significance of Lukan structure and themes.—D.J.H.

197. R. P. Menzies, "Spirit and Power in Luke–Acts: A Response to Max Turner," *JournStudNT* 49 ('93) 11-20.

Contrary to M. Turner [§ 36-1319], Luke's pneumatology is shaped by the Jewish conception of the Spirit as the source of prophetic inspiration. Luke consciously distanced the Spirit from direct or exclusive association with miracles by altering his sources and using δύναμις as an important qualifying term.—C.R.M.

198. R. E. Oster, "Supposed Anachronism in Luke–Acts' Use of συναγωγή: A Rejoinder to H. C. Kee," *NTStud* 39 (2, '93) 178-208.

This study responds to H. C. Kee's charge [§ 34-936] of anachronisms in Luke's picture of the Jewish synagogue. It first offers a fresh look at the chronologically appropriate literary and archaeological data for the study of synagogues during the Second Temple period. Next it corrects and clarifies the lexical evidence that Kee presents for deriving a definition of συναγωγή during the same period. Finally it evaluates Lukan texts in light of the charge of anachronism in Luke's portrayal of synagogue services. It concludes that the references to synagogues and their activities in Lk-Acts fit well with the picture of synagogues that can be drawn on the basis of the Jewish sources of the pre-70 period.—C.R.M.

199. K. Tsutsui, "Das Evangelium Marcions. Ein neuer Versuch der Textrekonstruktion," *AnnJapanBiblnst* 18 ('92) 67-132.

Marcion's Gospel was intended as a "corrected" version of Luke's Gospel. Marcion differentiated between the twelve apostles and the seventy apostles, and distinguished two "Christs." After an introduction and a bibliography, the article presents on each page the extant textual evidence for Marcion's Gospel first from Tertullian and then from Epiphanius and Adamantius, along with notes on matters of text and content.—D.J.H.

200r. [Lk 1–2] L. Panier, *La naissance du fils de Dieu* [*NTA* 36, pp. 266-267].

L. Walter, "A propos de sémiotique," *EspVie* 103 (11, '93) 299-304.—Although those unfamiliar with semiotics may find this book difficult, it deserves attention because it provides original and lively readings of Lk 1–2 and other NT texts, and opens up new ways of theological reflection. The article describes and evaluates the three main parts of the book under the following headings: a writing to read, a reading of Lk 1–2, and theological essay.—D.J.H.

201. [Lk 1–2] J. D. Tabor, "Israel and the Plan of God. Luke's Understanding of the Future of Israel," *JournRadRef* 2 (3, '93) 22-38.

This investigation of Luke's understanding of Israel's place in God's plan first examines the Magnificat (Lk 1:46-56), the Benedictus (1:68-79), and Simon's blessing (2:29-35). Then it shows how their themes are advanced and fulfilled in Lk-Acts: He has done great things; as spoken by the prophets; the rise and fall of many in Israel; repentance and remission of sins; and restoring the kingdom to Israel. Luke saw the exaltation of Jesus as the Messiah and the preaching of repentance and remission of sins to the nations before the parousia as only the beginning of what God has begun to do with Israel.—D.J.H.

Lk 1–2, § 38-150.

202. [Lk 1:26-38] E. Yarnold, “The Annunciation: pivotal moment of history,” *Month* 254 (1506, ’93) 237-239.

In Lk 1:26-38 Mary is not a passive listener but rather one whose obedient consent God awaits before setting in motion the awe-inspiring process of the incarnation. Her faith led her (in contrast with Zechariah) to believe that God’s word would be fulfilled, and her obedient faith is held out as an ideal for all disciples.—D.J.H.

Lk 1:39-56, § 38-42.

203. [Lk 1:51-53] E. Cortese, “Dio innalza il povero: dai Salmi al Magnificat,” *Antonianum* 68 (1, ’93) 3-23.

The article first examines the theme of God exalting the poor in the Psalms and related OT texts under three headings: exaltation for the poor without punishment for the rich, exaltation of the poor and punishment of the rich, and exaltation of the humble and abasement of the proud. Then it compares Egyptian and Akkadian parallels with the biblical material. The biblical motif of the poor oppressed by the rich and defended by God developed from a social category (poverty) to an eschatological category. The poor became the just who suffer oppression at the hands of the rich and impious but are assured of God’s final victory (as in Lk 1:51-53).—D.J.H.

204. H. Ordon, “Kuszenie Jezusa w świątyni w relacji Łk 4, 9-12 (por. Mt 4, 5-7) a śmierć Jakuba, brata Pańskiego (Die Versuchung Jesu auf ‘der Zinne’ des Tempels [Lk 4, 9-12; vgl. Mt 4, 5-7] und der Tod des Jakobus Herrenbruders),” *RoczTeolKan* 37 (1, ’90) 63-75.

There are striking similarities between the accounts of Jesus’ temptation on the “pinnacle” of the Temple (Lk 4:9-12; Mt 4:5-7) and patristic accounts (Hegesippus, Clement of Alexandria) of the death of James, the Lord’s brother. Analysis of Josephus’ account and of rabbinic penal law suggests that many elements in the James-tradition have historical value. There may well have been a mutual influence between Lk 4:9-12/Mt 4:5-7 and the James tradition. —D.J.H.

205. K. Mielcarek, “Problematyka literacko-historyczna Łk 4, 16-30 (The Literary and Historical Problems of Lk 4, 16-30),” *RoczTeolKan* 35 (1, ’88) 81-100.

Though Luke used sources in composing Lk 4:16-30, his own contribution to its final form was so great that the question of tradition is secondary. The three parts call to mind the structure of the whole Gospel: preparation (vv. 16-20), revelation (vv. 21-22), and mission along with the tragic outcome of Jesus’ visit (vv. 23-30). Luke presented the episode as an exemplary account of Jesus’ messianic activity as prophet and healer.—D.J.H.

206. J. D. M. Derrett, “Getting on Top of a Demon (Luke 4:39),” *EvangQuart* 65 (2, ’93) 99-109.

According to Lk 4:39 Jesus stood above Peter’s mother-in-law (ἐπιστὰς ἐπάνω αὐτῆς) as he healed her. Jewish impurity moved vertically upward and downward, and here a source of purity and sanctification defeats a demon, a source of impurity, by exorcism. By “standing above her,” Jesus threatens the demons, not the woman.—D.J.H.

207. W. Muschamp, "The Beatitudes from the Sermon on the Plain. An Exegesis of Luke 6:17-26," *LuthTheolJourn* 27 (2, '93) 58-64.

Luke's beatitudes address the physical plight of humanity. After describing the geography and audience of the Sermon on the Plain (6:17-20a), the article examines the blessings and woes that concern the poor (6:20b, 24), hungry (6:21a, 25a), and miserable (6:21b, 25b), as well as those who are hated for their allegiance to the Messiah (6:22-23, 26).—D.J.H.

Lk 6:29-30, § 38-157.

208. A. del Agua, "La transfiguración como preludio del 'Exodo' de Jesús en Lc 9, 28-36. Estudio derásico y teológico," *Salmanticensis* 40 (1, '93) 5-19.

Lk 9:28-36 should be read as a derashic composition in which OT narrative patterns, motifs, and traditions provide evidence for the suffering messianism of Jesus and evoke proleptically the glory of his future resurrection (see Exod 34:29-35). The Lukan redaction presents Jesus' transfiguration as a prelude to the ἔξοδος of the "prophet like Moses" (see Deut 18:15, 18), which in turn supplies the framework for the journey narrative.—D.J.H.

Lk 9:28-36, § 38-184.

209. [Lk 10:25-37] S. Légasse, "Qui est mon prochain? Réponse de l'Évangile," *Chronique* [Toulouse] 2 ('93) 7-16.

Instead of answering the lawyer's question, Jesus in Lk 10:25-37 identifies the neighbor as whoever (including enemies) is in need. Though there are elements of inconsistency regarding this teaching in Revelation, it remains more than an impossible ideal and can be practiced with God's help (see Mt 5:45, 48).—D.J.H.

210. F. Wulf, "'Eines nur ist notwendig' (Lk 10,42)," *GeistLeb* 66 (4, '93) 289-290.

In light of God's kingdom, concern for this-worldly things cannot preoccupy or hinder Jesus' followers from the one necessary thing (see Lk 10:42). This dedication involves sharing in Jesus' mission and transcends the active-contemplative dichotomy.—D.J.H.

211. J. J. Kilgallen, "The Return of the Unclean Spirit (Luke 11,24-26)," *Biblica* 74 (1, '93) 45-59.

The story of the unclean spirit in Lk 11:24-26 functions as the last of four arguments in Jesus' response (11:17-26) to the charge (11:15) that he drove out demons by the power of Beelzebul. An examination of twelve important aspects of the story in 11:24-26 shows that the focus of the parable is on the nature of the demon, which is to destroy, and on the fact that it will do its utmost damage precisely to contradict what Jesus accomplished by exorcism.—C.R.M.

212. [Lk 12:16-21] R. H. Lowery, "Sabbath and Survival: Abundance and Self-Restraint in a Culture of Excess," *Encounter* 54 (2, '93) 143-167.

The Sabbath principles of abundance and self-restraint so prominent in Gen 1:1–2:4a offer an enduring word of critique and hope to a modern world unable to end poverty and violence, and increasingly threatened by its own productive waste. The parable of the rich fool in Lk 12:16-21, especially when read in the context of Lk 12:13-34, illustrates the economic implications of these Sabbath principles: The rich man assumes the place of God as provider of life and well-being; his failure to trust God generates selfishness and obsession with survival.—D.J.H.

213. [Lk 14:28-32] N. Mundhenk, "Problems involving illustrations in Luke," *BibTrans* 44 (2, '93) 247-248.

The "tower" and "army" illustrations in Lk 14:28-32 urge those who wish to be Jesus' disciples to understand clearly the commitment that is needed. The examples from the times of Noah and Lot in Lk 17:26-30 warn that the Son of Man's arrival cannot be predicted and that no time will be given for anyone to do anything about it.—D.J.H.

214. P. V. Kea, "Salting the Salt. Q 14:34-35 and Mark 9:49-50," *Forum* 6 (3-4, '90) 239-244.

After providing a "stratigraphical" analysis of the salt saying in Q (Lk) 14:34-35 and Mk 9:49-50 and a reconstruction of the Q version, the article applies several criteria of authenticity (dissimilarity, multiple attestation, Palestinian context). The Q version of the saying should be included in the primary database for determining who Jesus was.—C.R.M.

215. J. T. Rook, "Rejoicing in Heaven? The Lost in Luke 15," *McMasterJournTheol* 3 (2, '93) 52-61.

The article explores whether the male-oriented parables in Lk 15 speak to women of our day, and gives particular attention to their image of God and to the dynamic of honor and shame and its relation to patriarchalism in biblical times.—D.J.H.

216. [Lk 17:11-19] M. Domergue, "Les dix lépreux. Guérir et sauver," *Christus* [Paris] 159 ('93) 272-280.

The ten lepers in Lk 17:11-19 were regarded as sick and unclean. The Samaritan was excluded not only because of his leprosy but also because he was a "foreigner." Whereas all the lepers experienced physical healing, the Samaritan also experienced a new relation with God (healed and saved) and so glorified God in response.—D.J.H.

Lk 17:26-30, § 38-213.

Lk 18:18-30, § 38-166.

217. I. Sloan, "The greatest and the youngest: Greco-Roman reciprocity in the farewell address, Luke 22:24-30," *StudRel/SciRel* 22 (1, '93) 63-73.

Greatness in the Greco-Roman world depended upon the number and quality of one's reciprocal relations with others who were one's benefactors and clients. The farewell speech in Lk 22:24-30 contrasts two ethics—a reciprocity ethic and a kenotic ethic. Luke's Jesus proposes the kenotic ethic and indirectly yet firmly opposes the reciprocity ethic.—D.J.H.

218. J. H. Petzer, "Anti-Judaism and the Textual Problem of Luke 23:34," *FilolNT* 5 (10, '92) 199-203.

Against the background of the documentary evidence, the theory that Lk 23:34 was omitted owing to the influence of anti-Judaic sentiments on the transmission of the text is problematic, since it is present in the Western text. When the Western text of Lk 23:34 is understood as a prayer for the Roman soldiers and not the Jewish leaders and thus an act of subtle anti-Judaism, the addition of the text may be traced to anti-Judaic sentiments. This motive corresponds to the removal of the ignorance motif in the Western textual tradition of Acts. —C.R.M.

219. [Lk 24:13-33] T. M. Rosica, "Two Journeys of Faith," *BibToday* 31 (3, '93) 177-180.

There are striking parallels between the Emmaus story (Lk 24:13-33) and that of Philip and the Ethiopian eunuch (Acts 8:26-40). In both journey stories being a Christian means having a deep understanding of the Scriptures and a sense of salvation history. The eucharistic overtones of Lk 24:13-33 and the baptismal action of Acts 8:26-40 reflect two different sacramental initiation rites in Luke's community.—D.J.H.

220. [Lk 24:13-35] T. D'Sa, "The Emmaus Narrative, A Missionary Journey from a missionary pastor's point of view," *Vidyajyoti* 57 (3, '93) 147-156.

In light of Lk-Acts as a whole and Acts 8 in particular, it appears that Luke elaborated the Emmaus narrative to give guidelines to future missionaries based on the example of Jesus: Move toward your destiny howsoever difficult it may be; necessity and method of communicating with a stranger; etc.—D.J.H.

John

221. S. Barton, "The Believer, the Historian and the Fourth Gospel," *Theology* 96 (772, '93) 289-302.

The historian's agenda does not seem to fit very well with the character of the Fourth Gospel itself. After reviewing how Jn is distinctive in relation to the Synoptic Gospels, the article suggests some reasons why it is distinctive, and then draws attention to the wider implications of the interpretation of Jn in its canonical context.—C.R.M.

222. R. Bauckham, "The Beloved Disciple as Ideal Author," *JournStudNT* 49 ('93) 21-44.

The Fourth Gospel portrays the beloved disciple not as the ideal disciple but rather as the ideal author. His special intimacy with Jesus, presence at key events in the story, and perception of their meaning qualify him to be the ideal witness to Jesus and therefore the ideal author of the Gospel. In Jn 19:35 he appears as the ideal author and addresses his witness directly to the readers/hearers. Since Jn 21:20-25 makes his identity clear, his anonymity is a literary device that serves to distinguish the author as a character in the narrative from the other characters.—D.J.H.

223. R. Bauckham, "Papias and Polycrates on the Origin of the Fourth Gospel," *JournTheolStud* 44 (1, '93) 24-69.

The best external evidence for the origin of the Fourth Gospel supports the internal evidence in seeing the beloved disciple, the author of the Gospel, as a disciple of Jesus who was not one of the Twelve. This coincidence with the best reading of the internal evidence strongly suggests that this external evidence is also reliable when it calls this disciple John, indicating a John of Ephesus who must be, not the son of Zebedee, but Papias' John the Elder. Polycrates also ascribed the Fourth Gospel not to the son of Zebedee but John, the disciple of the Lord to whom Papias referred in his prologue (see Eusebius, *Hist. eccl.* 3.39.4). The context of Papias' comments on Mk and Mt was his demonstration of the superiority of the Fourth Gospel, as far as order is concerned, over the other two Gospels believed to derive from eyewitness testimony.—C.R.M.

224. V.-M. Capdevila i Montaner, "El Padre en el cuarto evangelio," *Estudios Trinitarios* [Salamanca] 26 (1, '92) 3-41.

This discussion of God as "Father" in John's Gospel first considers the Father in relation to the Son: the "only begotten" (1:14, 18), reciprocal immanence (10:38; 14:10-11; 17:21), Jesus coming from and going to the Father (16:28), and with regard to "deeds" (5:19-20, 30). Then it investigates the Father in relation to humans: the only explicit text (20:17), other pertinent texts (1:12; 11:52; 1:13; 3:5-6; 14:6; etc.), filiation through the gift of the Holy Spirit (17:37-39), insertion into trinitarian life (14:15-17, 23), and believers abiding in love (15:9-10) and living forever (11:25-26).—D.J.H.

225. B. D. Ehrman, "Heracleon, Origen, and the Text of the Fourth Gospel," *VigChrist* 47 (2, '93) 105-118.

In the fragmentary materials that survive, over 20% (11 of 49 total) of Heracleon's citations of the Fourth Gospel differ textually from Origen's. Of these differences over half have some bearing on their respective exegeses. Heracleon's clear agreements with the so-called Western tradition may witness to the transmission of this form of the text in Rome during the second half of the 2nd century A.D.—D.J.H.

226. A. García-Moreno, "En torno al *derásh* en el IV Evangelio," *ScriptTheol* 25 (1, '93) 33-48.

Whereas the Jewish derash offers a commentary on the books of the OT, the Christian derash affirms that whatever is said in the Law and the Prophets is realized and fulfilled in Jesus Christ. This approach to derash is at work in the first part of the Johannine Book of Signs (Jn 1:19–4:54).—D.J.H.

227. S. Rabiej, "'Ja jestem' w Ewangelii św. Jana znakiem boskiej godności Jezusa ('I am' in the Gospel according to St John as the Sign of Jesus' Divine Dignity)," *RoczTeolKan* 35 (2, '88) 183-192.

The OT formula "I am" (see Exod 3:14) expresses divine dignity. In John's Gospel Jesus defines himself twenty-four times by the "I am" formula either with an additional symbol (e.g. 6:35; 8:12; 10:7, 9) or in absolute form (6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8), thus ascribing to himself eternal existence and divine dignity.—D.J.H.

228. F. Sieg, "Eigentliche Präpositionen als gebundene Morpheme der Substantive im Evangelium nach Johannes und in der Offenbarung des Johannes (Eine Vergleichsanalyse)," *FilolNT* 5 (10, '92) 135-166.

The article first presents a list and general characteristics of the substantive lexemes made up of proper prepositions in the NT and draws conclusions about their different frequencies in the various NT writings. Next it examines the proper prepositions of the compound substantives peculiar to Jn and Revelation, presenting the data in twenty-two tables. Then it analyzes the morphemes and lexemes shared by Jn and Revelation. Finally, it offers general conclusions about the differences and similarities of the usage of the two documents.—C.R.M.

229. M. W. G. STIBBE, "'Return to Sender': A Structuralist Approach to John's Gospel," *BibInt* 1 (2, '93) 189-206.

The method of actantial analysis developed by A. J. Greimas can help us to appreciate better the basic plot of John's Gospel (the Father sending the Son), the counterplot (the quest of the Jews to destroy Jesus), the microplots (John the Baptist in Jn 1:1-37; 3:23-36; the Jews' attempt to arrest Jesus in Jn 7), and the function of John's use of plot. Using Greimas's actantial method, we can see the story of the Fourth Gospel as open-ended: When the story of Jesus ends, the story of the disciples begins.—D.J.H.

230. M. VELLANICKAL, "'I AM' in the Fourth Gospel," *Biblebhashyam* 19 (1, '93) 47-58.

There are three kinds of uses of ἐγὼ εἰμί ("I am") in John's Gospel: absolute usage with no predicate (8:58), usage in which a predicate is understood but not expressed (6:20), and usage with a predicate nominative (6:35). The formula "I am" in the Fourth Gospel is a symbol of Jesus' person and mission.—D.J.H.

231. F. VOUGA, "Antijudaismus im Johannesevangelium?" *TheolGlaub* 83 (1, '93) 81-89.

Johannine Christianity understood itself as in both continuity and discontinuity with Judaism. Eschatology in its Johannine understanding served as the dividing line between Christianity and Judaism. The Fourth Gospel reflects a controversy within the Jewish tradition and within the synagogue, against the threat of expulsion (see Jn 9:22; 12:42; 16:2). Thus one cannot speak accurately of Johannine anti-Judaism, any more than one can speak of Qumran anti-Judaism.—D.J.H.

232. A. XAVIER, "Thomas in the Fourth Gospel," *IndTheolStud* 30 (1, '93) 18-28.

After surveying the roles and faith-attitudes of the various groups and individuals coming into contact with Jesus in the Fourth Gospel, the article considers the three passages (Jn 11:16; 14:5; 20:24-29) in which Thomas is a leading figure. Thomas is the spokesman for the disciples at crucial points and summarizes the theology and aim of the entire Gospel with his confession of Jesus as "my Lord and my God" (20:28).—D.J.H.

233. [Jn 1:1-18] J. PAINTER, "Theology, Eschatology and the Prologue of John," *ScotJournTheol* 46 (1, '93) 27-42.

Because the substance of Jn 1:1-18 is a cosmology, the Prologue provides an ideological or metaphysical framework within which the story that follows is to be understood. In the first instance this framework is signalled by intertextual resonances set off in the mind of the reader by identifiable allusions: λόγος, "in the beginning," and Wisdom/Torah. The framework is then modified by distinctively Johannine strategies both in the narrative flow of the Prologue and in the Gospel that follows: λόγος, dualism, and eschatology.—D.J.H.

234. [Jn 1:14] G. J. HOYNACKI, "'And the Word Was Made Flesh'—Incarnations in Religious Traditions," *AsiaJournTheol* 7 (1, '93) 12-34.

Although the concept of incarnation plays a central role in Christianity (see Jn 1:14) and a quasi-religio-political role in Chinese, Japanese, and ancient Egyptian cultures, the monotheistic theologies of Islam and Sikhism totally deny that God takes on human flesh and appears among humans for soteriological purposes. The doctrine of incarnation is also significantly represented in the Hindu Vaishnava Avatara, the Mahayana Buddhist Bodhisattva image, and the Jain Tirthankara.—D.J.H.

235. M. Morgen, “La promesse de Jésus à Nathanaël (Jn 1,51) éclairée par la hagaddah de Jacob-Israël,” *RevSciRel* 67 (3, ’93) 3-21.

Jesus’ promise to Nathanael in Jn 1:51 is often interpreted as announcing the replacement of the Temple. But attention to how the verse uses Gen 28:12-13 (“see heaven opened . . . Son of Man”) and to haggadic traditions related to Jacob as the privileged interlocutor of God and the beneficiary of revelations and prodigies suggests that Jn 1:51 should be read as a promise of hope made to Nathanael-Jacob representing the Christian community.—D.J.H.

236. [Jn 4:1-42] S. D. Moore, “Are There Impurities in the Living Water that the Johannine Jesus Dispenses? Deconstruction, Feminism, and the Samaritan Woman,” *BibInt* 1 (2, ’93) 207-227.

In the dialogue at the Samaritan well (Jn 4:1-42) the earthly, material, literal level represented by the thirst for spring water was declared superseded by a heavenly, spiritual reality represented by the living water and thrust into the background. But this material, literal domain is curiously reinstated at the hour of Jesus’ glorification again in the form of a physical thirst now decreed in Scripture and coupled with physical death (see Jn 19:28-30). The hierarchical opposition established at the well is inverted at the cross. The stream flows from Jesus’ absence rather than his presence.—D.J.H.

237. J. Neugebauer, “Die Textbezüge von Joh 4,1-42 und die Geschichte der johanneischen Gruppe,” *ZeitNTWiss* 84 (1-2, ’93) 135-141.

This investigation of the function of Jn 4:37-38 within 4:1-42 distinguishes two levels of interpretation (Jesus, the Johannine community) and four functions (sender, sower, harvesters, harvest). On the Johannine level the sower represents the ἄλλοι (v. 38), who must be regarded as Samaritan Christians.—D.J.H.

238. [Jn 4:20-24] N. Hyldahl, “Samtalen med den samaritanske kvinde” [Conversations with the Samaritan Woman], *DanskTeolTids* 56 (2, ’93) 153-165.

A literary-historical analysis of Jn 4:20-24 in its context indicates that its logical setting was in a “religious dialogue” between Jesus and the Samaritans (rather than the Samaritan woman). This is suggested especially by the shift to second and third plural pronouns (ἡμεῖς and ὑμεῖς) and the several occurrences of προσκυνέω (“worship”). In the original dialogue salvation was from Judah the son of Jacob (see Gen 49:8-12) rather than “the Jews.”—D.J.H.

239. U. C. Manus, “Jn 6:1-15 and its Synoptic Parallels: An African Approach Toward the Solution of a Johannine Critical Problem,” *JournInterdenomTheolCent* 19 (1-2, ’91-’92) 47-71.

Comparison of Jn 6:1-15 with its Synoptic parallels suggests that the four Gospels are related at a remote level of their oral stage just as African doubletted stories share common traits at the oral and transmissional stages. John drew on an independent tradition about Jesus’ feeding miracle variantly known to the Synoptic Evangelists.—D.J.H.

240. J. D. M. Derrett, “Τί ἐργάζῃ; (Jn 6,30): an Unrecognized Allusion to Is 45,9,” *ZeitNTWiss* 84 (1-2, ’93) 142-144.

By asking Jesus τί ἐργάζῃ (“What work are you doing?”) in Jn 6:30, the questioners ironically use the language of Isa 45:9 (*mah taʿăśeh*), which refers to God’s work as creator. —D.J.H.

241. M. J. J. Menken, “John 6,51c-58: Eucharist or Christology?” *Biblica* 74 (1, ’93) 1-26.

Though the Evangelist may have used eucharistic terminology in Jn 6:51c-58, that does not mean that the passage is primarily about the Eucharist. Jesus’ “flesh” and “blood” refer to the crucified Jesus. There is a logical transition in 6:51c from the Father’s present gift of Jesus to Jesus’ future gift of himself. Eating Jesus’ flesh and drinking his blood in 6:53-56 stand for belief in him as the one who dies for the life of the world. The entire passage including the misunderstanding in 6:52 can be understood as a discussion with a Jewish point of view concerning Jesus’ death. Numerous parallels elsewhere in Jn support this christological interpretation.—D.J.H.

242. W. R. Domeris, “The Confession of Peter according to John 6:69,” *TynBull* 44 (1, ’93) 155-167.

After reviewing scholarly opinion on the meaning of the title “the holy one of God,” the article considers the office of the holy one in the OT, the application of the title to Jesus by a demon-possessed man in Mk 1:24/Lk 4:34, its use by Peter in Jn 6:69, and Jn 6 and the Johannine community. The primary meaning of the title is that of representation or agency. The title lays stress on the judgment brought by Jesus both on the demons and in Jn upon the schismatics. The title also underlines Jesus’ role as bringer of eternal life to believers. —C.R.M.

243. G. Rochais, “Jean 7: Une construction littéraire dramatique, à la manière d’un scénario,” *NTStud* 39 (3, ’93) 355-378.

The article first considers Jn 7:1-52 as a dramatic piece: the theatrical unity, the division of the dialogues, the various plans, the dramatization of the narrative, the inventions of the narrator, the division of the scenes, and the purpose. Then it discusses the various materials used in producing the dramatic piece: some elements from a narrative source, traditions also prominent in the Synoptic Gospels, traditional rumors and Jewish gossip against Jesus’ messiahship, and a written source of a sapiential type.—D.J.H.

244. [Jn 7:53–8:11] D. B. Wallace, “Reconsidering ‘The Story of Jesus and the Adulteress Reconsidered,’” *NTStud* 39 (2, ’93) 290-296.

J. P. Heil’s linguistic and literary arguments on behalf of the Johannine authenticity of Jn 7:53–8:11 [§ 36-237], as ingenious as they are, fail to convince. In fact, most of his evidence, where carefully viewed, ends up strengthening the case for inauthenticity. The pericope still seems out of place and un-Johannine.—D.J.H.

245. J. W. Holleran, “Seeing the Light. A Narrative Reading of John 9,” *EphTheolLov* 69 (1, ’93) 5-26.

This first installment in a two-part study of Jn 9:1-41 deals with the background and presuppositions for narrative reading, literary unity, literary structure, thematic structure, and various narrative features (plot, characterization, space, time, order, duration, frequency, point of view). [To be continued]—D.J.H.

246. K. E. Bailey, “The Shepherd Poems of John 10: Their Culture and Style,” *NEST TheolRev* 14 (1, ’93) 3-21.

The article also appeared in *Irish Biblical Studies* [§ 37-1335].—D.J.H.

247. R. BRANDSCHEIDT, "Prophetischer Verstockungsauftrag und christlicher Glaube. Die alttestamentlichen Zitate in Joh 12, 37-43," *TrierTheolZeit* 102 (1, '93) 64-76.

After raising the problem of unbelief in the face of Jesus' many signs in Jn 12:37, the Fourth Evangelist quotes Isa 53:1 in 12:38 in the context of scriptural fulfillment. He gives further explanation of the people's spiritual blindness with the help of Isa 6:10 in 12:40—a text that plays an important role in the portrayal of Jesus' passion in Jn 19 (see vv. 4-6, 14-16, 26-27, 33-37).—D.J.H.

248. [Jn 13–17] E. BAMMEL, "The Farewell Discourse of the Evangelist John and its Jewish Heritage," *TynBull* 44 (1, '93) 103-116.

The English version of an article published in German in *Neotestamentica* [§ 37-802]. —D.J.H.

249. H. HEGSTAD, "Den Hellige Ånd som veileder til 'den fulle sannhet' (Joh 16,13) — prinsippteologisk belyst (The Holy Spirit as Guide into 'all the Truth' [John 16,13] — in a Systematic Theological Perspective)," *TidsTeolKirk* 64 (2, '93) 95-109.

The article first provides an exegesis of Jn 16:12-14, which concludes that the guidance of the Spirit does not bring new truths but rather seeks to communicate the truth given by Jesus and to relate it to new situations. Then it discusses how Jn 16:13 can be read as a promise to the church of the postapostolic age, and relates it to the question of the development of Christian doctrine.—D.J.H.

250. [Jn 19:16-27] A. CHARBONNEAU, "Jésus en croix (Jn 19,16b-42), Jésus élevé (3,14ss; 8,28s; 12,31ss) (1ère partie)," *SciEsp* 45 (1, '93) 5-23.

Readers of John's passion narrative are prepared to contemplate the exalted Jesus who draws all people to himself. This first installment considers literary, structural, and spiritual dimensions of four scenes in Jn 19:16b-27: ascending the cross (19:16b-18), the inscription (19:19-22), the soldiers take Jesus' garments and tunic (19:23-24), and the beloved disciple receives the mother of Jesus (19:25-27). [To be continued]—D.J.H.

251. J. KUDASIEWICZ, "Testament Jezusa (J 19, 25-27). Nowe trendy interpretacyjne (The Testament of Jesus [Jn 19, 25-27]. New Interpretative Trends)," *RoczTeolKan* 37 (1, '90) 49-61.

In the light of recent research on Jn 19:25-27 the article focuses on four aspects of the "testament of Jesus": the context supplied by the sign at Cana (Jn 2:1-11), the literary schema of revelation (see Jn 1:29, 36, 47), Mary as the personification of the church and John as representing all disciples of Jesus, and the carrying out of the testament in the life of the church.—D.J.H.

252. F. G. BEETHAM AND P. A. BEETHAM, "A Note on John 19: 29," *JournTheolStud* 44 (1, '93) 163-169.

According to *m. Para* 11:8-9 "hyssop" (*origanum maru,* a dicotyledonous herbaceous plant) was used for ritual purification. Jn 19:29 suggests that the hyssop required the presence of a reed to provide the stiffness necessary to support a sponge, i.e. a hyssop lengthened by a spindle reed. John's reference to hyssop here would have drawn attention to the chain linking the crucifixion of Jesus with the Passover and other sacrificial rituals.—D.J.H.

253. T. R. HATINA, "John 20,22 in Its Eschatological Context: Promise or Fulfillment?" *Biblica* 74 (2, '93) 196-219.

In *The Gospel According to John* (1991) D. A. Carson argues that the bestowal of the Spirit in Jn 20:22 is a sign (or "symbolic promise") that Jesus performs to insure the disciples that the Spirit will be given in the near future (i.e. at Pentecost). This article contends that the insufflation in Jn 20:22 is a realistic eschatological fulfillment foreshadowed not only in ancient Judaism (see *Targum Onqelos* and *Targum Neofiti* of Gen 2:7) but also and primarily in the Fourth Gospel (see Jn 1:33; 3:34; 4:7-14; 6:63; 7:37-39; 14–16). When the risen Jesus breathes and says, "Receive the Holy Spirit," the Spirit in a Paraclete role indwells the disciples and gives to them the life-giving words of Christ to carry on his prophetic ministry.—D.J.H.

Acts of the Apostles

254. H. BOTERMANN, "Der Heidenapostel und sein Historiker. Zur historischen Kritik der Apostelgeschichte," *TheolBeitr* 24 (2, '93) 62-84.

This reconsideration of the historical worth of Acts focuses on Luke's portrayal of Paul in connection with the historical situation of Acts. After reviewing the problem of the reliability of Acts and commenting on methodological issues with respect to sources, it examines Lk 1:1-4 in the context of ancient history writing. Then, after affirming that the we-passages represent Luke's recollections, it examines the accounts of Paul in Corinth (Acts 18:1-17), Philippi (16:13-40), and Thessalonica (17:1-9). Luke correctly represented first-generation Christianity as almost completely in the Jewish context. Paul founded no independent Christian communities; rather he worked within the synagogue communities. The picture of Paul the apostle to the Gentiles is a creation of Luke that marks the historical moment when a Christian self-consciousness, independent of Judaism, was formed.—C.R.M.

255. E. LARSSON, "Om apostlagärningarna inte fanns (If the Acts of the Apostles did not exist)," *TidsTeolKirk* 64 (1, '93) 1-19.

If Acts did not exist, our information about the early church would be extremely poor. The historical accounts in the Pauline corpus are valuable but few, and many of them are understandable only in the light of Acts. On the other hand, some information in Acts can be corrected with the aid of Pauline statements. In a critical reconstruction of the history of the early church Acts is indispensable.—D.J.H.

256. J. H. PETZER, "The Textual Relationships of the Vulgate in Acts," *NTStud* 39 (2, '93) 227-245.

This study attempts to determine the position of the Vulgate of Acts (Acts 1–6 functioning as the sample chapters) within the Latin and Greek textual histories. The origin and place of the Vulgate within the Latin tradition of Acts is to be sought in the European text (following the I-text for a large part, but also having readings of the D-text) and not the African text. The so-called later Alexandrian (or Egyptian) text seems to be the Greek text behind the Vulgate.—C.R.M.

257. E. **Plümacher**, "Die Missionsreden der Apostelgeschichte und Dionys von Halikarnass," *NTStud* 39 (2, '93) 161-177.

In light of recent proposals identifying the genre of Acts as biography or historical novel, this study holds fast to the conviction that Luke is a historian and highlights the role of the so-called mission speeches as components of Luke's historical writing. It first argues that Acts 10:34-43 and 13:16-41 are integral components of Luke's depiction of decisive turning-points in the history of the church. Then it examines Dionysius of Halicarnassus' *Roman Antiquities* (books 11 and 7) and *On Thucydides* and concludes that the Lukan conception of the function of the mission speeches corresponds with the view of Dionysius that speeches indicate the direction of history (indeed, they function as the αἰτίαι of events). Thus it may be concluded that Luke has been influenced by political history writing. Speeches with appeals to beginnings play a legitimizing role in both Luke and Dionysius. Luke's work belongs in the area of historiography.—C.R.M.

258. T. B. **Slater**, "The Presentation of Paul in Acts," *Biblebhashyam* 19 (1, '93) 19-46.

The presentation of Paul in Acts must be understood in light of the two primary purposes of Acts: the Gentile church as the true successor to Israel by divine decree, and the first generation of Christians as a harmonious and exemplary fellowship. Luke portrayed Paul as a theological conduit joining the Gentile church of the late 1st century A.D. to the Twelve and through them to Jesus.—D.J.H.

Acts, §§ 38-193–194, 197–198, 201, 585.

259. J. **Rius-Camps**, "El seguimiento de Jesús, 'el Señor', y de su Espíritu en los prolegómenos de la misión (Hch 1-12)," *EstBíb* 51 (1, '93) 73-116.

Jesus' presence, personally or through representatives, and the presence of the Spirit continue after the ascension in the initiation of mission in Acts 1–12. The article elaborates on this topic in four sections: continuation of the appearances of the resurrected one after the resurrection, the diverse forms of the savior's appearance in the prolegomena to the mission, assistance of the Spirit in the prolegomena to the mission, and the various roles played by Jesus and his Spirit at critical moments of the mission.—C.R.M.

260. D. **Marguerat**, "La mort d'Ananias et Saphira (Ac 5.1-11) dans la stratégie narrative de Luc," *NTStud* 39 (2, '93) 209-226.

This study inquires after the narrative strategy in which Acts 5:1-11 takes place and what clues Luke has laid down to guide the comprehension of the reader. After reviewing the problems presented by the story of God's judgment on Ananias and Sapphira, it notes five proposed readings of the account: etiological, Qumranic, typological, institutional, and salvation-historical. Next it examines the narrative structure of Acts 2–5, which is governed by a recurrent schema that presents in succession the following elements: summary, event (scene), interpretation (discourse), and contrasting results. Finally it deliberates on the interpretation of the text: community and individual, a crime against the Spirit, the spread of the word, a midrash on Genesis 3, and an ethic of sharing. The macro-context of the story is not the internal conduct of the community but its life animated by the Spirit.—C.R.M.

261. E. LARSSON, "Temple-Criticism and the Jewish Heritage: Some Reflections on Acts 6–7," *NTStud* 39 (3, '93) 379-395.

This investigation examines the Stephen tradition in Acts 6–7 in order to test its supposed Temple-criticism. After commenting on the trial-scene in 6:11-14 and passages in chapter 7 that precede 7:44-50, it focuses attention on the latter passage. Although the majority of interpreters draw a sharp distinction between vv. 46 and 47, this idea is hardly supported by the Lukan text. Furthermore, the underlying OT texts and later traditions do not underline the difference between tent and Temple. Thus the δέ of v. 47 does not introduce an opposition but a new statement that declares how the promise (see 7:7b) actually was fulfilled. The conviction that the Jerusalem Temple has been superseded is not formulated as criticism but is regarded as a moment of God's fulfillment of his promise.—C.R.M.

262. S. SZYMIK, "Struktura literacka mowy świętego Szczepana (Dz 7, 2-53) (The Literary Structure of St. Stephen's Speech [Ac. 7, 2-53])," *RoczTeolKan* 35 (1, '88) 101-116.

The three main parts of Stephen's speech in Acts 7:2-53 concern the earliest history of Israel from Abraham to the death of the last of Jacob's sons (vv. 2-16); events in Moses' life, especially his role as liberator (vv. 17-36); and the people and their attitudes toward Moses and worship (vv. 37-50). Though the final invective against the Jews (vv. 51-53) stands in contrast to the three main parts, there is an interdependence based on shared themes and motifs.—D.J.H.

Acts 8, § 38-33.

Acts 8:26-40, §§ 38-219–220.

263. [Acts 10:1–11:18] R. D. WITHERUP, "Cornelius Over and Over and Over Again: 'Functional Redundancy' in the Acts of the Apostles," *JournStudNT* 49 ('93) 45-66.

After a brief description of functional redundancy, this study examines the importance of characterization in Acts 10:1–11:18, the structure of the passage, redundancy in the vision of Cornelius (10:1-8, 22, 30-33; 11:11-14), redundancy in the vision of Peter (10:9-16; 11:5-10), and the role of 15:7-11. Finally it compares the Cornelius story with that of Paul's conversion [see § 37-1344]. The redundancy in this intriguing story (1) helps move the plot of Acts along in a forceful manner, (2) assists in building suspense, (3) utilizes characterization in the service of the plot, and (4) interlocks the themes of conversion, hospitality and table fellowship, word and deed, witness, and acceptance of the Gentiles into a coherent whole.—C.R.M.

Acts 10:34-43, § 38-257.

Acts 13:16-41, § 38-257.

264. C. BREYTENBACH, "Zeus und der lebendige Gott: Anmerkungen zu Apostelgeschichte 14.11-17," *NTStud* 39 (3, '93) 396-413.

The study first reviews the terminology of Acts 14:11-17 to show that in this pericope Luke relies on traditions that stem from Greek-speaking Judaism. Next it indicates that the local color of 14:11-13 reflects religious notions that circulated in southern Asia Minor during the first century A.D. Then, after clarifying the nature of Zeus worship in central Asia Minor during this period, it concludes that 14:17 polemicizes against the beliefs of inhabitants of this region, who saw in Zeus the heavenly deity in control of weather and vegetation. —C.R.M.

265. A. T. M. Cheung, “A Narrative Analysis of Acts 14:27–15:35: Literary Shaping in Luke’s Account of the Jerusalem Council,” *WestTheolJourn* 55 (1, ’93) 137-154.

The narrative of the Jerusalem council consists of four episodes of unequal length (14:27–15:2; 15:3; 15:4-29; 15:30-35), which are structured around Paul’s four mission reports (14:27; 15:3, 4, 12). After discussing the setting and the overall dynamics of the plot, the study focuses on the details of the literary shaping of the narrative, and then specifies the role of 14:27–15:35 in the scheme of Acts. The Jerusalem council narrative is an artistically composed whole that creates suspense and excitement, and induces the readers to accept the outcome of the council in which Paul’s Gentile mission is first challenged and then legitimated.—C.R.M.

266. [Acts 15:7-11] F. Refoulé, “Le discours de Pierre à l’assemblée de Jérusalem,” *RevBib* 100 (2, ’93) 239-251.

How is the Paulinism of Peter’s speech in Acts 15:7-11 to be explained? After reviewing scholarly solutions to this problem, the article examines the two distinct parts of the discourse (vv. 7-9; vv. 10-11) and then discusses the intentions of Luke. Luke knew the version of the Jerusalem council in Galatians 2. The differences in Luke’s account were motivated by his concern to defend the memory of Paul against an anti-Pauline campaign of Jewish Christians that opposed Peter to Paul. Luke presents Peter as the first apostle to the Gentiles not to belittle Paul but to present him as a continuator. At the same time the charges against Paul turn out to be without foundation.—C.R.M.

267. A. Meers, “Who went where and how? A consideration of Acts 17.14,” *BibTrans* 44 (2, ’93) 201-206.

The phrase ἐπὶ τὴν θάλασσαν (without ἕως or ὡς) in the Western text of Acts 17:14 should be accepted as the correct reading. Translators should render ἐκεῖ in the same verse as “in Macedonia.”—C.R.M.

268. [Acts 18:1-18] J. Murphy-O’Connor, “Paul and Gallio,” *JournBibLit* 112 (2, ’93) 315-317.

Though we do not have the unrealistic standard of proof that D. Slingerland expects [§ 36-815], Gallio’s truncated term of office can be placed with a significant degree of probability in the summer and early fall of A.D. 51. If Paul left Corinth on his second visit to Jerusalem about the same time as Gallio, his arrival at Corinth should be placed in the early spring of A.D. 50.—C.R.M.

269. [Acts 20:1–23:22] A. Moda, “Paolo prigioniero e martire. Capitolo primo - Gli avvenimenti gerosolimitiani,” *BibOr* 34 (4, ’92) 193-252.

This installment [see § 37-1349] of a study on Paul as prisoner and martyr first discusses Paul’s journey to Jerusalem according to Acts 20:1–21:14 (elements, characterization). Then, after noting the elements of 21:15-26, it treats the problems raised by the depiction of the meeting of Paul with the Jerusalem community. Finally it covers Paul’s arrest and imprisonment in Jerusalem (21:27–23:22): elements, the popular riot, intervention of the tribune, appearance before the Sanhedrin, Paul's speech to the Jews, and other elements and provisional conclusions.—C.R.M.

270. J. J. KILGALLEN, "Acts 20:35 and Thucydides 2.97.4," *JournBibLit* 112 (2, '93) 312-314.

It is dubious that Thucydides 2.97.4 can be cited as an example of that series of expressions that turned into a *Stichwort* by the time of Jesus, ". . . to give rather than to receive." Perhaps what *1 Clem.* 2.1 notes in this matter represents an alternate rendition of what Jesus actually did say and was passed on, in its own way, by the tradition used by the author of the Miletus speech (see Acts 20:35) [see § 37-1351].—C.R.M.

271. [Acts 23:23–26:32] A. MODA, "Paolo prigioniero e martire. Capitolo secondo - Gli avvenimenti di Cesarea," *BibOr* 35 (1, '93) 21-59.

After outlining the principal divisions of Acts 23:23–26:32, this installment [see § 38-269] of an investigation of Paul as prisoner and martyr first sets out the juridical problems posed by the account. Then it examines the charges against Paul and the apostle's defense, the speeches of Paul (before Felix: 24:10b-21; before Felix and Drusilla: 24:25; before Festus: 25:8, 10-11; before Agrippa, Bernice, and Festus: 26:2-29), and other minor elements, and presents a provisional conclusion.—C.R.M.

272. D. MARGUERAT, "'Et quand nous sommes entrés dans Rome'. L'énigme de la fin du livre des Actes (28, 16-31)," *RevHistPhilRel* 73 (1, '93) 1-21.

After reviewing historical and theological hypotheses on the problem of the end of Acts, this study considers the rules governing the conclusion of a literary work in antiquity and identifies a "rhetoric of silence" in Greco-Roman literature. Next it examines the employment of this literary convention in Hellenistic historiography. Then it demonstrates the use of this convention in Acts 27–28 and the approach it allows to the question of the relation between Judaism and Christianity in 28:17-28 and the function of the final image in 28:30-31. Luke wished to reinterpret the memory of Paul's martyrdom by reversing the schema of the expected trial (27–28; not Paul but the chosen people find judgment at Rome) and assuring the continuation of his missionary work into the present (Paul's evangelistic preaching suspended in time).—C.R.M.

EPISTLES—REVELATION

Epistles (General)

273. J.-D. KAESTLI, "Mémoire et pseudépigraphie dans le christianisme de l'âge post-apostolique," *RevThéolPhil* 125 (1, '93) 41-63.

This investigation asks whether the utilization of the fiction of pseudepigraphy represents a genuine form of Christian memory. It first reviews some elements of P. Bonnard's study on reminiscence as the central element of NT theology and recent debate on pseudepigraphy in the NT. Next it examines the function of memory in the post-apostolic pseudepigrapha of the NT (2 Peter, Pastorals), which may be understood as a type of actualization of apostolic teaching. Finally it discusses the role of memory in the transmission and development of the words of Jesus (Acts 20:35; *1 Clement* 13:1-2; 46:7-8; Papias [see Eusebius, *Hist. eccl.*

3.39.3-4, 15]; Jn 14:26; 15:20; *Apocryphon of James* 2:7-17). It concludes with reflections on situating the theological watershed between conflicting memories.—C.R.M.

274. C. S. Rodd, "Recent Commentaries. D. Hebrews to Revelation," *ExpTimes* 104 (8, '93) 236-238.

This installment [see § 37-1362] treats commentaries on Hebrews (W. L. Lane, P. Ellingworth, R. C. Stedman, F. F. Bruce, R. McL. Wilson), 1 Peter (P. H. Davids, I. H. Marshall), the Johannine epistles (M. M. Thompson), and Revelation (P. E. Hughes, R. W. Wall, C. H. Giblin, J. Guimond, E. Schüssler Fiorenza).—D.J.H.

Paul

275. J.-N. Aletti, "Bulletin d'exégèse du Nouveau Testament. Bulletin paulinien," *Rech SciRel* 81 (2, '93) 275-298.

This bulletin [see § 33-1242] describes and evaluates twenty-four recently published books under four headings: commentaries and reflections on one epistle (ten); cultural background and literary models (seven); Paul, the Law, and faith (three); and Pauline theology (four). —D.J.H.

276. P. W. Barnett, "The Importance of Paul for the Historical Jesus," *Crux* 29 (1, '93) 29-32.

Far from being a bridge from a Jewish to a "Hellenistic" Jesus, Paul's letters and the non-Pauline, pre-Pauline traditions from and about Jesus that Paul received stand as a roadblock against whatever heterodox views of Jesus may be pitted against him.—D.J.H.

277. R. Bieringer, "De goddelijke naijver van Paulus. De relatie van de apostel met zijn gemeenten" [Paul's Divine Jealousy: The Apostle and his Communities in Relationship], *Collationes* 23 (2, '93) 115-140.

The expanded Dutch version of an article published in English in *Louvain Studies* [§ 36-1394].—D.J.H.

278. R. P. Carlson, "The Role of Baptism in Paul's Thought," *Interpretation* 47 (3, '93) 255-266.

Paul regarded baptism as a "decisive alteration" in the reality of the believer. For Paul, baptism entails negation (removal from the enslaving dominion of sin and death), inauguration (life in a right relationship to God under the dominion of Christ), and anticipation (awaiting the parousia of Christ and the resurrection and glorification attending it).—D.J.H.

279. C. E. B. Cranfield, "Has the Old Testament Law a Place in the Christian Life? A Response to Professor Westerholm," *IrBibStud* 15 (2, '93) 50-64.

In chapter 10 of his *Israel's Law and the Church's Faith. Paul and His Recent Interpreters* (1988), S. Westerholm is much too quick to conclude that, for Paul, the Law no longer has validity for Christians. Rather, Paul continued to find the will of God in the Law, though in a new and distinctively Christian way. The view that Paul saw the Law as having a continuing role in the life of Christians deserves a more sympathetic and careful consideration than Westerholm has given it.—D.J.H.

280. A. GONZÁLEZ F., “La fe de Cristo,” *RevistLatAmTeol* 10 (28, ’93) 63-74.

Should the Pauline phrase πίστις Ἰησοῦ Χριστοῦ be translated as an objective (“faith in Jesus Christ”) or as a subjective (“faith of Jesus Christ”) genitive? After considering the theological relevance and history of the problem, the article examines the pertinent Pauline passages (Gal 2:16; 2:20; 3:22; 3:1–4:7; Rom 3:21-26; Phil 3:9) and gives arguments in favor of taking them as subjective genitives. The faith of Christ (with special reference to the cross as in Gal 2:20) emerges as the basis for justification, salvation history, and Christian life.—D.J.H.

281. D. N. HOWELL, “Pauline Eschatological Dualism and its Resulting Tensions,” *Trin Journ* 14 (1, ’93) 3-24.

There is a critical tension between the present and the future in Paul’s understanding of redemption. The article first surveys the twentieth-century debate about the nature of NT eschatology. Then it plots the eschatological structures in Paul’s thought under the following headings: the present age continuing, the new order realized, and the tensions created by the new eschatological situation.—C.R.M.

282. D. N. HOWELL, “Pauline Thought in the History of Interpretation,” *BiblSac* 150 (599, ’93) 303-326.

This survey identifies major representative thinkers who have sought to explain the mind of Paul, summarizes their contributions, and responds to their central theses. It first considers Paul in the early church and the Middle Ages, and the Paul of the Reformation. Then it treats the Hellenistic Paul, the Roman Paul, the Jewish Paul, and the Christian Paul. Among the scholars treated are F. C. Baur, W. Bousset, R. Bultmann, W. M. Ramsay, A. Schweitzer, J. C. Beker, H. J. Schoeps, W. D. Davies, and S. Kim.—C.R.M.

283. J. MURPHY-O’CONNOR, “Paul the Letter-writer,” *RevBib* 100 (1, ’93) 151-153.

Descriptions and evaluations of three recent books on Paul and letter-writing in antiquity: E. R. Richards, *The Secretary in the Letters of Paul* (1991); H. Probst, *Paulus und der Brief* (1991); and I. Taatz, *Frühjüdische Briefe* (1991).—D.J.H.

284. J. MURPHY-O’CONNOR, “Pauline Studies,” *RevBib* 100 (2, ’93) 305-311.

This bulletin of recent Pauline studies describes and evaluates eight books by K. P. Donfried (ed.), D. B. Garlington, M. Ebner, R. N. Longenecker, A. T. Lincoln, M. Bouttier, K. O. Sandnes, and R. F. O’Toole.—D.J.H.

285. E. NARDONI, “The Concept of Charism in Paul,” *CathBibQuart* 55 (1, ’93) 68-80.

Paul used the word χάρισμα to denote a concrete manifestation of God’s grace that was neither equivalent to pneumatic phenomena nor identical with power or service. The term included the whole gamut of gifts existing in the community, from pneumatic phenomena to authority. By including holders of authority among those who have a charism Paul indicated that his concept of charism was not opposed to institution.—D.J.H.

286. S. I. SPIETH, “Divorce: Under No Circumstances?” *AshTheolJourn* 24 (’92) 73-79.

Paul’s teachings support a woman’s decision to leave her abusive husband. In 1 Corinthians 7 Paul addressed non-abusive marriages and the equal responsibility between husband and wife to satisfy each other. Other Pauline texts (Col 3:19; Phil 2:4; 1 Cor 6:19) suggest that in an abusive situation divorce may be inevitable.—D.J.H.

Paul, §§ 38-43, 416, 469.

Romans, 1–2 Corinthians

287. A. J. Hultgren, "God's Saving Work in the Letter to the Romans: Lectionary Texts for the Pentecost Season," *WordWorld* 13 (2, '93) 184-190.

Romans stands as a towering monument to Paul's theological as well as his literary work. The six texts treated in this article (Rom 3:21-25a, 27-28; 4:18-25; 5:6-11; 5:12-15; 6:1b-11; 7:15-25a) proclaim the saving work of God in Christ in a wide range of imagery.—D.J.H.

288. M. Williams, "Romans 1: Entropy, Sexuality and Politics," *Anvil* 10 (2, '93) 105-110.

The deep structure of Romans 1 is of a human sexuality that seeks ever more and bizarre forms. Paul does not distinguish sufficiently between abusive sex and steady homosexual relationships because it was not possible given the empirical knowledge of human sexuality at that time. [In the same issue (pp. 111-123) F. Bridger responds that Williams's arguments regarding homosexuality are profoundly erroneous.]—C.R.M.

289. C. Anderson, "Romans 1:1-5 and the Occasion of the Letter: The Solution to the Two-Congregation Problem in Rome," *TrinJourn* 14 (1, '93) 25-40.

It seems clear that there existed in Rome two separate expressions of Christianity (Gentile and Jewish) and that Paul hints in his introduction to Romans how the content of chapters 1–11 is intended to correct the two-congregation problem. An analysis of Rom 1:1-4 and attention to the promise theme introduced in v. 2 and the climatic εἰς clause in v. 5 point to the solution of one unified, worshiping community.—C.R.M.

290. [Rom 1:18-32] A. Wolters, "Hart's Exegetical Proposal on Romans 1," *CalvTheol Journ* 28 (1, '93) 166-170.

H. Hart's suggestion in *The Other Side* 28 (4, '92) 56-62 that Rom 1:18-32 represents a traditional Jewish position with which Paul disagreed is asserted without proof. His proposal is motivated largely by his own passionate convictions regarding same-sex relations. [The same issue (pp. 170-174) contains a reply by Hart.]—D.J.H.

291. D. E. Malick, "The Condemnation of Homosexuality in Romans 1:26-27," *BiblSac* 150 (599, '93) 327-340.

A contextual and exegetical examination of Rom 1:26-27 reveals that attempts by some contemporary writers to do away with Paul's prohibitions against present-day same-sex relations are false. Paul did not impose Jewish customs and rules on his readers; instead he addressed same-sex relations from the transcultural perspective of God's created order. —C.R.M.

292. B. W. LONGENECKER, “Πίστις in Romans 3.25: Neglected Evidence for the ‘Faithfulness of Christ’?” *NTStud* 39 (3, ’93) 478-480.

The phrase διὰ [τῆς] πίστεως in Rom 3:25a should be regarded as an original part of the quoted formula, not an insertion by Paul. Thus Rom 3:25 reads: “whom God put forward as an atoning sacrifice, through (Jesus’) faithfulness by means of his blood.” The faithfulness of Christ is the basis through which covenant relationship with God is established.—D.J.H.

293. [Rom 5] D. B. GARLINGTON, “The Obedience of Faith in the Letter to the Romans. Part III: The Obedience of Christ and the Obedience of the Christians,” *WestTheol Journ* 55 (1, ’93) 87-112.

This installment [see §§ 35-743; 36-278] considers the role of Christ, the obedient one, who ensures the obedience of his people, with particular attention to Romans 5. After situating Romans 5 within the scheme of chapters 5–8, it focuses on reconciliation and new creation (Rom 5:1-11), and on Adam and Christ—disobedience and obedience (5:12-21). [To be continued]—D.J.H.

294. J. A. FITZMYER, “The Consecutive Meaning of ἐφ’ ᾧ in Romans 5.12,” *NTStud* 39 (3, ’93) 321-339.

The various meanings proposed for ἐφ’ ᾧ fall into two categories, depending on whether it is understood as a phrase introducing a relative clause or as the equivalent of a conjunction. With verbs in a past indicative, especially an aorist, ἐφ’ ᾧ frequently occurs in a consecutive sense. Thus Rom 5:12 should be translated: “Therefore, just as sin entered the world through one man, and death came through sin; so death spread to all human beings, with the result that all have sinned.” The ἐφ’ ᾧ clause in Rom 5:12 expresses the result of Adam’s sin and asserts the universal sinfulness of the conduct of human beings.—D.J.H.

295. J. T. REED, “Indicative and Imperative in Rom 6,21-22: The Rhetoric of Punctuation,” *Biblica* 74 (2, ’93) 244-257.

Rather than the interrogative (“What fruit did you have . . . ?”) and indicative (“you now produce a fruit . . .”) construction advocated by most scholars, Rom 6:21-22 contains an indicative (“you had a certain kind of fruit . . .”) and imperative (“now produce a fruit . . .”) construction that plays a vital role in Paul’s immediate and wider rhetorical (i.e. argumentative) strategy. Translated concisely, Rom 6:21-22 reads: “You once produced an evil type of fruit. Now produce a good type of fruit.”—D.J.H.

Rom 8:12-30, § 38-54.

Rom 8:17, § 38-316.

296. T. R. SCHREINER, “Does Romans 9 Teach Individual Election unto Salvation? Some Exegetical and Theological Reflections,” *JournEvangTheolSoc* 36 (1, ’93) 25-40.

Calvinists correctly assert that Romans 9 teaches that God unconditionally elects individuals to be saved. The two most common objections to this interpretation are not persuasive. What was at the forefront of Paul’s mind in Romans 9 was the question of Israel’s salvation, not merely its historical destiny. Moreover, the view that God chose individuals (and not merely a group) to be saved is persuasive both exegetically and theologically. —D.J.H.

297. [Rom 9–11] S. Carbone, "Israele nella Lettera ai Romani," *RivistBib* 41 (2, '93) 139-170.

In Romans 9–11 "Israel" includes both the elect Israel (those who belong to the new covenant and share with Christ the eschatological blessing) and the hardened Israel (those who while remaining elect have fallen into disobedience). Meanwhile, God's mercy has overcome the limits of the Mosaic covenant and carried out all the exigencies of the Law in order that all people could be justified. The disobedience of hardened Israel restrains the end of time to allow the Gentiles to enter God's kingdom; its elimination would be the fulfilling of Abraham's covenant and therefore the sign of the end of time.—D.J.H.

298. T. R. Schreiner, "Paul's View of the Law in Romans 10:4-5," *WestTheolJourn* 55 (1, '93) 113-135.

In Rom 10:4 ("Christ is the end of the Law") Paul was not giving a programmatic statement on the relation between the Law and the gospel. Rather, he was countering the human tendency to establish one's own righteousness. What Paul was criticizing in Rom 10:5 and in the entire context of 9:30–10:8 was the attempt to gain right standing with God through obedience to the Law. Saving righteousness cannot come through Law obedience; faith in Christ is the only path to life.—D.J.H.

299. C. D. Stanley, "The Significance of Romans 11:3-4 for the Text History of the LXX Book of Kingdoms," *JournBibLit* 112 (1, '93) 43-54.

In Rom 11:3-4 the Pauline wording of 1 Kgs 19:10, 18 differs sharply from the Septuagint and bears some relation to the "Lucianic" tradition. The Greek text quoted by Paul in Rom 11:3-4 reflects an earlier stage in the textual history of 3 Kingdoms than the version that appears in the codices (the so-called LXX text) does.—D.J.H.

300. T. L. Donaldson, "'Riches for the Gentiles' (Rom 11:12): Israel's Rejection and Paul's Gentile Mission," *JournBibLit* 112 (1, '93) 81-98.

This study examines Paul's statements in Rom 11:11-12, 15 concerning the salvation/riches/reconciliation of the Gentiles made possible by the stumbling/defeat/rejection of Israel and inquires into the logic by which Paul links the "misstep of the Jews" to the "riches of the Gentiles." After discussing displacement readings of Rom 11:11-12, 15 and other readings of Israel's "misstep," it argues that the logic at work in Paul's statements here is not the spatial logic of displacement but the temporal logic of delay. Israel's failure to respond to the gospel makes possible the "riches for the Gentiles" by opening up not some space but some time. —C.R.M.

301. J.-F. Racine, "Romains 13,1-7: Simple préservation de l'ordre social?" *EstBíb* 51 (2, '93) 187-205.

After discussing the authenticity of Rom 13:1-7, the article considers its form and context, intention, meaning, and sources. Paul's exhortations, with the help of traditional materials, encourage the preservation of the social order. But his mention of συνείδησις ("conscience") and use of the verb ὑποτάσσω suggest that Paul was promoting an intelligent and critical respect for the social order as a factor contributing to the church's faith, rather than urging blind obedience toward the civil authorities.—D.J.H.

302. B. BYRNE, "'Rather Boldly' (Rom 15,15): Paul's Prophetic Bid to Win the Allegiance of the Christians in Rome," *Biblica* 74 (1, '93) 83-96.

One can best explain the occasion and purpose of Romans on the supposition that a goodly portion of the community still clung to the Law as the means of obtaining justification at the coming judgment. Paul is attempting to get the community to let go of it once and for all in the cause of a deeper unity (see 15:6). Beyond unity Paul is in effect attempting to bring this significant community at Rome within the scope of his own authority as an apostle responsible for seeing the Gentile churches fitted properly into the wider vision of God's eschatological people. Within the rubric of a prophetic declamation Romans is principally to be seen as an instrument of persuasion.—C.R.M.

303. [Rom 16:1-2] C. F. WHELAN, "Amica Pauli: The Role of Phoebe in the Early Church," *JournStudNT* 49 ('93) 67-85.

Under Roman law women could acquire wealth and freely dispose of it. Moreover, there is evidence that in voluntary associations (especially religious ones) women served as patrons and gained positions of leadership. In recommending Phoebe as a local leader (διάκονος) in the church at Cenchreae and a προστάτις of many, Paul in Rom 16:1-2 was exploiting his network of "clients" on behalf of Phoebe, introducing her to his network of connections and thereby reciprocating her benefactions to him and his church. Paul's recommendation of Phoebe established in Ephesus a socially influential *amica Pauli* capable of securing his interests there while he was in the West.—D.J.H.

304. [Rom 16:15] R. H. FINGER, "Was Julia a Racist? Cultural Diversity in the Book of Romans," *Daughters of Sarah* [Chicago] 19 (3, '93) 36-39.

The issues that Paul raised in Romans 14–15 (dietary convictions, observance of holy days, Jewish boundary markers) were rooted in racial and cultural diversity. Perhaps Julia (see Rom 16:15) was a racist. Paul was tolerant of a wide range of practices, and at the same time called for a strenuous love and acceptance.—D.J.H.

305. [1 Cor 1:18-31] P. BÜHLER, "Sagesse des hommes et folie de la Croix," *LumVie* 42 (213, '93) 67-76.

There is danger in making the opposition between wisdom and the cross in 1 Cor 1:18-31 into a rigid theological principle. As the power and wisdom of God (see 1:24), the folly of the cross makes possible a just evaluation of what pretends to be wisdom and permits a fully authentic wisdom to shine forth. The folly (and wisdom) of the cross consists in radical non-mastery.—D.J.H.

306. [1 Cor 3] J. PROCTOR, "Fire in God's House: Influence of Malachi 3 in the NT," *JournEvangTheolSoc* 36 (1, '93) 9-14.

The influence of Malachi 3 is apparent not only in 1 Peter [see § 31-1241] but also in 1 Corinthians 3. Whereas in 1 Peter God's fiery judgment is actually present, in 1 Corinthians 3 it is to come at the eschaton. These two lines of interpretation may have originated in John the Baptist's appropriation of Malachi 3 to describe elements in Jesus' work.—D.J.H.

307. H. W. HOLLANDER, "Revelation by fire: 1 Corinthians 3.13," *BibTrans* 44 (2, '93) 242-244.

In 1 Cor 3:13 the noun ἔργον should be regarded as the intended subject of ἀποκαλύπτεται:

“Everyone’s work will be revealed by fire.” This interpretation fits the context of 1 Cor 3:10-15 and the idea of the day of judgment as the revelation of “secrets.” Each person will be rewarded according to his or her efforts for the building up of the church.—D.J.H.

308. S. J. Kistemaker, “‘Deliver This Man to Satan’ (1 Cor 5:5): A Case Study in Church Discipline,” *Master’s Seminary Journal* [Sun Valley, CA] 3 (1, ’92) 33-46.

The article investigates the context, significance, and message of 1 Cor 5:5 under the following headings: the cause of church discipline (incest), the initiative in church discipline, the authority for church discipline, and the result of church discipline (excommunication). God permits Satan to attack and gradually weaken the body to make possible the restoration of the sinner’s soul before death.—C.R.M.

309. L. A. Jervis, “‘But I Want You to Know . . .’: Paul’s Midrashic Intertextual Response to the Corinthian Worshipers (1 Cor 11:2-16),” *JournBibLit* 112 (2, ’93) 231-246.

In 1 Cor 11:2-16 Paul is concerned to correct the Corinthians’ misapprehension and consequent misappropriation of his previous teaching on the unity of man and woman in Christ. Paul’s midrashic intertextual strategy for dealing with the practical issue at Corinth was to retextualize the first account of creation (Genesis 1), which had formed the basis of the misunderstanding, with the second (Genesis 2). What Paul highlights through his midrash is that God intended there to be two distinct genders who would live in harmony in the Lord.—C.R.M.

310. J. S. Vos, “Das Rätsel von I Kor 12:1-3,” *NovTest* 35 (3, ’93) 251-269.

The “riddle” of 1 Cor 12:1-3 is best explained by focusing on its literary structure and rhetorical function. The text consists of a *praefatio* (v. 1), an abbreviated *narratio* (v. 2), and a *propositio* (v. 3). The *propositio* flows from the *narratio*, and serves as the starting point for the amplification that follows.—D.J.H.

311. J. F. M. Smit, “Two Puzzles: 1 Corinthians 12.31 and 13.3. A Rhetorical Solution,” *NTStud* 39 (2, ’93) 246-264.

(1) Classical rhetoric reveals that Paul’s exhortation in 1 Cor 12:31 (“Zealously strive for the greatest gifts. Yes, an even still more excellent way I show you”) is wholly ironic. At the beginning of a demonstrative passage [see § 36-300] Paul ridicules the Corinthians’ pursuit of the charismata as their highest goal. (2) On the strength of the manuscripts ἵνα καυχήσωμαι (“that I might boast”) should be taken as the original reading in 1 Cor 13:3. This loose parenthesis is best understood as Paul’s self-conscious and disenchanting comment on the grandiloquent style and the sublime ideas characteristic of the *genus demonstrativum* that he used.—D.J.H.

312. W. C. van Unnik, “The Meaning of 1 Corinthians 12:31,” *NovTest* 35 (2, ’93) 142-159.

The phrase καθ’ ὑπερβολήν in 1 Cor 12:31 is a periphrastic expression used as an adverb (“excessively”) and goes with the first part of the verse. This division leaves ὁδὸν ὑμῖν δείκνυμι as a separate sentence. In this connection ζηλοῦτε means to “zealously practice” the gifts of the Spirit “even to the highest degree.”—D.J.H.

1 Cor 13:3, § 38-311.

313. U. HEIL, "Theo-logische Interpretation von 1Kor 15,23-28," *ZeitNTWiss* 84 (1-2, '93) 27-35.

Who is the subject of 1 Cor 15:23-28—God or Christ? This article argues that the logical subject of the activities listed in vv. 24c-28c is God. Therefore the theological interpretation seems preferable to the christological approach.—D.J.H.

314. N. BONNEAU, "The Logic of Paul's Argument on the Resurrection Body in 1 Cor 15:35-44a," *SciEsp* 45 (1, '93) 79-92.

After raising the question about the "how" and "what" of the resurrection body in 1 Cor 15:35, Paul employs two related yet distinct examples in 15:36-38 (on agricultural realities) and 15:39-41 (on earthly and celestial beings). The full import of 15:36-41 lies in merging the main points of the two examples—the time-axis of the first and the space-axis of the second—to form and answer a new implied question: Can God transform (before/after) an earthly body into a heavenly body (below/above)? The application in 15:42-44a features four pairs of elegantly balanced antitheses and answers Paul's question.—D.J.H.

315. H. W. HOLLANDER AND J. HOLLEMAN, "The Relationship of Death, Sin, and Law in 1 Cor 15:56," *NovTest* 35 (3, '93) 270-291.

The connections between death and sin and between sin and law in 1 Cor 15:56 should be understood against the background of Hellenistic popular philosophy. Paul used Hellenistic concepts current in popular (especially Cynic) philosophy to describe the deplorable state of humanity as governed by death, sin, and law. He did so in order to contrast the present state of humanity with the eternal glory that will not be received by the believers until Christ's parousia.—D.J.H.

316. [2 Cor 4:16-18] G. HELEWA, "Un ministero paolino: consolare gli afflitti," *Teresianum* 44 (1, '93) 3-51.

With particular attention to 2 Cor 4:16-18 and Rom 8:17, the article first considers the relation between suffering and eternal glory. Then it reflects on the Pauline concept of παράκλησις as an ecclesial ministry in which the afflicted Christian is exhorted, edified, and consoled. Finally it discusses the "consolation of the afflicted" that comes from the God of mercy and consolation through the word of παράκλησις.—D.J.H.

317. D. A. DESILVA, "Recasting the Moment of Decision: 2 Corinthians 6:14-7:1 in Its Literary Context," *AndUnivSemStud* 31 (1, '93) 3-16.

While the arguments for reading 6:14–7:1 as a non-Pauline interruption to 2 Corinthians have some merit, those for considering it as integral to the letter seem stronger. In the context of 2 Cor 6:11-13 and 7:2-3, the text is a climactic appeal for dissolving ties with Paul's rivals and opening up the heart again to Paul as actions resulting from a spiritual μετάνοια. Paul prepared for this appeal by employing forceful dissociative language and placing his arguments consistently against the framework of apocalyptic dualism.—D.J.H.

318. P. B. DUFF, "The Mind of the Redactor: 2 Cor 6:14-7:1 in Its Secondary Context," *NovTest* 35 (2, '93) 160-180.

2 Cor 2:14–7:4—whether an independent letter or a piece of a larger letter—provides an apologetic self-description of Paul's role as minister of Christ and uses metaphorical language

alluding to Greco-Roman processions. The redactor, recognizing the similarity of the fragment (6:14–7:1) to the heraldic demand that the impure/uninitiated be separated from the processional epiphany of the deity, placed the fragment between the two phrases in which Paul demands room (6:13; 7:2) so that those two phrases form a kind of *inclusio* around the inserted fragment.—D.J.H.

319. G. Sass, "Noch einmal: 2Kor 6,14–7,1. Literarkritische Waffen gegen einen 'unpaulinischen' Paulus?" *ZeitNTWiss* 84 (1-2, '93) 36-64.

The linguistic peculiarities of 2 Cor 6:14–7:1 are not sufficient to prove that it is un-Pauline. The traditions (see especially *Jubilees* 1:15-26) are not alien to Paul's writings. The form of the text (postconversional admonition) and its paraenetic motifs are found elsewhere in Paul's letters. The context, content, and life-setting all support its Pauline origin. Thus 2 Cor 6:14–7:1 should be regarded as an important example of Pauline paraenesis and use of Scripture, and not ignored in the study of Pauline theology.—D.J.H.

320. F. Zeilinger, "Die Echtheit von 2 Cor 6:14–7:1," *JournBibLit* 112 (1, '93) 71-80.

In the rhetorical plan of 2 Cor 2:14–7:4 the disputed passage 6:14–7:1 serves as *indignatio* embedded in the *conquestio* (6:11-13; 7:2-4), just as Rom 16:17-20 and 1 Cor 16:22 function in their respective contexts. This rhetorical convention helps to explain the changes in Paul's vocabulary and tone.—D.J.H.

321. J. A. Loubser, "A New Look at Paradox and Irony in 2 Corinthians 10-13," *Neotestamentica* 26 (2, '92) 507-521.

After comments on the definition of irony and the signals provided by Paul in 2 Corinthians 10–13 to enable the audience to gain insight into his irony and receive his message, the article presents a reconstruction of Paul's ironic discourse: refutation of accusations (10:1–11:21a), boasting like the opponents (11:21b–12:13), and a direct appeal (12:14–13:10). Three intersecting levels of irony are detected in 2 Corinthians 10–13: dissimulative, existential, and paradoxical. To the Corinthians, at least, Paul can only speak of his authority in an ironic sense.—C.R.M.

322. U. Heckel, "Der Dorn im Fleisch. Die Krankheit des Paulus in 2Kor 12,7 und Gal 4,13f.," *ZeitNTWiss* 84 (1-2, '93) 65-92.

Paul's "thorn in the flesh" from a messenger of Satan (2 Cor 12:7; see Gal 4:13-14) has been variously identified as temptations of the flesh, demonic or human opponents, or some kind of sickness (epilepsy, migrane headaches). Though no explanation is without difficulties, the most plausible interpretation is that Paul suffered chronic headaches and described this condition as his "thorn in the flesh."—D.J.H.

Galatians—Philemon

323. A. B. du Toit, "Alienation and Re-Identification as Pragmatic Strategies in Galatians," *Neotestamentica* 26 (2, '92) 279-295.

Using rhetorical criticism, speech-act analysis, and reception criticism, the article traces the interrelated strategies of alienation and reidentification throughout Galatians. Paul applied various kinds of *vituperatio* to estrange his Galatian readers from his Galatian opponents, and varied his devices to encourage the Galatian Christians to reidentify with him. [An addendum entitled "Discourse analysis of Galatians" accompanies this issue of *Neotestamentica*. This 41-page booklet, which presents the Greek text of Galatians in twenty-two pericopes, was prepared by G. M. M. Pelser, du Toit, M. A. Kruger, H. R. Lemmer, and J. H. Roberts.] —D.J.H.

324. V. Gregersen, "Hedning og jøde. Litteraerkritiske undersøgelser til Galaterbrevet" [Pagan and Jew. Literary-critical Investigation of the Letter to the Galatians], *Dansk TeolTids* 56 (1, '93) 1-18.

The purpose of Galatians was to reject the outsiders' demand for circumcision as a necessary condition for salvation. The letter argues that the gospel is the only and sufficient argument against this demand. Elements in Galatians digressing from this subject are the additions of a later editor for whom circumcision was, as a matter of course, not a prerequisite for membership in the church. This editor aimed to remove or suppress all differences between the leaders and opinions of the first Christian generation to hold together the church of his own time living on the joint heritage of the first congregation in Jerusalem and the first Christian mission to the Gentiles.—C.R.M.

325. M. A. Kruger, "Law and Promise in Galatians," *Neotestamentica* 26 (2, '92) 311-327.

Paul sought to persuade the Galatians to remain with the true gospel by explaining the relation between the Law and the promise. By means of historical arguments and a legal argument Paul demonstrated that the Law was not a necessity for receiving the promise. He also explained that the true place and function of the Law before the promise were realized in the receiving of the Spirit.—D.J.H.

326. B. C. Lategan, "The Argumentative Situation of Galatians," *Neotestamentica* 26 (2, '92) 257-277.

In the argumentative situation the emphasis is on the issue with respect to which persuasion is attempted. The argumentative situation of Galatians can be pieced together from a wide variety of indications on different levels of the text. This includes information about the audience, Paul's opponents, the topos of the person and position of Abraham, the kinship issue in Galatians 3–4, and Paul's ethical instructions in Galatians 5–6. The conclusion offers a comprehensive sketch of the argumentative situation.—C.R.M.

327. W. B. Russell, "Rhetorical Analysis of the Book of Galatians, Part 1," *BiblSac* 150 (599, '93) 341-358.

After a description of rhetorical analysis, this installment outlines a six-step procedure for rhetorical analysis. Then it illustrates the first four steps in a rhetorical analysis of Galatians: determining the rhetorical unit, situation, problem, and species. Finally it surveys previous rhetorical analyses of Galatians.—C.R.M.

328. J. N. Vorster, "Dissociation in the Letter to the Galatians," *Neotestamentica* 26 (2, '92) 297-310.

In Galatians Paul applied the technique of dissociation not only to himself but also to the question of what being a real Jew entails. When dissociation is seen in relation to the pragmatic argument, his letter appears as an attempt at confirmation of status. Paul intended not to cause a rift between his followers and Judaism but rather to make an attempt at integration. —D.J.H.

329. J. H. ROBERTS, "Paul's Expression of Perplexity in Galatians 1:6: The Force of Emotive Argumentation," *Neotestamentica* 26 (2, '92) 329-338.

In Gal 1:6 Paul used θαυμάζω in line with an existing letter-writing convention to convey genuine perplexity about the Galatians' exchange of salvation by faith for the non-gospel of salvation through the works of the Law. The application of this convention was heavily loaded with emotion and bore implications touching on both writer and recipients. It rebuked in order to challenge and evoke action that would rectify the wrong that gave rise to the writer's need to write in order to reprimand, to insist on change.—D.J.H.

330. [Gal 1:10] P. J. GRÄBE, "Paul's Assertion of Obedience as a Function of Persuasion," *Neotestamentica* 26 (2, '92) 351-358.

Despite Paul's apparent assertion that he is not trying to please human beings, Gal 1:10 does have a persuasive function. The motif of obedience finds expression in the concept of being "a slave of Christ." Paul's primary aim was to win God's approval, and his only ambition was to obey God. When one allows for the text being interpreted on more than one level, it appears that Paul's assertion of obedience has an important persuasive function. —D.J.H.

331. K. KERTELGE, "The Assertion of Revealed Truth as Compelling Argument in Galatians 1:10-2:21," *Neotestamentica* 26 (2, '92) 339-350.

In Paul's argument in Gal 1:10–2:21 there is a relation between the foundation of the gospel on the revelation of Jesus Christ and Paul's assessment of "Jerusalem" as a criterion of the validity of the gospel. The one gospel establishes the unity of the church, and "Jerusalem" becomes an outward sign of that unity. The Jerusalem apostles and church must remain under the gospel as the testimony of God's revelation if they are to protect the truth of the gospel and the unity of the church.—D.J.H.

332. J. F. JOHNSON, "Paul's Argument from Experience: A Closer Look at Galatians 3:1-5," *ConcJourn* 19 (3, '93) 234-237.

Careful examination of Paul's argument from experience in Gal 3:1-5 discloses that working miracles is almost tangential to his case. Spirit-wrought, justifying faith working by love is much more important than working miracles or other charisms.—D.J.H.

333. H. R. LEMMER, "Mnemonic Reference to the Spirit as a Persuasive Tool (Galatians 3:1-6 within the argument, 3:1-4:11)," *Neotestamentica* 26 (2, '92) 359-388.

Paul's mnemonic reference to the Galatians' experience of God's Spirit in Gal 3:1-6 aimed to furnish them with the indubitable proof of the truth of his argument that the message that he proclaimed and they embraced was the true gospel. After discussing a possible rhetorical situation and its constitutives, the article examines Gal 3:1-6 with reference to the mode of persuasion techniques, the structure and discourse of the argument and its position within Galatians, and the content of the argument.—D.J.H.

334. G. M. M. PELSER, "The Opposition Faith and Works as Persuasive Device in Galatians (3:6-14)," *Neotestamentica* 26 (2, '92) 389-405.

The opposition between faith and works announced in Gal 3:6-14 appears in every pericope in 3:1-4:7. In presenting his faith-works argument Paul used rhetorical persuasive techniques such as rebuke, interrogation, experience, example, authority, disclosure, dissociation, severance, and enthymeme. Thus he sought to emphasize not only that faith is the only means of right relationship with God but also that the works of the Law did not constitute such a means.—D.J.H.

335. D. F. TOLMIE, "῾Ο νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν: The Persuasive Force of a Pauline Metaphor (Gl 3:23-26)," *Neotestamentica* 26 (2, '92) 407-416.

Paul used the παιδαγωγός metaphor in Gal 3:23-26 to indicate the temporary and captive nature of the situation under the Law—a situation that changed completely when faith came. Paul confronted the readers with a new look at the Law and their own situation, thus urging them to revert to faith as the means of salvation.—D.J.H.

336. J. VAN W. CRONJÉ, "The Stratagem of the Rhetorical Question in Galatians 4:9-10 as a Means Towards Persuasion," *Neotestamentica* 26 (2, '92) 417-424.

The rhetorical question in Gal 4:9 is of the type known as ἐρώτημα, which focuses on the feelings of the writer rather than the content, and expresses disappointment and grief in the context of benevolence. At this point Paul abandoned rational argumentation and took refuge in the special relationship between him and the Galatians as the basis for persuasion.—D.J.H.

Gal 4:13-14, § 38-322.

337. F. S. MALAN, "The Strategy of Two Opposing Covenants. Galatians 4:21-5:1," *Neotestamentica* 26 (2, '92) 425-440.

In Gal 4:21–5:1 Paul used the strategy of two opposing covenants. He created two opposing symbolic universes of slavery and freedom, linked to the two sons of Abraham, to dissuade his readers from seeking righteousness through works of the Law, and to persuade them to remain in the freedom of God's grace. By his invitations, logical deductions, exhortations, emotional appeals, shock tactics, and dramatic language, Paul tried to persuade the readers by evoking identification, emotions, and reactions.—D.J.H.

338. E. A. C. PRETORIUS, "The Opposition πνεῦμα and σάρξ as Persuasive Summons (Galatians 5:13-6:10)," *Neotestamentica* 26 (2, '92) 441-460.

The rhetorical occasion for rerouting the argument in Gal 5:13–6:10 from the Law-Spirit controversy to the flesh-Spirit opposition seems to have been the perception that the demise of Jewish observances left an unprotected flank on the side of the flesh. Paul filled this gap with reference to the potent agency of the Spirit, subtly applying the workings of the Spirit and the flesh to the theme of peace and unity in the community, thus reinforcing his persuasion in favor of a choice for the Spirit.—D.J.H.

339. G. F. WESSELS, "The Call to Responsible Freedom in Paul's Persuasive Strategy. Galatians 5:13-6:10," *Neotestamentica* 26 (2, '92) 461-474.

Gal 5:13–6:10 forms an integral part of Paul's strategy of persuasion in Galatians as a whole. Moreover, there is a coherent strategy of persuasion within Gal 5:13–6:10. The focal theme can be formulated in this way: Use your freedom correctly; serve one another. The positive evaluation of the Law in Gal 5:14 does not contradict the earlier anti-Law polemic, since Paul's polemic was against the Law being made an entrance requirement to the young Christian community.—D.J.H.

340. A. H. Snyman, "Modes of Persuasion in Galatians 6:7-10," *Neotestamentica* 26 (2, '92) 475-484.

As the final pericope in the paraenetic section, Gal 6:7-10 recapitulates the main themes discussed in it. Behind 6:7 stand two syllogisms, while functional stylistic devices are used as means of persuasion throughout the pericope. Pathos, on the other hand, is created by future-oriented utterances, the use of metaphors, Paul's identification with his readers, and the concluding exhortation in 6:10 in which he forces his readers to fill in the details of their ethical conduct.—D.J.H.

341. J. A. D. Weima, "Gal. 6:11-18: A Hermeneutical Key to the Galatian Letter," *CalvTheolJourn* 28 (1, '93) 90-107.

Gal 6:11-18 functions as a hermeneutical key that unlocks Paul's primary intentions in the entire letter. Paul has expanded and adapted the closing epistolary conventions to set out five sharp contrasts regarding himself and his Galatian opponents that involved persecution, boasting, circumcision, new creation, and the "Israel of God." These closing contrasts highlight the cross of Christ as the central issue in the Galatian controversy.—D.J.H.

342. [Eph 1:15-23] E. Mouton, "Preaching from the Lectionary: Ascension," *Journ TheolSAfric* 82 ('93) 78-87.

The two intercessory prayers in Eph 1:15-21 consist of a formal introduction (vv. 17a, 18a) and content (vv. 17b, 18b-21); their purpose is that the readers may know God. The confession in 1:22-23 deals with the exalted position of Jesus as the resurrected and sovereign Lord, and his significance as the gift of salvation to believers. The study concludes with hermeneutical and homiletical observations.—D.J.H.

343. [Phil] J. Reumann, "Contributions of the Philippian Community to Paul and to Earliest Christianity," *NTStud* 39 (3, '93) 438-457.

The Philippian community contributed to Paul's work and thought through financial and personnel support of Paul's mission (see Phil 4:10-20; 2:25), an indigenous assertion about Jesus as Lord for missionary witness (2:6-11), a support system based on local leadership structures (1:1), further arguments for the collection, and literary forms such as the letter of friendship (4:10-20) and the possible hymn in 3:20-21.—D.J.H.

344. B. W. Winter, "The Entries and Ethics of Orators and Paul (1 Thessalonians 2:1-12)," *TynBull* 44 (1, '93) 55-74.

In 1 Thess 2:1-12 Paul recounted his original εἴσοδος (see 1:9) to Thessalonica in light of the "entry" protocol associated with 1st-century orators and sophists (see also 1 Cor 2:1-5). He thus sought to show his deliberate renunciation of the "entry" conventions and ethics of these professional orators.—D.J.H.

345. J. S. KLOPPENBORG, "Φιλαδελφία, θεοδίδακτος and the Dioscuri: Rhetorical Engagement in 1 Thessalonians 4.9-12," *NTStud* 39 (2, '93) 265-289.

The expression περὶ δέ in 1 Thess 4:9 is best regarded as an epistolary shorthand introducing a matter of common concern. Given the context provided by 4:10-12, it is likely that the Thessalonians had expressed some puzzlement about how φιλαδελφία should be expressed, and particularly about the limits and possible abuses of quasi-familial solidarity. Since φιλαδελφία was best known as the near proverbial virtue of the Dioscuri (the divine twins, Castor and Polydeuces), and since the Dioscuri had special associations with Thessalonica, Paul was led to coin the term θεοδίδακτοι ("god-taught") in 4:9 to convey the idea of divine instruction without thereby confusing God with the λεγόμενοι θεοί (see 1 Cor 8:5).—D.J.H.

346. [2 Thess 3:6-12] K. ROMANIUK, "Les Thessaloniciens étaient-ils des paresseux?" *EphTheolLov* 69 (1, '93) 142-145.

R. Russell's sociological (rather than eschatological) interpretation of the idleness of the Thessalonians according to 2 Thess 3:6-12 [§ 32-779] is not convincing. He has not given enough attention to the importance of parousia-expectation in the Thessalonian context, and is the victim of the current exegetical "sociologism."—D.J.H.

347. M. REISER, "Bürgerliches Christentum in den Pastoralbriefen?" *Biblica* 74 (1, '93) 27-44.

The differences between the main Pauline letters and the Pastorals have led many scholars to describe the Pastorals as representing "bourgeois Christianity." But even the "crown witnesses" (1 Tim 2:1-2; Tit 2:12) for this assessment need not be interpreted in this way. The Pastorals are better viewed as rooted in authentic Pauline thought and as a necessary and legitimate development of Christian teaching for a new time and situation.—D.J.H.

348. [Pastorals] J. J. WAINWRIGHT, "*Eusebeia:* Syncretism or Conservative Contextualization?" *EvangQuart* 65 (3, '93) 211-224.

Many modern scholars regard εὐσέβεια in the Pastorals as indicating an ethic of "good citizenship" distinct from the earlier apostolic ethic and more in keeping with Greco-Roman society. But in fact, the Christian community adapted the word εὐσέβεια to reflect Christian experience, behavior, and doctrine. The term expresses a spiritual devotion to God whose practice effects family and societal relationships (godly devotion). It suggests that one's true desires, values, and passions are fixed on the person of God, who is experienced through a spiritual relationship in the heart (see 1 Tim 4:10).—D.J.H.

349. A. C. PERRIMAN, "What Eve Did, What Women Shouldn't Do: The Meaning of αὐθεντέω in 1 Timothy 2:12," *TynBull* 44 (1, '93) 129-142.

Neither 1 Tim 2:11-15 nor the curious word αὐθεντέω in 2:12 can be properly understood without taking into account the literary structure, style, development of argumentation, and associative interplay of ideas. If this is done, then both the "criminal" aspect of αὐθεντέω and the idea of authoritative or instigative action can be intelligibly brought into the picture. The verb anticipates the malign influence that Eve, having been deceived, had over Adam. But just as this active influence lies beneath the surface in vv. 13-14, so also v. 12 constitutes not the immediate but a parenthetic concern in a passage intended primarily to stress the need for women to learn in all obedience. The prohibition οὐδὲ αὐθεντεῖν ἀνδρός was directed specifically to the practical issue of curbing the spread of false teaching.—D.J.H.

350. S. E. Porter, "What Does it Mean to be 'Saved by Childbirth' (1 Timothy 2.15)?" *JournStudNT* 49 ('93) 87-102.

A proper interpretation of 1 Tim 2:15 must take account of the following grammatical and lexical phenomena: the subject of the verb σωθήσεται, the sense of the verb σῴζω, the denotation of the noun τεκνογονία, the function of the preposition διά with the genitive case, the shift in number of the verbs from singular to plural, and the use of the third-class conditional construction. In light of the ascetic and disruptive practices of his opponents the author of 1 Tim 2:15 endorsed the resumption of normal practices between men and women, including sexual relations that result in giving birth to children. He believed that for the woman who abides in faith, love, and holiness her salvation will come by the bearing of children.—D.J.H.

351. E. Lassman, "1 Timothy 3:1-7 and Titus 1:5-9 and the Ordination of Women," *Conc TheolQuart* 56 (4, '92) 291-295.

1 Tim 3:1-7 and Tit 1:5-9 are the *sedes doctrinae* for the office of pastor. They teach that an overseer is to be a male who manages any family of his own well and likewise cares well for the household of God. What Paul wrote in these verses is applicable in the church for all time.—D.J.H.

Tit 1:5-9, § 38-351.

Hebrews

352. T. Horak, "Chrystologia Listu do Hebrajczyków (Die Christologie des Hebräerbriefes)," *CollTheol* 62 (4, '92) 45-57.

Taking as its starting point Heb 13:8 ("Jesus Christ is the same yesterday and today and forever"), the article discusses the three major aspects of the Christology in Hebrews: the preexistence of the Son of God and his role in creation, the Son of God as the historical Jesus whose ministry and death brought about purification from sin, and the high priest exalted to God's right hand and remaining forever.—D.J.H.

353. R. Martínez de Pisón, "Acción Salvífica de Jesucristo y Lenguaje Sacrificial-Sacerdotal: ¿Continuidad o Ruptura en la Epístola a los Hebreos?" *Communio* 25 (3, '92) 333-358.

In depicting Jesus' death, resurrection, and exaltation to the Father's right hand, the letter to the Hebrews agrees with the primitive Christology of the NT. While faithful to the "traditional" Christology, its distinctive contribution is the extensive use of sacrificial and priestly language to express the saving action of Jesus Christ.—D.J.H.

354. M. Saucy, "Exaltation Christology in Hebrews: What Kind of Reign?" *TrinJourn* 14 (1, '93) 41-62.

The article focuses on the vantage point of Hebrews with respect to the royal office of the ascended Christ. After noting the importance of Psalm 110 in NT Christology and in

Hebrews (1–2; 8:1; 10:12-13; 12:2), it considers the relation between Christ and his enemies (2:5, 14). Then it comments on Christ's lordship in Hebrews and presents broad observations on the issue of "King" versus "Lord" in the rest of the NT.—C.R.M.

355. R. L. Brawley, "Discoursive Structure and the Unseen in Hebrews 2:8 and 11:1: A Neglected Aspect of the Context," *CathBibQuart* 55 (1, '93) 81-98.

The fundamental thesis of this essay is that the theme of what is not seen in Heb 2:8 is a preliminary qualification reducing the ambiguity of the meaning of faith in 11:1. After explaining a methodology based on the semiotic theory of A. J. Greimas and J. Courtés, it discusses the need phase in discoursive structure, inverted parallelism in the performance stage, and ramifications. The correlation between Heb 2:8 and 11:1 indicates that the conviction that comes by faith is the certainty of a divine apocalyptic victory. The destiny of the enunciatee to inherit all things with Christ hangs on God's subjection of all things to Jesus (2:8), a reality hoped for but not yet seen (11:1).—C.R.M.

356. [Heb 9:1-14] D. L. Olayiwola, "Messianic Metaphor in Levitical Covenant: The Interplay of Text, Concept and Setting in the Ecclesia Nigeriana," *Biblebhashyam* 18 (4, '92) 221-232.

The messianic metaphor in Lev 17:10-16 is echoed in Heb 9:1-14: Christ is the new covenant that God makes with the whole of humanity; the blood he shed and his self-sacrifice make atonement on our behalf. In light of this fact church authorities in Nigeria should review their hostile attitude toward polygynous members receiving the Eucharist.—D.J.H.

Heb 11:1, § 38-355.

Catholic Epistles

357. J. H. Elliott, "The Epistle of James in Rhetorical and Social Scientific Perspective: Holiness-Wholeness and Patterns of Replication," *BibTheolBull* 23 (2, '93) 71-81.

A rhetorical and social-scientific analysis of the letter of James reveals a complex and coherent argument in which purity and pollution concerns figure prominently. In addressing issues of fragmentation and wholeness on correlated personal, social, and cosmic levels of existence, James invokes traditional distinctions of purity and pollution to press for a restoration of the holiness and wholeness of the Christian community and for a reinforcement of its distinctive ethos. To be holy, according to James, is to be whole—with respect to personal integrity, communal solidarity, and religious commitment.—D.J.H.

358. J. L. P. Wolmarans, "The Tongue Guiding the Body: The Anthropological Presuppositions of James 3:1-12," *Neotestamentica* 26 (2, '92) 523-530.

The article attempts to reconstruct the anthropological presuppositions of Jas 3:1-12 to supply a framework for understanding the sense in which the tongue guides or steers bodily behavior to perfection. The basic anthropology presupposed in the passage is a dualistic one. His own experience that teachers who control their tongues also live controlled lives (and vice versa) probably led James to posit that the tongue guides the body positively or negatively.—C.R.M.

359. [2 Pet 1:16-18] F. Martin, "Figures et transfiguration," *SémiotBib* 70 ('93) 3-12.

The short description of the transfiguration in 2 Pet 1:16-18 is more original, while the Synoptic accounts (Mt 17:1-8 parr.) are developments in the process of enunciation. The article first provides a semiotic analysis of the vision according to Mt 17:1-8, and then considers the place of the transfiguration in 2 Peter.—D.J.H.

360. [1 Jn] J. M. Lieu, "What Was From the Beginning: Scripture and Tradition in the Johannine Epistles," *NTStud* 39 (3, '93) 458-477.

Exploring three key themes and passages in 1 John shows that the letter is not just "Jewish" but reflects a tradition of biblical interpretation and application: sin, confession, and forgiveness (1 Jn 1:9–2:2); Cain, sin, and righteousness (3:7-12); and darkness, blindness, and stumbling (2:11). The Fourth Gospel and 1 John are heirs to the interpretation of certain OT passages; we see behind them the struggle between interpretation and present experience. —D.J.H.

361. D. A. Black, "An Overlooked Stylistic Argument in Favor of πάντα in 1 John 2:20," *FilolNT* 5 (10, '92) 205-208.

Attention to the structure and literary correspondences in 1 Jn 2:18-28 indicates that the reading πάντα in 2:20 best fits the structure of the passage (v. 20 καὶ ὑμεῖς χρῖσμα . . . πάντα; v. 27 καὶ ὑμεῖς τὸ χρῖσμα . . . πάντων). The reading πάντες fits neither the discourse structure of the pericope nor the style of the Johannine writings in general.—C.R.M.

Revelation

362. D. J. Harrington, "A Catholic Reading of the Book of Revelation," *NewTheolRev* 6 (3, '93) 53-63.

A Catholic reading of Revelation respects the literary artistry of the work, its original historical setting, and abiding theological message. Although the book may not speak about us, it does speak to us, especially concerning the importance of Jesus' resurrection and its significance for Christian life.—D.J.H.

363. A. Inman, "This is the Lamb of God," *NewBlackfr* 74 (870, '93) 191-197.

In Revelation the Lamb represents a parallel image in heaven to the forces of hostile godless power on earth. The Lamb is a symbol of power signifying God's ultimate control of world events. The decisive event in history is the victory of the Lamb, and the hostile powers on earth are already giving way to the rule of the Lamb.—D.J.H.

364. S. Moyise, "Intertextuality and the Book of Revelation," *ExpTimes* 104 (10, '93) 295-298.

Examination of four passages in Revelation (1:4-5; 1:17-18; 5:5-6; 21:22) shows that John juxtaposed OT texts and Christian tradition without offering any help as to which should be read in light of the other. The insights gained from recent discussions of intertextuality can offer much to the reader of Revelation.—D.J.H.

365. G. R. OSBORNE, "Theodicy in the Apocalypse," *TrinJourn* 14 (1, '93) 63-77.

Theodicy is a primary stress in Revelation, encapsulating the justice and mercy of God, God's love, as well as God's righteous wrath. The article traces the theodicy of Revelation through the book according to the following categories: God's judgment as (1) disclosure of God's righteous character, (2) necessary in light of humanity's depravity and final rejection, (3) execution of God's righteous punishment, and (4) vindication of God's righteous ones. —C.R.M.

366. T. PIPPIN, "Eros and the End: Reading for Gender in the Apocalypse of John," *Semeia* 59 ('92) 193-210.

Reading for gender in Revelation reveals the ideological commitments of the text. The female figures in the text are marginalized, scapegoated, and silenced. The central scene of this erotic fantasy is the death of the Whore (the evil city) and the transformation of the Bride into the heavenly city. The pure and faithful males are called to come out of the Whore and enter into the Bride. The themes of death and desire are strong. The social construction of the female body is central; this body is both adored and destroyed. Revelation is a misogynist male fantasy of the end of time. [The same issue contains responses by V. K. Robbins (pp. 211-217) and J. Schaberg (pp. 219-226).]—D.J.H.

367. T. PIPPIN, "The Heroine and the Whore: Fantasy and the Female in the Apocalypse of John," *Semeia* 60 ('92) 67-82.

The female figures of the Heroine and the Whore are the basic archetypes for women in Revelation. Using fantasy and science-fiction theory, the article explores the literary function of the female in the text and its hermeneutical implications for women readers in the past and present. Fantasy studies show Revelation as subversive and political, and also as a dangerous, unliberating text for women. [The same issue contains J. Dewey's response (pp. 83-89) to Pippin and G. Aichele [§ 38-87], as well as Pippin and Aichele's additional bibliography (pp. 123-128).]—D.J.H.

368. R. P. STEVENS, "Poems for people in distress: The Apocalypse of John and the contemplative life," *Themelios* 18 (2, '93) 11-14.

Although the Apocalypse of John and contemplation might seem to be an incompatible couple, they belong together. Revelation insists that being aware of God (the goal of contemplation) is indissolubly linked with the prayer "Come, Lord Jesus" (the burden of the Apocalypse). Final and full God-consciousness comes with kingdom-consciousness.—C.R.M.

369. R. L. THOMAS, "Literary Genre and Hermeneutics of the Apocalypse," *Master's Seminary Journal* [Sun Valley, CA] 2 (1, '91) 79-97.

It is best to characterize the literary style of Revelation as prophetic (see Rev 1:3; 22:18-19). Since in broad perspective Revelation is prophetic in nature as is the rest of the NT, a normal, grammatical-historical methodology (i.e. literal interpretation) is the natural and necessary interpretative framework.—C.R.M.

370. R. L. THOMAS, "The Structure of the Apocalypse: Recapitulation or Progression?" *Master's Seminary Journal* [Sun Valley, CA] 4 (1, '93) 45-66.

Comparison of the three main theories regarding the seals, trumpets, and bowls in Revelation indicates that the form of progression known as telescoping or dove-tailing is superior both to recapitulation and to a combination of recapitulation and progression. The progressive sequence does not rule out some measure of recapitulation in sections of intercalation (Rev 11:1-13; 17–18).—D.J.H.

Revelation, § 38-228.

371. [Rev 1:4, 8] A. S. SUEN, "The One Who Is and Who Was and Who Is to Come—'The Presence of God' in History," *CGSTJourn* 15 ('93) 68-99.

The strange construction ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος in Rev 1:4, 8 (see 4:8; 11:17; 16:5) is meant to convey the sense of God's continuous presence as embodied in the Hebrew YHWH. The three titles in 1:8 reinforce one another and depict the one sovereign God who was, is present in this world, and will come to sum up human history.—D.J.H.

372. A. KERKESLAGER, "Apollo, Greco-Roman Prophecy, and the Rider on the White Horse in Rev 6:2," *JournBibLit* 112 (1, '93) 116-121.

The color of the horse, the bow that the rider holds, the crown (στέφανος), and the emphasis on the rider's activity of conquering (νικάω) in Rev 6:2 are best explained if the first seal is interpreted as a symbol combining the complementary elements of false messiahs and false prophecy. The bow is a fairly transparent symbol of Apollo, the god who was believed to inspire prophecy.—C.R.M.

373. J. P. HEIL, "The Fifth Seal (Rev 6,9-11) as a Key to the Book of Revelation," *Biblica* 74 (2, '93) 220-243.

As the only prayer of supplication in the book of Revelation, the prayer of the slaughtered souls and its answer in the opening of the fifth seal (6:9-11) has a unique relationship to the entire book. After analyzing the meaning of Rev 6:9-11, the article uses verbal repetitions and conceptual correlations to demonstrate how it relates to its preceding context (1:1–6:8) and how it prepares for the remainder of the book (6:12–22:21).—D.J.H.

374. [Rev 13] S. FRIESEN, "Ephesus: Key to a Vision in Revelation," *BibArchRev* 19 (3, '93) 24-37.

Archaeology sheds light on Revelation 13 by fostering a better understanding of the broad social conditions of the time. After introductory considerations, the article focuses on two Ephesian monuments constructed during Domitian's reign (A.D. 90-96) that reflect significant developments in imperial cults contemporaneous with Revelation. The Temple of the Sebastoi, dedicated to the Flavian emperors Domitian, Titus, and Vespasian, indicates that John was not criticizing a particular emperor but was denouncing the cultic system that produced the backbone of the social order. The bath-gymnasium complex in the harbor area appears to have been built to honor Domitian as Zeus Olympios with his own "Olympic" festival. Revelation presents a dramatic critique of the veneration of the emperors.—C.R.M.

375. V. S. POYTHRESS, "Genre and Hermeneutics in Rev 20:1-6," *JournEvangTheolSoc* 36 (1, '93) 41-54.

Rev 20:1-6 should be read at four distinct levels: linguistic (the text itself), visionary (John's actual visions), referential (the historical referents), and symbolic (the symbolic significance). Many premillennialists neglect the visionary and symbolic levels of discourse.

A reference to heavenly vindication of martyrs is the most sensible interpretation of Rev 20:1-6.—D.J.H.

BIBLICAL THEOLOGY

376. C. H. Abesamis, "The Contextual and Universal Dimensions of Christian Theology: A New Testament Perspective," *BangalTheolFor* 24 (3-4, '92) 16-23.

The clearly defined reference point or common denominator of the various NT theologies is Jesus as God's agent of salvation. Beyond that there seems to be a fundamental freedom of movement in NT theologizing. If one were to search for an overarching framework, it would be the reign-kingdom of God. The principle that God desires all to be saved and to come to the knowledge of the truth (see 1 Tim 2:4) cannot jibe well with a religion's exclusive claim to salvation narrowly interpreted.—D.J.H.

377. C. H. Abesamis, "Heart of the Matter. Re-Discovering the Core-Message of the New Testament in the Third World," *Concilium* (2, '93) 63-76.

"Jesus and salvation" summarizes the core message of the NT. While on the cross Jesus' mission was to die for our sins, initially his mission was to proclaim the reign-kingdom of God, which according to the NT beatitudes and Isaiah is a new world and a new history where the poor have been delivered from poverty, etc.—D.J.H.

378r. B. S. Childs, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453].

W. Brueggemann, "Against the Stream: Brevard Childs's Biblical Theology," *Theol Today* 50 (2, '93) 279-284.—Childs's proposal for biblical theology is magisterial in scope, depth, and power, and will provide "nerve" for all who seek to do church interpretation. His "against the stream" reading may even reverse the flow of soft-minded, embarrassed theological accommodation. However, he proceeds as though "canonical" were a self-evident reading, and operates with a heavy dose of hermeneutical innocence. His mode of biblical theology is flatly cognitive, as though the Bible were simply a set of ideas.—D.J.H.

379. M. Coleridge, "Biblical Theology and Beyond," *AusCathRec* 69 (4, '92) 437-445.

Though in the end the biblical theology movement failed, some of its insights have enduring value. One way forward is offered by narrative criticism with its emphases on the biblical writers as artists and on the text as a unity. No one has come close to doing for NT narrative what M. Sternberg has done for OT narrative in *The Poetics of Biblical Narrative* (1985).—D.J.H.

380. J. J. Collins, "Historical criticism and the state of biblical theology," *Christian Century* [Chicago] 110 (22, '93) 743-747.

Those familiar with B. S. Childs's work will find no new ideas in *Biblical Theology of the Old and New Testaments* (1993), nor any serious attempt to answer the objections of critics. J. D. Levenson's *The Hebrew Bible, the Old Testament and Historical Criticism* (1993) converges with Childs's work in terms of its theological attitude. The result is a Jewish neo-orthodoxy that suffers from many of the same shortcomings as its Christian counterpart. For J. Barr (*Biblical Faith and Natural Theology,* 1993) the ecclesial (or synagogal) understanding of the Scriptures should be informed by the consistent application of critical scholarship.—C.R.M.

381. B. F. MEYER, "The Temple: Symbol Central to Biblical Theology," *Gregorianum* 74 (2, '93) 223-240.

The article first reflects on the nature of biblical theology, with particular attention to the idea of eschatological fulfillment in Christ. Then it focuses on the Temple in the OT and on Jesus and the Temple (with special emphasis on Mt 16:17-19 and the cleansing of the Temple). It concludes that the prospects of biblical theology are unlikely to improve without a powerful impact from philosophy, especially a critical-realist hermeneutics.—D.J.H.

382r. E. SCHWEIZER, *Theologische Einleitung in das Neue Testament* [*NTA* 33, p. 381; 36, p. 258].

O. MERK, "Theologische Einleitung in das Neue Testament," *TheolLitZeit* 118 (3, '93) 195-202.—The essay reviews the eight parts of Schweizer's book, which discusses the important theological conceptions of the NT while treating early Christian history from the historical Jesus to the formation of the canon. In a seldom attained compactness of presentation and with a wealth of important observations, Schweizer has created a work that deserves thorough study, merits an appreciative reception, and can bring about in the parish, since it also provides excellent didactic guidance, the fresh discovery of the NT with one's own eyes.—C.R.M.

383. C. H. H. SCOBIE, "Structurer la théologie biblique," *Hokhma* 52 ('93) 1-31.

The French version of an article published in English in *Tyndale Bulletin* [§ 37-345]. —D.J.H.

Christology

384. M. BROWN, "Jesus: Messiah not God," *JournRadRef* 2 (4, '93) 3-26.

This essay seeks to show the relevance of the most extreme form of adoptionism in which a fully human Jesus is exalted to heavenly status. It presents the case for adoptionism in the areas of biblical studies, theology, and epistemology. It concludes with reflections on adoptionism and the Mennonite perspective.—C.R.M.

385. R. T. FRANCE, "Development in New Testament Christology," *Themelios* 18 (1, '92) 4-8.

Was the increasingly sophisticated Christology of the NT authors due to the addition of new ideas that substantially changed the underlying idea of Jesus, or was it simply working out more explicitly what was already there? The article considers two sample areas of christological development in the Gospels (Jesus as Messiah, Jesus as Son of God) and reflects on the nature of christological development.—C.R.M.

386. R. T. FRANCE, "The Uniqueness of Christ," *EvangRevTheol* 17 (1, '93) 9-28.

The reprint of an article that appeared in French in *Hokhma* [§ 26-262] and in English in *Churchman* [§ 27-693]. It treats the humanity of Jesus, the divinity of Jesus, and the implications of the incarnation.—C.R.M.

387. R. HANIG, "Christus als 'wahrer Salomo' in der frühen Kirche," *ZeitNTWiss* 84 (1-2, '93) 111-134.

This survey of pre-Athanasian NT and patristic references to Solomon focuses on his various roles: author, Temple builder, exorcist, sage, rich and famous person, sinner, king, bringer of peace, Son of David, and so on. It gives particular attention to the importance of Psalm 71(LXX) in the patristic Solomon-Christ typology.—D.J.H.

388. O. HOFIUS, "Das vierte Gottesknechtslied in den Briefen des Neuen Testaments," *NTStud* 39 (3, '93) 414-437.

The article explores how the fourth Servant song (Isa 52:13–53:12) was received and understood in NT letters. It first considers the theological content of the song, with particular attention to its surprising theme of vicarious liberation from sin and guilt. Then after reflecting on the theological issues involved in relating the song to Jesus, it focuses on the uses of it in Paul's letters (Rom 10:14-17; 15:20-21; 1 Cor 15:3b-5; Rom 4:25; 5:15-19), Hebrews (9:28), and 1 Peter (2:21-25; 3:18). Jesus Christ in his person and work is not simply or even primarily interpreted through Isa 52:13–53:12; rather, he himself interprets the song.—D.J.H.

389. M. KOWALCZYK, "*Christós* w świadomości Jezusa (*Christós* in the Consciousness of Jesus)," *RoczTeolKan* 35 (2, '88) 127-142.

The views that Jesus and his apostles did not call him Χριστός during his lifetime, and that the title was used only after Jesus' resurrection and retrojected into his lifetime, are implausible. It is more likely that Jesus and his apostles used the term Χριστός during Jesus' lifetime not in a royal or political sense but rather in a special sense in which it bore a new meaning in relation to the OT.—D.J.H.

390r. F.-W. MARQUARDT, *Das christliche Bekenntnis zu Jesus, dem Juden* [*NTA* 35, pp. 120, 399].

D. WIEDERKEHR, "'Das Heil kommt von den Juden.' Marquardts Christologie vom Juden Jesus," *Orientierung* 57 (6, '93) 70-72.—The article considers Marquardt's attempt to reflect theologically on Jesus' origin in Judaism and its significance for Christian theology and church life. Thus it discusses how Jesus is viewed in cultures outside Christianity, the possibility of a Christology undertaken with Jews, between minimum and maximum regarding the historical Jesus, and knowledge of Hebrew as more than an academic frill.—D.J.H.

391. M. McGARRY, "The Meaning of the Messiah," *Thought* 67 (267, '92) 385-398.

Christians in antiquity and today find the meaning of Jesus the Messiah in their reading of the Hebrew Scriptures, though that is not the only legitimate conclusion. Belief in a totally fulfilled Jesus/Messiah has had negative effects for both Christians and Jews. The challenge facing us today is to seek a meaning for the Christian Messiah who is at the same time the Jew Jesus.—D.J.H.

392. J. F. O'GRADY, "The Present State of Christology," *ChicStud* 32 (1, '93) 77-91.

The article first reflects on hermeneutical, theological, and ecclesial issues involved in studying Jesus. Then it discusses recent books on Jesus and NT Christology by J. D. Crossan, J. A. Fitzmyer, J. H. Neyrey, B. J. Cooke, J. P. Meier, A. Nolan, and S. P. Kealy.—D.J.H.

393. B. Schwank, "Lumen Christi. Karsamstagsvortrag," *ErbAuf* 69 (2, '93) 134-144.

The article first considers the meaning of the term "firstborn" (πρωτότοκος) especially in the light of pertinent OT texts. Then it reflects on what it means to call Jesus the "firstborn of the dead" (Rev 1:5) against the background of OT and NT texts and in the context of Christian liturgy.—D.J.H.

394. B. Studer, "Das Christusdogma der Alten Kirche und das neutestamentliche Christusbild," *MünchTheolZeit* 44 (1-2, '93) 13-22.

After discussing the language and conceptuality of the early conciliar statements about Christ, the article explores the extent to which these dogmatic teachings correspond to the NT gospel of Jesus Christ. The declaration by the Council of Chalcedon regarding the divine and human natures of Jesus corresponds to and is rooted in two basic NT themes: Jesus' proclamation of God's kingdom, and the Servant-of-God theology probably going back to Jesus himself.—D.J.H.

395. J. Vidal Taléns, "Una propuesta para el estudio de la cristología," *Anales Valentinos* [Valencia] 18 (36, '92) 187-206.

The article provides orientations and bibliography for various aspects of Christology, including the relation between Jesus' history and divinity, the theological dimensions of his preaching of God's kingdom, the historical causes of Jesus' death and its significance "for our sins," the resurrection of Jesus, confession of faith in Jesus, and the presence of the risen Christ and the Spirit.—D.J.H.

Church and Ministry

396. C. Frevel, "Die gespaltene Einheit des Gottesvolkes. Volk Gottes als biblische Kategorie im Kontext des christlich-jüdischen Gesprächs," *BibLiturg* 66 (2, '93) 80-97.

After reflecting on the problems posed by Vatican II's use of "people of God" for Christian-Jewish dialogue today, the article considers the Hebrew terms *'am* and *gôy* in the OT, Israel as the family of Yahweh, election as the basis for the people of God, the identity of Yahweh's people in the OT, and various aspects of becoming God's people. In Christian theology "people of God" (with its related ideas of election, covenant, and God's salvific will) implies a statement about the abiding significance of Israel.—D.J.H.

397. F. M. Gillman, "The Ministry of Women in the Early Church," *NewTheolRev* 6 (2, '93) 89-94.

From data in Paul's letters and Acts the article describes three representative women involved in early church ministry: Prisca (a ministerially active married woman), Junia (the prominent apostle), and Phoebe (a single or widowed woman who apparently managed her own finances and spent herself and her resources in service to the church).—D.J.H.

398. H. Legrand, "*Traditio Perpetuo Servata?* The Non-Ordination of Women: Tradition or Simply Historical Fact?" *OneChrist* 29 (1, '93) 1-23.

The study also appeared in English in *Worship* [§ 36-912].—D.J.H.

399. G. M. Soares-Prabhu, "Religión y comunalismo: el dilema cristiano," *Selecciones de Teología* [Barcelona] 32 (125, '93) 51-62.

After discussing communalism (exaggerated adherence to one's religious identity) and its Christian variety, the article considers the anticommunalism of Jesus in abolishing the Jewish purity rules and founding an open community. Then it deals with the development of communalism in the early church with reference to the following sociological phenomena: routinization and sectarianism, growth of a distinctive consciousness and religious introversion, and religious exclusivism and communalism.—D.J.H.

400. A. J. Weir, "Church Government," *IrBibStud* 15 (2, '93) 74-85.

Careful reading of the NT suggests that Peter was no pope, nor popes a continuing of Peter's ministry; that apostles were not bishops, nor bishops generally apostles; that the Jerusalem Seven were not models for our deacons; and that biblical presbyters were not priests, nor even generally Presbyterian ministers.—D.J.H.

401. F. Wilfred, "Once Again . . . Church and Kingdom," *Vidyajyoti* 57 (1, '93) 6-24.

The church community does not comprise within itself all the poor of the world, the basis for any claim on its part to be the kingdom of God. Rather, we must say that the advent of the kingdom will be very closely bound up with what becomes of the poor. Therefore the church, while not claiming identity with the kingdom, has to be at the service of the kingdom by indicating and participating in what God is bringing about for the poor of the world (see Mt 11:5; Lk 4:16-21; 6:20; 7:22).—D.J.H.

Various Themes

402. E. Achtemeier, "Why God is not Mother," *ChristToday* 37 (9, '93) 16-23.

By attempting to change the biblical language used of the deity, feminists exchange the true God for "no gods" (Jer 2:11). In reply it must be said that the God of the Bible has no sexuality, that feminine images for God in the Bible take the form of similes rather than metaphors, and that the Bible uses masculine language for God because God revealed himself in that language. Using feminine language for God tends to identify God with his creation. —D.J.H.

403. R. Aguirre, "El bautismo en las primeras comunidades cristianas," *Estudios Trinitarios* [Salamanca] 26 (2, '92) 249-274.

This study of baptism in the NT considers its significance as a rite of passage (Gal 3:26-29), the description in Acts 2:37-41, the formula "in the name of Jesus Christ" (Acts 2:38; 10:48; etc.), the role of the Holy Spirit, relations to the community and to the moral life, the development of the trinitarian formula (Mt 28:19), and the celebration of the ritual.—D.J.H.

404. E. Arens, "¿Pena de muerte? Orientaciones bíblicas," *Paginas* [Lima] 18 (120, '93) 6-18.

In the OT the death penalty relates mainly to the holiness of God's people; mentions of its application are rare. Nothing in the NT speaks in favor of the death penalty, and much speaks for its abolition or rejection. One cannot argue for the death penalty from the starting point of the Bible, at least on the basis of the NT, which is normative for Christians.—D.J.H.

405. R. BEAUVERY, "Le jeu des figures diaboliques dans la Bible," *LumVie* 42 (2, '93) 75-84.

The Bible presents many different diabolical figures and powers, some of which disappear in the NT. There is a tendency in NT times toward the emergence of a single, sovereign demonic figure (see Rev 12:7-17) who is identified as "the prince of this world" (see Jn 12:31; 14:30; 16:11; 1 Cor 2:6-8) in combat with Christ.—D.J.H.

406. E. C. BEISNER, "Justice and Poverty: Two Views Contrasted," *Transformation* [Oxford] 10 (1, '93) 16-22. [See § 38-442.]

The concept of justice as rendering impartially to everyone his due in proper proportions according to the norm of God's moral law is biblical. The idea of justice as love, inclusion in community, and meeting people's needs obscures the distinction between justice and grace (and charity and love), and leads to serious misconceptions of both biblical ethics and the theology of salvation.—D.J.H.

407. D. BERGANT, "The Desert in Biblical Tradition," *BibToday* 31 (3, '93) 134-139.

The wilderness in biblical times was judged to be unknown (bewildering) and uncontrolled (wild). The whole of biblical history can be told from the perspective of the wilderness, beginning from God's call to Moses and extending to Jesus' acceptance of his messianic destiny. The wilderness continues to symbolize human vulnerability.—D.J.H.

408. C. C. BING, "The Cost of Discipleship," *JournGraceEvangSoc* 6 (10, '93) 33-52.

The conditions for discipleship outlined in Mt 16:24-27 parr. and other NT texts (Mt 10:37/Lk 14:26; Lk 14:33; Jn 8:30-31) are not conditions for salvation. Justification is through faith alone; sanctification is through a life of progressive faithful obedience.—D.J.H.

409. T. BLEWETT, "Bible, Land, Justice—The Challenge of Na'im Ateek and Palestinian Liberation Theology," *Theology* 96 (771, '93) 209-216.

Palestinian liberation theologians reject the "normative" liberation readings of the OT that concentrate on the exodus paradigm, and insist instead on the story of Ahab's appropriation of Naboth's vineyard (2 Kings 21). At the center of N. Ateek's work is a hermeneutic of Christ overlaying the Bible with a view of God as perfect justice, love, and mercy. Jesus is viewed as a Palestinian who suffered persecution and oppression at the hands of Jewish leadership and the wider world represented by the Roman empire. Palestinian self-determination is supported by God who seeks universal justice and peace.—D.J.H.

410. B. G. BOSCHI, "Creazione nella Bibbia. Terminologia - Contenuti - Modi espressivi," *DivThom* 95 (3, '92) 9-30.

The article discusses the understandings of creation in the Semitic and Hellenistic worlds, the ancient Near East (Mesopotamia and Egypt), the OT, and the NT. The OT emphasizes the primacy of God over all (with the progressive diminution of polytheism), and nourishes the great ideas of wisdom and resurrection. The NT relates creation to the revelation of Jesus the human-divine one, the new Adam, the Son of God.—D.J.H.

411. P. J. J. Botha, "Bondgenoot en beeld, krities nagedink: gesprek tussen Bybelwetenskap en Sistematiese Teologie" [Ally and Image, Critically Considered: Conversation Between Biblical Scholarship and Systematic Theology], *TheolEvang* 26 (1, '93) 48-68.

Claiming to be a biblical anthropology, A. König's *Bondgenoot en beeld* (1988; rev. ed., 1991) illustrates the differences between a systematic theologian's and a NT scholar's approaches to the Bible. Although there are many interesting insights and several critical amendments to some conventional theological doctrines, König's use of Scripture is subjective, erratic, and anachronistic. The "anthropologies" of the early Christians should be used alongside other humanistic endeavors to answer questions of the day and to engage in the religious quest.—D.J.H.

412. J. R. Busto, "'Alegraos según compartís los padecimientos de Cristo,'" *Manresa* 65 (255, '93) 139-152.

Taking its title from 1 Pet 4:13, the article first considers various approaches to suffering in the OT: punishment from God, consequence of sin, mystery, and result of fidelity to God. Then it discusses how the NT deals with the suffering of Jesus and with the Christian's vocation to reproduce the image of the Son (see Rom 8:28-29) who was faithful and obedient to the Father's will. Finally it reflects on the pedagogy regarding suffering in Ignatius of Loyola's *Spiritual Exercises.*—D.J.H.

413. A. F. Buzzard, "The Christian Hope: Life in the Land of the Promise Made to Abraham," *JournRadRef* 2 (4, '93) 27-44.

Abraham's conception of the ultimate reward of faith was firmly linked to the earth. The Abrahamic covenant permeates the whole of Scripture. The truth about our Christian destiny will be reinstated when we return to the biblical language about inheriting the earth and abandon our unbiblical language about heaven.—C.R.M.

414. L. Y. Y. Chan, "Biblical Perspectives on Marriage," [in Chinese] *CGSTJourn* 15 ('93) 100-116.

From the perspective of creation (see Genesis 1–2; Mt 19:1-8) marriage is based on humankind as male and female. A monogamous, permanent relationship between two persons of the opposite sex is God's original design for marriage. From the perspective of redemption marriage has covenantal, christological, and eschatological dimensions.—D.J.H.

415. N. J. Cohen, "Judaism and Christianity: The Parting of the Ways," *Thought* 67 (267, '92) 409-419.

Paul's rejection of the Law as a means of gaining salvation and his typological treatment of Abraham began to create a separation between early Christianity and Judaism. The acceptance and extension of Paul's views, the growing "Gentilization" of the church, the events of A.D. 70, the rise of the rabbinic movement, and the Bar Kokhba revolt increased the chasm. The early rabbis reacted by defining "faith" (*'ămānâ*) as faithful observance of the commandments and by portraying Abraham's righteousness as obedience to the Law. —D.J.H.

416. R. F. Collins, "'Male and Female He Created Them,'" *ChicStud* 32 (1, '93) 9-18.

After sketching the treatment of human sexuality in Genesis 1–2, the article considers its treatment in the patriarchal narratives, the legal tradition, Proverbs and Canticles, and the Pauline letters. What is new in Paul's reflections on sexuality are the element of mutuality and idea of existence in the Lord. Sexuality is part of the first creation and of the new creation in Christ.—D.J.H.

417. C. Di Sante, "Blessed Art Thou, O Lord . . . A Christian Understanding of the Jewish Blessing," *SIDIC* [Rome] 26 (1, '93) 10-14.

The prayer of blessing is the objectification of the "radical knowledge" of the Jewish people. The one pronouncing a blessing embodies an experience that can be analyzed in terms of trustfulness, earthiness, and justice.—D.J.H.

418. J. Drane, "Defining a Biblical Theology of Creation," *Transformation* [Oxford] 10 (2, '93) 7-11.

The concept of "relatedness" best sums up a biblical theology of the environment. There is a good deal of biblical evidence to suggest that human beings are both part of nature and responsible to God for it, that the natural world is of great value to God, that animals and plants have rights independent of human interests, that God is present in nature, and that an experience of nature can also be an experience of God.—D.J.H.

419. P. Dschulnigg, "Schöpfung im Licht des Neuen Testaments. Neutestamentliche Schöpfungsaussagen und ihre Funktion (Mt, Apg, Kol, Offb)," *FreibZeitPhilTheol* 40 (1-2, '93) 125-145.

The article first discusses statements about creation and their contexts in Matthew's Gospel (5:45; 6:26, 28-30; 10:29, 31; 11:25b), Acts (4:24b; 14:15-17; 17:24-28), Colossians (1:15-18), and Revelation (3:14; 4:11; 10:6; 14:7). Then it offers general observations about their OT background, content, functions, and significance.—D.J.H.

420. M. Duggan, "'In fulfilment of Scripture. . . .' Old Testament Citations in the New Testament," *Canadian Catholic Review* [Saskatoon] 11 (4, '93) 5-13.

The symbiotic marriage between the Christ-event and the OT gave birth to NT theology. After discussing the subject matter of NT instruction (κήρυγμα and διδαχή), the article deals with biblical interpretation in the 1st century, the versions of Scripture, the diversity of approaches to the OT in the NT, the living word (examples of biblical tradition), and the unity of Scripture.—D.J.H.

421. A. Feuillet, "La religion d'Israël, préparation de celle du Christ. L'action des prophètes de l'instauration de la royauté à l'exil babylonien," *Divinitas* 37 (2, '93) 107-115. [See § 37-1467.]

After sketching the historical setting of the preexilic prophets, the article considers their role as mediators of divine revelation and their denunciation of the people's faults in the past, their proclamation of the messianic era, the prophecies of the messianic savior in Isaiah (chaps. 7, 9, 11), and the unique character of the prophetic charism in Israel.—D.J.H.

422. A. Finkel, "The Other and the Stranger in Biblical and Rabbinic Tradition," *SIDIC* [Rome] 25 (3, '92) 2-10, 14.

After describing the biblical view of creation, the article considers four human relationships and biblical principles for them, the Noahide laws, the socioeconomic "other," the religio-ethnic "stranger," the stranger who becomes a God-fearer, four classes of Jews (priest, Levite, Israelite, proselyte), and their appearance in the parable of the Good Samaritan (Lk 10:29-37).—D.J.H.

423. V. H. FLETCHER, "How Shall We Use the Bible in Christian Ethics?" *NESTTheolRev* 13 (2, '92) 107-129.

The article suggests and explains four guidelines for the proper theological and historical use of the Bible in Christian ethics: Give priority to the basic themes; take into account the historical context; examine our own presuppositions; and focus on the central paradigm (Jesus Christ).—D.J.H.

424. J. FLORA, "New Testament Perspectives on Evil," *AshTheolJourn* 24 ('92) 15-26.

The NT perspective on evil can be summarized in eight propositions: (1) God is sovereign in both power and goodness. (2) Moral evil is real and dangerous, and centered in personality. (3) The NT is interested in evil for redemptive rather than speculative purposes. (4) Christ is victor over evil and equal with God. (5) Christ's followers in the world are and will be under pressure. (6) Pressure will escalate as the world grows simultaneously better and worse. (7) The final disclosure of Christ and all that involves is the goal toward which the suffering earth strains. (8) Until that disclosure occurs, the calling of the church and of every Christian is to extend Christ's ministry in the world.—D.J.H.

425. J. GALOT, "Celebrazione eucaristica e vita cristiana," *CivCatt* 144 (3432, '93) 535-547.

The article considers the eucharistic structure of Jesus' public life according to John, the relation between faith and the Eucharist (see Jn 6), the Eucharist and the redemptive sacrifice (see Mk 14:24 parr.), the importance of the Eucharist according to Paul and in the primitive church, and the Eucharist as the center of Jesus' revelatory and redemptive work.—D.J.H.

426. J.-M. GARRIGUES, "Juifs et chrétiens: identité et différence. Réflexions sur les thèses de M. André Paul," *NouvRevThéol* 115 (3, '93) 356-365.

In *Leçons paradoxales sur les juifs et les chrétiens* (1992) A. Paul describes early Christianity and rabbinic Judaism as "false twins." But in fact both originated from the same OT revelation expressed in the pre-rabbinic books of Ezra and Nehemiah and the prophetic apocalypses. Identity preceded difference between Jews and Christians, and this is the ground of hope for their final reunion (see Rom 11:15, 25-27; Isa 59:20).—D.J.H.

427r. W. A. GRUDEM, *The Gift of Prophecy. In the New Testament and Today* [*NTA* 33, p. 263; § 37-1472r].

F. D. FARNELL, "Fallible New Testament Prophecy/Prophets? A Critique of Wayne Grudem's Hypothesis," *Master's Seminary Journal* [Sun Valley, CA] 2 (2, '91) 157-179.—After reviewing Grudem's principal claims, this critique advances grammatical and exegetical objections to Grudem's argument. Grudem's hypothesis that in terms of prophetic activity the apostles were the true successors of the OT prophets and that only the general content of a second kind of prophetic gift in the NT can be vouched for is extremely weak and therefore unconvincing.—C.R.M.

428. G. Haas, "The Kingdom and Slavery: A Test Case for Social Ethics," *CalvTheol Journ* 28 (1, '93) 74-89.

Only the hermeneutic that understands redemption as that which regains creation by reaffirming the structure of creational order and directing it to obedience to God adequately accounts for the NT teaching on slavery. It allows us to condemn the destructive, dehumanizing elements of 1st-century Roman slavery while affirming that the apostles' teachings called for its inner transformation.—D.J.H.

429. S. Heine, "'Hanging' between Heaven and Earth: Remarks on Biblical Anthropology," *EcumRev* 45 (3, '93) 304-315.

According to the Bible (see Genesis 1 and Psalm 8) women and men share a human nature "hanging between heaven and earth," with eyes open for both good and bad, hindering the perfect fulfillment of the good and showing the need for salvation. Both sexes have the same nature and worth. Women need not submit to what is commonly called a "female nature." —D.J.H.

430. L. R. Hennessey, "Sexuality, Family, and the Life of Discipleship: Some Early Christian Perspectives," *ChicStud* 32 (1, '93) 19-31.

The article first discusses Palestine in the time of Jesus and Jesus' teaching on sexuality. Next it considers the classical world and its sexual mores. Then it sketches three ways of discipleship in the world of early Christianity: renunciation of the classical *familia*, establishing the Christian community as a new *familia*, and the upholding of the natural *familia* as a basic human good and a school for discipleship.—C.R.M.

431. Z. C. Hodges, "The New Puritanism. Part 1: Carson on Christian Assurance," *Journ GraceEvangSoc* 6 (10, '93) 19-31.

This response to D. A. Carson's article on Christian assurance [§ 37-376] takes issue with his language, exegesis, and theology, especially his doctrine of compatibilism.—D.J.H.

432. P. H. Jones, "The Meaning of the Eucharist: Its Origins in the New Testament Texts," *Encounter* 54 (2, '93) 169-186.

After an overview of NT eucharistic texts, the article identifies four constitutive features of the Eucharist that persist through time and are requisite for eucharistic celebrations: communal context, connection of ritual and material elements, past-future dialectic, and presence-absence dialectic.—D.J.H.

433. R. Kopek, "Picture That!" *BibToday* 31 (4, '93) 225-230.

Since people today are often out of touch with the Bible's commonplace images, the article explains the biblical metaphors associated with light, water, shepherd, yoke, family, king, and body.—D.J.H.

434. S. Kuthirakkattel, "The Man-made Temple and the God-made Sanctuary: Some Aspects of the New Testament Theology of the Temple," *Jeevadhara* 23 (134, '93) 153-170.

With attention to Mk 11–15 and other NT texts the article discusses important features of the Temple theme under three main headings: Jesus and the man-made Temple; Jesus Christ, the God-made sanctuary; and Christians as God's sanctuary. As Jesus revealed himself as the suffering Messiah, his anti-Temple stance came to the fore. His death as a sacrifice was diametrically opposed to the Temple-based sacrificial system. True worship now consists in accepting Jesus' revelation animated by the Spirit who lives in Christians as a dynamic principle of unity. [The same issue contains articles by S. Anand on the Hindu temple (pp. 97-119), D. Pinto on the mosque in Islam (pp. 120-129), and G. Soares-Prabhu on the Jerusalem Temple in the OT (pp. 130-152).]—D.J.H.

435. H. S. Kvanvig, "Theology of the Scream. The Violator and the Violated in the Biblical Tradition," *EcumRev* 45 (3, '93) 328-336.

One of the deepest values inherent in the human race is the scream: not accepting unjust suffering. There are stories about the scream in the OT (Gen 4:1-17; Exod 3:1-15; Gen 6:1-4/*1 Enoch* 1–36) and the NT (Rev 6:9-11; Mk 15:37 parr.). What happened on Easter was a response to the scream from Abel to Jesus.—D.J.H.

436. H. Langkammer, "Maryja — Matką Zbawiciela (Maria — die Mutter des Erlösers)," *RoczTeolKan* 35 (1, '88) 65-80.

The Marian title "Mother of the Redeemer" reflects NT language about the person of Jesus and Mary's status as "mother of my Lord" (Lk 1:43). It is consistent with statements about Mary in Gal 4:4; Lk 1–2 and Mt 1–2; Lk 11:28; and Jn 2:1-11; 19:25-27.—D.J.H.

437r. L. Legrand, *Unity and Plurality. Mission in the Bible* [*NTA* 35, p. 258; § 34-362r].

G. Keerankeri, "Many Expressions of One Mission," *Vidyajyoti* 57 (2, '93) 128-132.—This work is an enriching, relevant, and synthetic study of mission in the OT and NT. Though concerned especially to demonstrate the diversity of biblical approaches to mission, it also locates as a dynamic center the God who comes through it all to save and to liberate, to challenge and to reconcile, to renew and to gather.—D.J.H.

438. E. Lupieri, "El bautismo de Juan entre judaísmo y cristianismo," *Estudios Trinitarios* [Salamanca] 26 (2, '92) 225-247.

The article first discusses John's baptism in light of Jewish proselyte baptism and Essene ritual washings, and with reference to the testimony of Josephus and the NT writers. Then it considers the essential role of the gift of the Holy Spirit in the baptism associated with Jesus. Finally it explores the extent to which John's baptism remained within Judaism and served as a precursor to Christian baptism.—D.J.H.

439. A.-G. Martin, "Bible et modernité," *RevRéf* 44 (3, '93) 1-7.

The Bible witnesses to ruptures that modernity provokes: the monarchy (see 1 Samuel 8), the Canaanite acculturation, the first secularization (see Gen 3:5), and Jesus Christ as the rupture par excellence. In the NT "new" refers to the "true, real, and authentic," but it is not the opposite of "old." Opposing the Bible and modernity is a false dichotomy. [The same issue contains six other articles on various aspects of modernity.]—D.J.H.

440. F. Martin, "Critique historique et enseignement du Nouveau Testament sur l'imitation du Christ," *RevThom* 93 (2, '93) 234-262.

The French version of an article published in English in *Anthropotes* [§ 35-1360].—D.J.H.

441. M. M. MITCHELL, "Clouds: Symbols of God," *BibToday* 31 (3, '93) 155-159.

The biblical writers used the symbol of the cloud to convey the mystery of God's immanent presence and transcendent distance. The cloud is an appropriate symbol for the presence, in nature and in history, of a God who is simultaneously the well-known companion on the journey and the shadowy, indistinct, unknown, even unknowable one.—D.J.H.

442. S. C. MOTT, "The Partiality of Biblical Justice," *Transformation* [Oxford] 10 (1, '93) 23-29.

This response to C. Beisner [§ 38-406] contends that biblical justice assumes that impartial treatment of all members of the community requires special attention to the groups of society who are most needy. Biblical justice involves economic weakness, deliverance and restoration, the social priority of basic needs, participation in the community, legal support of benefit rights as well as rights of protection and procedure, and continuity with love.—D.J.H.

443. L. NEREPARAMPIL, "Spirit and Word in Christian Life," *Biblebhashyam* 18 (4, '92) 187-207.

The Bible points to the word of God and the Spirit of God as two great powers capable of transforming sinful humankind into redeemed humankind. The article traces the relation between the Spirit and the word of God in the life of ancient Israel, in certain Israelites who saw the Messiah (Lk 1–2; Mt 1–2), in the life of Jesus, in the missionary expansion of the apostolic church, and in Johannine theology, respectively.—D.J.H.

444. J. C. O'NEILL, "The Kingdom of God," *NovTest* 35 (2, '93) 130-141.

In the Bible βασιλεία and related words always refer to kingly power that is effective, and the effectiveness of the power is always thought of as power over land and subjects. The scheme found in the NT is simplicity itself: (1) The kingdom is like a delectable house or city or territory that people long to be able to enter when it comes; (2) people can talk about the kingdom; and (3) people can seek to prepare to enter the kingdom by taking its yoke upon themselves now. The sayings in Mt 12:28/Lk 11:20 and Lk 17:20-21 do not threaten this obvious sense.—C.R.M.

445. X. PIKAZA, "Bibliografía Trinitaria del Nuevo Testamento (1976-1990)," *Estudios Trinitarios* [Salamanca] 25 ('91) 7-158.

This bibliography of 1,000 books and articles on the Trinity and the NT published between 1976 and 1990 is divided into nineteen sections (e.g. biblical background, the message of Jesus, Pentecost, Paul, the Synoptic tradition, John). Each section contains a bibliography and an interpretative essay.—D.J.H.

446. X. PIKAZA, "El Padre de Jesús y Padre de los hombres," *Estudios Trinitarios* [Salamanca] 26 (1, '92) 67-115.

This investigation of the biblical theme of God as the Father of Jesus Christ and of human beings first considers the religious background in the ancient near East and the OT. Then it treats the theme in the experience of Jesus (his teaching, activity, and death) with particular attention to the kingdom of God. Finally it deals with the Easter revelation of God as the Father of our Lord Jesus Christ.—D.J.H.

447. R. Rumianek, “Bierzmowanie w ujęciu biblijnym (Confermazione nel concetto biblico),” *CollTheol* 62 (4, ’92) 59-67.

This discussion of the OT and NT roots of the sacrament of confirmation gives attention to imposition of hands in addition to baptism (Acts 8:14-17; 19:1-6; Heb 6:1-2), the ritual use of anointing (1 Jn 2:20, 27), and the reception of the Holy Spirit and the charisms (Isa 11:1-3; Acts 2:1-4).—D.J.H.

448. H. Snyder, “Models of the Kingdom: Sorting out the Practical Meaning of God’s Reign,” *Transformation* [Oxford] 10 (1, ’93) 1-6.

The eight models described in this article illustrate how the kingdom of God may be conceived in the light of scriptural evidence and history: future hope, inner spiritual experience, mystical communion, institutional church, countersystem, political state, Christianized society, and earthly utopia. Though no one model is fully biblical or fully adequate, several embody key truths taught in Scripture.—D.J.H.

449. E. Testa, “La fede negli angeli,” *EuntDoc* 46 (1, ’93) 3-17.

After sketching objections to belief in angels, the article discusses the biblical evidence for angels, their place in creation, roles as servants of Christ and of the church, significance, and names. Then it treats angelology as an object of faith, responds to the critics, and outlines the basis for belief in angels.—D.J.H.

450. P. Trudinger, “Biblical Metaphors and Symbols: Handle with Care!” *Faith and Freedom* [Oxford] 46 (1, ’93) 45-49.

The article discusses three clusters of biblical metaphors and symbols that can have unhealthy or destructive results: militaristic and triumphant “fight talk,” male images for God (“Lord” and “King”), and the cross.—D.J.H.

451. J. C. Turro, “Mary in Ordinary Time: Biblical References,” *MarStud* 43 (’92) 60-71.

This article [see § 37-374] considers the lectionary texts for the vigil and solemnity of the Assumption and for the Birth of Mary, as well as Gospel readings for Marian feasts outside the Easter season (Mt 2:13-15, 19-23; Lk 2:1-14; 2:15-19; 2:27-35; 11:27-28; Jn 19:25-27). —D.J.H.

452. J. S. Upkong, “Création nouvelle. Perspectives bibliques et christologiques,” *Spiritus* [Paris] 34 (131, ’93) 149-160.

Jesus inaugurated the new creation by denouncing the oppressions of his time and liberating those who suffered. The church’s message must be one of liberation and life. Its mission is to discern the new oppressions and to struggle against them in the power of the Spirit. Then it will be a sign of the coming kingdom.—D.J.H.

453. W. M. Wachtel, “Taking Another Look at the Divorce and Remarriage Question,” *JournRadRef* 2 (3, ’93) 39-50.

A survey of the pertinent OT and NT texts shows that the Bible envisions valid divorce (allowing remarriage) while insisting that God desires and intends marriage to be a permanent relationship.—D.J.H.

454. R. N. Wilkin, "We Believe In: Sanctification. Part 2: Past Sanctification," *Journ GraceEvangSoc* 6 (10, '93) 3-18.

Over 75% of the NT passages dealing with sanctification deal with past sanctification. The article discusses the various types of past sanctification (pre-conversion, forensic, intrinsic, positional) and answers ten questions about past sanctification. Past sanctification is the basis for progressive sanctification.—D.J.H.

455. R. W. Wilson and C. L. Blomberg, "The image of God in humanity: a biblical-psychological perspective," *Themelios* 18 (3, '93) 8-15.

After surveying classic views of the image of God, the article proposes a moral-interpersonal perspective based on Exod 34:6-7 (God is merciful, gracious, slow to anger, abounding in self-giving love, etc.) and present elsewhere in the OT and NT. Then it notes correspondences with psychological and cultural-anthropological research and with Christian apologetics, and suggests practical applications of the theory for persons active in Christian ministry.—D.J.H.

456. C. Wright, "Biblical ethics: a survey of the last decade," *Themelios* 18 (2, '93) 15-19.

The article surveys and evaluates publications under the headings OT ethics and NT ethics. Authors treated in the latter section include R. Longenecker, W. Schrage, W. Meeks, L. S. Cahill, B. Chilton, and J. Barclay.—C.R.M.

457. C. Wright, "Biblical Reflections on Land," *EvangRevTheol* 17 (2, '93) 153-167.

These reflections on the biblical teaching on the earth or the land deal primarily with OT texts (starting from Genesis 1–11; Psalms, etc.) with some reference to NT texts and themes (Mt 6:26-30; 10:29; Col 1:15-20; Rom 8:18-25; 2 Pet 3:10-13; Rev 21:1-4). [In the same issue B. J. Nicholls (pp. 209-222) discusses a biblical response to creation with attention to various NT texts.]—C.R.M.

THE WORLD OF THE NEW TESTAMENT

458. J. N. Adams, "The Generic Use of *Mula* and the Status and Employment of Female Mules in the Roman World," *Rheinisches Museum für Philologie* [Frankfurt] 136 (1, '93) 35-61.

Used especially for drawing carriages, the female mule (*mula*) was of higher status than the male (*mulus*) and could be expensive. The less desirable castrated male seems to have been employed mainly as a pack animal. The use of *mula* for the genus in imperial Latin literature reflects the fact that many speakers (particularly the wealthy) would normally only have needed to refer to the female.—D.J.H.

459. J. N. Bremmer, "Prophets, Seers, and Politics in Greece, Israel, and Early Modern Europe," *Numen* 40 (2, '93) 150-183.

In ancient Greece seers were closely connected with the political elite, especially kings. Since their main function was the legitimation of choices, their public influence started to wane with the rise of democracy and public political debate. In ancient Israel there was a concomitant rise of the king and decline of the prophet, who remained influential only from the margin of society. At the same time there was a gradual disappearance of ecstasy among the prophets and a growing influence of writing. After the return from exile the growing importance of the Torah led to a gradual merger of prophets and priests. In early modern Europe prophecy flourished especially in Protestant areas but lost ground in the 17th century through the centralization of power, the introduction of the printing press, and the changing intellectual climate.—D.J.H.

460. J. P. Brown, "From Divine Kingship to Dispersal of Power In the Mediterranean City-State," *ZeitAltWiss* 105 (1, '93) 62-86.

The expression "Mediterranean city-state" includes Jerusalem, Athens, Sparta, Rome, and Carthage, as well as Homeric Troy and the Homeric Achaeans. The article first outlines powers ascribed to the Mediterranean king insofar as he was godlike: e.g. throne on the citadel, imitation of thunder, fertility in the natural and human orders, symbolism, role in battle, and determination of justice. Then it lists limitations on the king's powers, either from the beginning or in the course of time, by the very fact of the new freedom that the city-state embodied: e.g. council of elders, priesthood with limited functions, twin magistrates, the poor and their spokesmen, the collectivity of women, the militia, the amphictyony, and his own justice.—D.J.H.

461r. P. Brown, *The Body and Society* [*NTA* 33, p. 412; §§ 35-478r–479r].

C. Kannengiesser, "Early Christian Bodies: Some Afterthoughts on Peter Brown's *The Body and Society*," *RelStudRev* 19 (2, '93) 126-129.—The article addresses some of the questions raised by reading Brown's work under three headings: men, women, and sexual renunciation in early Christianity; "radicals" as criterion; and Brown and Foucault. Brown mesmerizes readers by orchestrating for them the riches of their own cultural patrimony. He runs ahead of them in his vivid perception of an ancient past as a highly critical revelation of where we stand nowadays in history and where we might be heading.—C.R.M.

462. J. J. Buckley, "The Mandaean Appropriation of Jesus' Mother, Miriai," *NovTest* 35 (2, '93) 181-196.

Various Mandaean texts contain traditions about Miriai, a young woman who converts from Judaism to Mandaeism. Her name indicates that she is Jesus' mother, but her association with him is absent in the accounts that portray her as a positive figure. Another name, Miriam, appears mainly in anti-Christian polemical texts. This study examines the use of Miriai in Mandaeism and how she fits into its mythology. The Mandaean adoption of Jesus' mother while refusing to have any positive dealings with her son reflects the development of Mandaeism from Judaism and the Mandaean view that Jesus was wrong in creating his own religion.—C.R.M.

463. A. Dihle, "La fête chrétienne," *RevÉtudAug* 38 (2, '92) 323-335.

The philosophical tradition from Plato to late antiquity featured two approaches to the celebration of festivals: Those who understood them as occasions for relaxation (ἄνεσις) took seriously their sensible elements, whereas those who insisted on the entirely spiritual character of the authentic festival allowed the sensible elements only by way of concession. Based on a biblical anthropology, the early Christian approach took seriously the sensible elements while regarding the cult and festivals as an earthly pledge (ἀρραβών) of eternal, spiritual joy.—D.J.H.

464r. A. J. Droge and J. D. Tabor, *A Noble Death* [*NTA* 36, p. 444].

J. T. Clemons, "The shape of a noble death: Suicide among Jews and Christians," *Christian Century* [Chicago] 110 (11, '93) 369-373.—This study of suicide and martyrdom from Socrates to Augustine shows that outright condemnation of self-chosen death was a late development, and that death by choice was often highly regarded and even encouraged when motivated by religious or patriotic purposes. The authors present a much needed corrective to current confusion regarding the origins of Jewish and Christian opposition to suicide. Distinguishing suicide from other kinds of death was no simpler in antiquity than it is today.—D.J.H.

465. J. M. Ford, "Bookshelf on Prostitution," *BibTheolBull* 23 (3, '93) 128-134.

After defining the term "prostitute" and categorizing various types, the article discusses Greek epithets for prostitutes, descriptions of prostitutes in the OT and Qumran manuscripts as well as in Greco-Roman texts, and important secondary literature on the topic.—D.J.H.

466. B. W. Frier, "Subsistence Annuities and Per Capita Income in the Early Roman Empire," *ClassPhilol* 88 (3, '93) 222-230.

R. Goldsmith's estimate of the average per capita income of the early Roman empire at approximately 380 sestertii per year is supported by evidence from the Roman jurists describing small subsistence annuities left by testators mainly to their freedmen or foster-children (*alumni*).—D.J.H.

467. I. Gardner, "The Eschatology of Manichaeism as a Coherent Doctrine," *Journ RelHist* 17 (3, '93) 257-273.

Manichaeism proffers an original and daring recognition of the reality of evil and suffering, while its eschatology provides a promise of salvation that is full of hope. The logic of dualism is taken inexorably to a conclusion that avoids the easy solutions of the gnostic cults.—D.J.H.

468. I. Gardner, "A Manichaean Liturgical Codex Found at Kellis," *Orientalia* 62 (2, '93) 30-59.

The article provides preliminary editions of the Coptic texts on folio 4 of the wooden codex numbered A/5/53B (4th century A.D.) found at Ismant el-Kharab in the Dakhleh Oasis (ancient Kellis). There are at least five Manichaean psalms, preserved in abbreviated form, perhaps as a kind of *aide-memoire* for actual liturgical use. There is also a description of an eschatological journey undertaken by the redeemed soul that is replete with the names of Manichaean divinities.—D.J.H.

469. T. J. Leary, "Of Paul and Pork and Proselytes," *NovTest* 35 (3, '93) 292-293.

Pork accounted for much of the meat eaten at Rome and was the characteristic meat of the ordinary people. Thus the Jewish dietary laws may have discouraged proselytes, and increased suspicion toward and abuse of Jews.—D.J.H.

470. I. A. Levinskaya, "Syncretism—The Term and Phenomenon," *TynBull* 44 (1, '93) 117-128.

The term "syncretism," apart from being used incorrectly from an etymological perspective, has become an expression for every kind of religious and even cultural contact. The vagueness of the term is illustrated by scholarship on the Θεὸς Ὕψιστος inscription from Pirot in Macedonia.—D.J.H.

471. J. J. Pilch, "'Beat His Ribs While He is Young' (Sir 30:12): A Window on the Mediterranean World," *BibTheolBull* 23 (3, '93) 101-113.

In the traditional Mediterranean world in which Jesus lived, physical discipline was an acceptable strategy for raising boys (see Prov 13:24; 22:15; 23:13-14; 29:15, 19; Sir 30:1-13). This strategy was well suited to the values (honor and shame) and social structure (family and village) of the Mediterranean society in which Jesus lived. Characterizing Jesus as an "obedient" son was one of the highest compliments that could be paid to an adult Mediterranean male.—D.J.H.

472. J. J. Pilch, "The Necessities of Life: Drinking and Eating," *BibToday* 31 (4, '93) 231-237.

The necessities of life in ancient Palestine (see Sir 29:21; 39:26) included water, milk, honey, wine, oil, and various grains (wheat, barley, spelt or emmer, millet or sorghum). Fish and meat were not common in the average diet.—D.J.H.

473. R. C. Steiner, "Why the Aramaic Script Was Called 'Assyrian' in Hebrew, Greek, and Demotic," *Orientalia* 62 (2, '93) 80-82.

The Egyptians first applied the term "Assyria" to Aram and the term "Assyrian script" to the Aramaic script. The corresponding terms in Greek and Hebrew derived from Demotic, directly in the case of Greek, indirectly in the case of Hebrew. These terms have nothing to do with the history of the Aramaic script.—D.J.H.

474. J. van Oort, "Manicheïsme: Nieuwe ontdekkingen, nieuwe visies," *NedTheolTijd* 47 (1, '93) 21-36.

After a survey of the essential elements of the Manichaean religion, the article discusses recent discoveries (especially the Cologne Mani-Codex and the texts from the Dakhleh Oasis in Egypt) and reflects on their implications for interpreting Manichaeism as a gnostic-Christian world religion.—D.J.H.

475. Z. Yavetz, "Judeophobia in Classical Antiquity: A Different Approach," *Journ JewStud* 44 (1, '93) 1-22.

After discussing the difficulties involved in dealing with concepts that were once of neutral connotation (imperialism, anti-Semitism), the article surveys the most common expositions of the origins of hatred of Jews in pagan antiquity and exposes their shortcomings. Then it outlines a new approach to the issue. Judeophobia is a little more than just hatred of barbarians in general: (1) Jews were an old and civilized people and could not gain sympathy for being "noble savages"; (2) they were proselytizers; and (3) *Judaeus* described not merely geographical origin but also someone faithful to the Jewish religion. The conclusion defines four different stages of Judeophobia in classical antiquity.—C.R.M.

476. D. Barag, "King Herod's Royal Castle at Samaria-Sebaste," *PalExplQuart* 125 (1, '93) 3-18.

Large-scale building operations began at Samaria in 27 B.C., shortly after it was added to Herod's kingdom. The buildings and structures erected by Herod on the western section of the acropolis—the Augusteum, the peristyle building, the apsidal building, the stores, the western entrance, the fortifications—formed a carefully and well planned royal compound. Herod's Sebaste was a Hellenized pagan city with a temple dedicated to Augustus on its summit.—D.J.H.

477. B. Burrell, K. Gleason, and E. Netzer, "Uncovering Herod's Seaside Palace," *BibArchRev* 19 (3, '93) 50-57, 76.

The Promontory Palace at Caesarea Maritima with its freshwater pool and peristyle garden surrounded on three sides by the breakers of the sea, fits into the style of Herod the Great as does no other building yet found at the site. The palace later became the praetorium, or official residence, of the Roman governor. Six inscriptions—five in Latin, one in Greek—written on a pair of column-shaped pedestals shed new light on the history of post-Herodian Caesarea.—D.J.H.

478r. V. C. Corbo, *Herodion I: Gli Edifici della Reggia-Fortezza,* Studium Biblicum Franciscanum, Collectio Major 20 (Jerusalem: Franciscan Printing Press, 1989).

J. Patrich, "Corbo's Excavations at Herodium: A Review Article," *IsrExplJourn* 42 (3-4, '92) 241-245.—This volume is the third in the final archaeological reports on the Herodium fortified palace excavations conducted by Corbo between 1962 and 1967. Because of Corbo's enthusiasm and energy Herodium has become a site for the public to visit and for scholars to discuss and study. It is regrettable, however, that in his report Corbo often ignored or rejected data from more recent excavations there and at other Herodian sites.—D.J.H.

479. B. de Vries and P. Bikai, "Archaeology in Jordan," *AmJournArch* 97 (3, '93) 457-520.

The forty-four reports on archaeological research involving thirty-nine sites in Jordan [see § 37-428] are arranged in chronological order: Palaeolithic, Neolithic, Chalcolithic; Bronze Age, Iron Age; Hellenistic, Roman, medieval; and early modern, modern. The sites most pertinent to the NT world include Umm Qeis/Gadara, Gerasa, Machaerus, and Petra.—D.J.H.

480. P. H. E. Donceel-Voûté, "'Coenaculum'—La salle à l'étage du *locus* 30 à Khirbet Qumrân sur la Mer Morte," *Res Orientales* [Leuven] 4 ('93) 61-84.

Renewed study of the plastered furniture fallen from the second floor of Hall 30 at Khirbet Qumran indicates that two main types of elements were originally linked and formed a row of long, low benches raised on a pavement running along the walls. These formed the couches on a U-shaped platform that were characteristic of the Hellenistic dining-room. A stand for the wine was also part of the arrangement. Thus the room served as a dining-hall rather than as a scriptorium.—D.J.H.

481. H. Eshel and Z. Greenhut, "Ḥiam el-Sagha, a Cemetery of the Qumran Type, Judaean Desert," *RevBib* 100 (2, '93) 252-259, plate Aa. [See § 38-489.]

The cemetery discovered at Ḥiam el-Sagha, north of Murabbaʿat, contains twenty graves. The similarities with the cemeteries at Qumran and Ein el-Ghuweir suggest a connection with the Essenes, or at least with nomads whose burial ideology was similar to that of the Essenes.—D.J.H.

482. N. Fernández Marcos, "Sinagoga e iglesia primitiva: arquitectura e institución," *Sefarad* 53 (1, '93) 41-58.

The archaeological evidence from ancient Jewish synagogues and Christian cult-places before Constantine does not allow certainty about a direct connection (and even less about a direct dependence) between the two styles of architecture. From Constantine onward the Christian basilica followed the Roman model.—D.J.H.

483. U. Hübner, "Ein neuer Münz-Typ aus Gadara in der Dekapolis," *BibNotiz* 67 ('93) 8-11.

The coin described in this article features on one side the young Roman emperor Gordian III and on the other side a warship along with the name of Gadara and the date (= A.D. 239/240).—D.J.H.

484. E. C. Lapp, "Jewish Archaeological Evidence from the Roman Rhineland," *Journ JewStud* 44 (1, '93) 70-82.

A survey of Rhineland museum collections indicates that the known archaeological evidence from the Roman period in Germania and surrounding provinces amounts to only a small number of artifacts suggesting a Jewish presence there in the 4th and 5th centuries A.D.—D.J.H.

485. W. G. Moon, "Nudity and Narrative. Observations on the Frescoes from the Dura Synagogue," *JournAmAcadRel* 60 (4, '92) 587-658.

The article identifies in the paintings in the synagogue at Dura Europos some Greco-Roman conventions of representation and arrangement that a patron or group of planners manipulated more or less intentionally to facilitate narrative comprehension and to advertise by way of comparison their own commitment to God and status within the congregation. Nudity signals non-Jewishness. Except for the paintings of the reredos, the synagogue frescoes were probably the result of a single artistic campaign ca. A.D. 244-245 when the assembly hall was enlarged. The paintings constitute an extension of Roman provincial art, especially in the rhetorical manipulation of scenes.—D.J.H.

486r. P. R. S. Moorey, *A Century of Biblical Archaeology* [*NTA* 37, p. 310].

H. D. Hummel, "Biblical Archaeology," *ConcJourn* 19 (3, '93) 238-242.—If this well balanced and judicious overview of the history of biblical archaeology has a thesis, it is that the two disciplines best coexist when "archaeology" is understood as the substantive and "biblical" as the adjective. Although few would argue that any attempt to prove the Bible true is misguided, at the same time Christianity as a "historical religion" cannot abandon concern with history.—D.J.H.

487. J. Pollini, “The Cartoceto Bronzes: Portraits of a Roman Aristocratic Family of the Late First Century B.C.,” *AmJournArch* 97 (3, ’93) 423-446.

The Cartoceto Bronzes, an important group of four over-life-size, gilded bronze figures (two equestrian male and two standing female statues), appear to represent members of a prominent Roman aristocratic family of the late republic or early principate. One possibility, supported by some circumstantial evidence, is the family of the Domitii Ahenobarbi, who had marital ties with the Augustan and Julio-Claudian house.—D.J.H.

488. A. Raban, “A Nautical Scene from ‘Akko,” *IsrExplJourn* 42 (3-4, ’92) 194-198.

A unique moulded sherd from Tel ‘Akko in which at least three boats sailing to the right are portrayed is probably the best depiction of a war galley of the early Hellenistic era to have been found so far in the Levant, and is an important iconographic contribution for studying the ships of the Ptolemaic navy in the 3rd century B.C.—D.J.H.

489. D. Reshef and P. Smith, “Two Skeletal Remains from Ḥiam el-Sagha,” *RevBib* 100 (2, ’93) 260-269, plates A-D. [See § 38-481.]

The two skeletons exhumed at Ḥiam el-Sagha were buried in the typical Essene orientation with legs to the north and head to the south. The child suffered from chronic malnutrition, and the adult had his bones distorted by exertion.—D.J.H.

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490. J. D. Amusin, “Qumran Parallel to Pliny the Elder’s Account of the Essenes,” *QumranChron* 2 (2, ’93) 113-116.

Pliny’s comment about the Essenes in *Natural History* 5.17.73 (*ita per seculorum milia—incredibile dictu—gens aeterna est in qua nemo nascitur*) echoes Qumran texts about “a thousand generations” and an inheritance that lasts forever.—D.J.H.

491. G.-H. Baudry, “Le péché originel dans les écrits de Qoumrân,” *MélSciRel* 50 (1, ’93) 7-23.

The Qumran texts give little attention to the sin of the first couple or of the “watchers.” Rather, under the influence of Belial persons revolt against God and join the ranks of Belial. The dominant perspective on original sin is that of the evil inclination transmitted with human nature by procreation. The Qumran community, by way of encratism and gnosticism, may have influenced the Christian theology of original sin.—D.J.H.

492. G. Brin, “Regarding the Connection between the *Temple Scroll* and the Book of *Jubilees*,” *JournBibLit* 112 (1, ’93) 108-109.

The Hebrew phrase *’šr ’ny mgyd lkh bhr hzh* (“which I tell you on this mountain”) in 11QTemple 51:6-7 is almost identical to what appears in 4QJub^{a} (4Q216), col. 1, lines 12-13 [see § 36-468]: *’šr ’nky mgyd lk* [*bhr hzh*].—D.J.H.

493. M. Broshi, “Agriculture and Economy in Roman Palestine: Seven Notes on the Babatha Archive,” *IsrExplJourn* 42 (3-4, ’92) 230-240.

The contents of the Babatha Archive [see *NTA* 34, pp. 410-411] shed light on many aspects of daily life, communal affairs, the economy, and polity in Roman Palestine and the Provincia

Arabia. The seven notes in this article concern Babatha's biography; the locations of Zoara and Maḥoza; the date orchards; weights, measures, and yields; taxes; interest rates; and whether there was a typical agricultural plot.—D.J.H.

494. H. Burgmann, "Die Höhle 7 war kein Einzelfall!" *QumranChron* 2 (2, '93) 103-104.

The distinctly sectarian writings of the Qumran monks were stored in Cave 1. Cave 4 was a general collection of religious writings, and Cave 11 contained no writings that originated at Qumran. Sadducean writings were prized at Qumran because they were anti-Pharisaic and promoted a strict attitude toward the Torah.—D.J.H.

495. J. G. Campbell, "Scripture in The Damascus Document 1:1–2:1," *JournJewStud* 44 (1, '93) 83-99.

The level at which *Damascus Document* 1–8 was composed and at which it was intended to be read was that of its consistent dependency on a set of scriptural contexts. After sketching the wider background, the article develops this hypothesis with reference to 1:1–2:1. The biblical contexts recurring frequently throughout CD 1–8, most of which appear in 1:1–2:1, are Exodus 32; Leviticus 17–26; Numbers 14–21; Deuteronomy 28–32; Isaiah 24, 30, 59; Jeremiah 23, 25; Ezekiel 13–14, 20, 44; Hosea 3–4, 9–10; Psalm 106; Ezra 9; and Nehemiah 9. The "historical" references—perhaps noticeable only to the work's modern readers—can be considered as a by-product of this web of biblical texts.—D.J.H.

496. L. Cansdale, "The Identity of Qumran in the Old Testament Period Re-examined," *QumranChron* 2 (2, '93) 117-125.

The pre-exilic settlement at Qumran was most likely called "the Salt City" (see Josh 15:62). It functioned as a fortress to protect the Salt Road.—D.J.H.

497. J. H. Charlesworth, "Has the Name 'Peter' been found among the Dead Sea Scrolls?" *QumranChron* 2 (2, '93) 105-106.

In lines 8 and 9 of 4Q130 it is conceivable that the scribe wrote *zwhlkwlp/ytrws* and that the last six letters represent the name "Petros."—D.J.H.

498. J. J. Collins, "A Pre-Christian 'Son of God' Among the Dead Sea Scrolls," *BibRev* 9 (3, '93) 34-38, 57.

The "Son of God" figure in 4Q246 may be identified with confidence as a messianic figure (see Lk 1:31-35). The messianic expectations associated with the Son of God in the Qumran text conform more closely to typical Jewish conceptions of the Messiah than Jesus does. —D.J.H.

499. U. Dahmen, "Kongress der 'International Organization for Qumran Studies' (IOQS) in Paris, 18.-19. Juli 1992," *BibKirch* 48 (1, '93) 28-31.

This report summarizes the major papers given at the 1992 Paris conference on the Qumran scrolls under three headings: difficulties of interpretation, presentations of new texts, and good prospects.—D.J.H.

500. E. Eshel, H. Eshel, and A. Yardeni, "A Qumran Composition Containing Part of Ps. 154 and a Prayer for the Welfare of King Jonathan and his Kingdom," *IsrExpl Journ* 42 (3-4, '92) 199-229.

The English version of the edition of 4Q448 published in Hebrew in *Tarbiz* [§ 37-456]. —D.J.H.

501. H.-J. Fabry, "Chirbet Qumran—ein Stiefkind der Archäologie," *BibKirch* 48 (1, '93) 31-34.

After tracing the history of the excavation of Khirbet Qumran and its related publications, the article points out the methodological problems associated with the excavation (uncritical acceptance of the ancient reports about the Essenes, the monastic background of the excavators, etc.) and describes recent developments toward the definitive publication of the excavation.—D.J.H.

502. H.-J. Fabry, "Neue Texte aus Qumran," *BibKirch* 48 (1, '93) 24-27.

After surveying some newly available Qumran texts (especially 4Q285 and 4Q521), the article focuses on the "Son of God" text (4Q246) and concludes that it is an eschatological polemic that caricatures the self-glorification of the hated king and encourages the faithful in light of the salvation that is near.—D.J.H.

503. J. A. Fitzmyer, "4Q246: The 'Son of God' Document from Qumran," *Biblica* 74 (2, '93) 153-174.

In light of E. Puech's recent publication of the Qumran "Son of God" text [§ 37-459], the article provides a photograph of 4Q246, a transcription and translation, notes on the text, and a discussion of the six different interpretations that have been given to the work. This apocalyptic text speaks positively of a coming Jewish ruler, perhaps a member of the Hasmonean dynasty, who is to be a successor to the Davidic throne but is not envisaged as a messiah. It should be regarded as a sectarian affirmation of God's provision and guarantee of the Davidic dynasty.—D.J.H.

504. J. A. Fitzmyer, "Die jüngste Form der Katholiken-Hetze. Ein Nachruf auf die 'Verschlusssache Jesus,'" *BibKirch* 48 (1, '93) 19-24.

The shortened and updated form of an article published in English in *America* [§ 36-1574r]. —D.J.H.

505. S. D. Fraade, "Interpretive Authority in the Studying Community at Qumran," *Journ JewStud* 44 (1, '93) 46-69.

The Qumran community defined its elect identity at least in part in terms of its ongoing activity of study and thereby its possession of an esoteric knowledge of God's will. While an officer of the community was assigned the responsibility of continual Torah recitation or meditation, the community as a whole performed a nightly watch of three parts: scriptural reading, sectarian legal study, and blessings. The community's radical self-understanding as a studying body from its beginnings to its hoped-for redemption is given clearest expression in the "well midrash" in *Damascus Document* 6:2-11. The scriptural and legal studies at Qumran were religious performances, i.e. media of religious expression and experience. —D.J.H.

506. C. Hempel, “Comments on the Translation of 4QSd I, 1,” *JournJewStud* 44 (1, ’93) 127-128.

Whereas 1QS 5:1 reads *wzh hsrk lʾnšy hyḥd,* 4QS MS d starts with the heading *mdrš lmśkyl ʿl ʾnšy htwrh* (“midrash for the *maśkîl* over the men of the Law”). The prominence of the *maśkîl* in 1QS 9:12–10:8a as well as in 4QS MS d 1:1 supports G. Vermes’s judgment [§ 36-1013] that 4QS MS d represents an earlier version of 1QS 5.—D.J.H.

507. H. Jacobson, “4Q252: Addenda,” *JournJewStud* 44 (1, ’93) 118-120.

To T. H. Lim’s initial study of 4Q252 [§ 37-1010] this article offers additional parallels and alternative interpretations for columns 1 and 2 of fragment 1.—D.J.H.

508. Z. J. Kapera, “Khirbet Qumran No More a Monastic Settlement,” *QumranChron* 2 (2, ’93) 73-84.

The archaeological papers presented at the December 1992 New York Academy of Sciences Conference on the Dead Sea Scrolls contributed to the definitive collapse of the interpretation of the Qumran site as an Essene monastic center and lent support to N. Golb’s Jerusalem hypothesis. [The same issue contains reports on Qumran conferences held at Graz (F. Dexinger, pp. 85-89), Eichstätt (Kapera, pp. 91-96, 107; B. Mayer and C. P. Thiede, pp. 97-100; H. Burgmann, pp. 101-102), and Kansas City (Kapera, pp. 108-112), as well as a 1992 bibliography on the Dead Sea scrolls (Kapera, pp. 129-131).]—D.J.H.

509. T. H. Lim, “Notes on 4Q252 fr. 1, cols. i-ii,” *JournJewStud* 44 (1, ’93) 121-126.

Additional notes on 4Q252, frag. 1, cols. 1–2 [§ 37-1010] in light of recently published transcriptions and studies. 4Q252 appears to contain the most explicit reference to a solar calendar in a “sectarian” text.—D.J.H.

510. T. H. Lim, “The Qumran scrolls: Two hypotheses,” *StudRel/SciRel* 21 (4, ’92) 455-466.

The article describes and evaluates two hypotheses that explain the origin and early history of the Qumran community in ways that differ from the once dominant “Maccabean theory.” The “Jerusalem hypothesis” proposed by N. Golb posits Jerusalem as the origin of the Dead Sea scrolls, which have no substantial connections with Khirbet Qumran or the Essenes. The “Groningen hypothesis” developed by F. García Martínez and A. S. van der Woude understands the Qumran community as a sect that split off from the Essenes on account of disputes about the Teacher of Righteousness’s eschatological and halakhic interpretation of biblical texts.—D.J.H.

511. J. Maier, “Die Bedeutung der Qumranfunde für das Verständnis des Judentums,” *BibKirch* 48 (1, ’93) 2-9.

After a brief survey of pertinent sources, the article discusses the Qumran community in the light of ancient reports about the Essenes and other Jewish groups and of events and figures in Jewish history in the 2nd century B.C. Then it considers the internal history of the Qumran group with particular attention to its approach to the Torah and to its priestly heritage and systematizing tendencies.—D.J.H.

512. C. A. Newsom, "Knowing as Doing: The Social Symbolics of Knowledge at Qumran," *Semeia* 59 ('92) 139-153.

The "Two Spirits" treatise in 1QS 3–4 concerns "the genealogy of humankind with respect to all the types of their spirits (recognizable) in the characteristics of their deeds in their generations and with respect to the occasion of their punishments and the periods of their reward" (3:13-15). The perception that knowledge at Qumran is constructed with a concern for totality, for the interrelationship of aspects of reality, and especially for the relationship of temporal and atemporal dimensions suggests that the model of knowledge is implicitly semiotic. By enacting their victory in the symbolic structures of knowledge, language, and character, the Qumran community found it possible to postpone action in the realm of history for generations.—D.J.H.

513. G. Norton, "The Dead Sea Scrolls, Sensation, Scholarship, Scandal," *Search* 16 (1, '93) 23-32.

There is an element of willful scandal-mongering in the shocked tones in which some people speak of forty years without complete publication of the Dead Sea scrolls. This brand of conspiracy theory is often based on the suppositions that Christianity is founded on a fraud that could be exposed by simple publication of historical material, and that church authorities know this and would do anything to stop it from becoming public. Both accusations are without substance.—D.J.H.

514. J. W. Olley, "'Hear the Word of YHWH': The Structure of the Book of Isaiah in 1QIsaª," *VetTest* 43 (1, '93) 19-49.

The divisions within the book of Isaiah are indicated in 1QIsaª by a combination of spaces and marks. Phrases such as "thus says YHWH," "says YHWH," and places where YHWH as "I" has emphasis generally lead to major divisions. A corollary is the imperative "hear" extended to other imperatives. There is a clear recognition of sections related to the "woes" and "that day." Associated eschatologically is the setting apart of sections dealing with the "nations," "heavens" and "earth," and the messianic king. YHWH's actions then link with both his word and "the day." A third clustering of motifs relates to the community, namely sections dealing with Jerusalem/Zion, Jacob/Israel, the "servant(s)," and *tôrâ.* The literary arrangement of 1QIsaª should be taken into account by exegetes today.—D.J.H.

515. H. Shanks, "Qimron Wins Lawsuit. Paying the Price for Freeing the Scrolls," *Bib ArchRev* 19 (4, '93) 65-68.

The Jerusalem court has determined that E. Qimron [see § 37-1562] owns the copyright on the reconstructed text of 4QMMT. Now the scholarly community will have to live with that decision and deal with it in its own way. [The same issue (pp. 68-74) contains other information on the study of the Dead Sea scrolls.]—D.J.H.

516. H. Shanks, "The Qumran Settlement: Monastery, Villa or Fortress?" *BibArchRev* 19 (3, '93) 62-65.

The Qumran settlement has been variously interpreted as an isolated religious community (R. de Vaux), a winter villa (R. Donceel and P. Donceel-Vouté), and a military fortress (N. Golb). The villa and fortress interpretations are implausible on archaeological, geographical, and historical grounds. The settlement was most likely an isolated religious community. —D.J.H.

517. H. STEGEMANN, "Die Bedeutung der Qumranfunde für das Verständnis Jesu und des frühen Christentums," *BibKirch* 48 (1, '93) 10-19.

Studies of the significance of the Qumran discoveries for our understanding of Christian origins fall into three categories: assertions that are not to be taken seriously (B. Thiering, R. Eisenman), erroneous combinations (baptism, the Last Supper/Eucharist, community of goods, the calendar), and genuine connections and helps to understanding (terminology, dualism, community organization, the kingdom of God, the use of Scripture). The early Christians affirmed that what the Essenes and other Jews expected from the future had already begun to be fulfilled in Jesus.—D.J.H.

518. M. E. STONE AND J. C. GREENFIELD, "The Prayer of Levi," *JournBibLit* 112 (2, '93) 247-266.

The "Prayer of Levi" exists in the Aramaic 4QTLevi^a and the Greek MS e of *Testament of Levi* 3:2. After general observations about 4QTLevi^a and its place in the "Aramaic Levi Document," the article presents a photograph and transcription of 4QTLevi^a, offers a possible reconstruction and translation with the help of the Greek version, and provides a commentary.—D.J.H.

519. G. TURNER, "The Qumran Scrolls: Christian or Jewish?" *Month* 254 (1506, '93) 247-252.

The link between the Qumran scrolls, the occupiers of Khirbet Qumran, and the Essenes is not certain but remains the most likely hypothesis in light of the evidence we now have. R. Eisenman's attempt to view the scrolls as Jewish-Christian documents from the mid-1st century A.D. is a most unlikely hypothesis.—D.J.H.

520. G. VERMES, "A Regrettable Public Squabble over the Scrolls," *JournJewStud* 44 (1, '93) 116-117.

The quarrel in New York about R. Eisenman and M. Wise's *The Dead Sea Scrolls Uncovered* [see § 37-1567] was an unedifying episode. Scholars nervous about their intellectual property may prefer to use overhead projectors rather than distribute handouts at academic conferences. They should also stake their claim to discoveries in the form of preliminary announcements.—D.J.H.

521. B. VIVIANO, "Eight Beatitudes from Qumran," *BibToday* 31 (4, '93) 219-224.

After defining the term "beatitude," the article offers a translation of the beatitudes in 4Q525 [see §§ 35-1402; 37-1019], and discusses their form (sapiential), content (pursuit of wisdom), and number (eight?). Then it compares them with beatitudes in the NT and Sir 14:20-27.—D.J.H.

522. B. Z. WACHOLDER, "A Note on E. Tov's List of Preliminary Editions of the Unpublished Dead Sea Scrolls," *JournJewStud* 44 (1, '93) 129-131.

Tov's catalogue of unpublished texts from Qumran Caves 4 and 11 [§ 37-466] is most welcome. But his list of unofficial publications omits the texts now available in Wacholder and M. G. Abegg (eds.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls,* vols. 1-2 (1991-92), as well as the *Temple Scroll* fragments published in a recent article [§ 37-1574]. —D.J.H.

523. S. A. White, "Three Deuteronomy Manuscripts from Cave 4, Qumran," *JournBibLit* 112 (1, '93) 23-42.

The three Qumran manuscripts of Deuteronomy published in this article have each a particular feature of interest: 4QDeut^a is the oldest of the Cave 4 Deuteronomy manuscripts; 4QDeut^d contains a very defective orthography; and 4QDeut^g presents a text identical to that of the Masoretic text. For each manuscript there is a physical description, complete transcription with reconstruction, notes on the readings, textual apparatus, and photograph.—D.J.H.

Dead Sea Scrolls, §§ 38-48, 117, 480–481, 489, 561, 564, 600.

Jewish World

524. G. A. Anderson, "The Penitence Narrative in the *Life of Adam and Eve*," *HebUn CollAnn* 63 ('92) 1-38.

The literary theme of Adam and Eve's penitence in *Life of Adam and Eve* 1:1–21:3 must have originated in a Jewish exegetical context. The original contours of this Jewish theme, though present to different degrees in the Latin and Greek versions, are most evident in the Armenian and Georgian material. Later redactions tended to obscure the obvious markers of textual exegesis in order to smooth out narrative difficulties and to make the material more amenable to Christian use.—D.J.H.

525. H. Bamberger, "Aaron: Changing Perceptions," *Judaism* 42 (2, '93) 201-213.

The process of rehabilitating the biblical Aaron and transforming him into a saint took place under the Pharisees in the 1st century. By making the first high priest into the ideal Pharisee (i.e. Hillel), the Pharisees were able to claim that they rather than their priestly opponents were Aaron's true heirs.—D.J.H.

526. G.-H. Baudry, "Le péché originel chez Philon d'Alexandrie," *MélSciRel* 50 (2, '93) 99-115.

Philo did not have a unified and coherent theory of original sin. He was interested in Genesis 1–3 chiefly for its symbolic value: the creation of Adam and Eve as an allegorical representation of human nature, and their fall as a type for all sin. Philo regarded evil as a consequence of human existence in the changing world, and related evil and sin to human nature understood in terms of a Platonic anthropology and the Jewish theory of the "evil inclination." Thus the origin of sin is more ontological than protological. Philo provided the anthropological basis for the encratite currents of thought from which the Christian theory of original sin emerged in part.—D.J.H.

527. D. Börner-Klein, "Der Ester-Midrasch in Meg 10B-17A. Ein typischer Diaspora-Midrasch?" *Henoch* 14 (3, '92) 273-281.

The Esther-midrash in *b. Megilla* 10b-17a contains some distinctive themes: the possibility of authentic religious life in the Diaspora, examples of correct action and appropriate behavior, and comparison of Passover and Purim. The use of repetitions and the combination of particular patterns of interpretation (see also *b. B. Bat.* 13b-17a; *b. Soṭa* 9b-14a) constitute a characteristic contribution of the Babylonian rabbis to midrashic literature.—D.J.H.

528. N. G. Cohen, "A Response to John W. Martens," *JournJewStud* 44 (1, '93) 114-115.

Martens's critique [§ 37-499] of the author's article on the unwritten law in Philo [§ 32-924] is mistaken regarding the nature of halakah and misconstrues what the article said.—D.J.H.

529. J. D. M. Derrett, "The Case of Korah versus Moses Reviewed," *JournStudJud* 24 (1, '93) 59-78.

The artful haggada of Korah's dispute with Moses and Aaron (see Numbers 16) constitutes a gem of Jewish humor. After considering the irregularities involved in Korah's treatment, the article analyzes the Korah haggada under the following headings: revealed law and its purveyors, Korah and his wife, Korah and the fringes, Korah and the widow, in defense of Moses, and Korah's fault and fate.—D.J.H.

530. L. Díez Merino, "La Biblia aramea: Los targumes en su contexto histórico. Congreso Internacional de Estudios Targúmicos (Dublín, Julio de 1992)," *EstBíb* 51 (2, '93) 257-271.

Summaries of twenty-six papers prepared for a conference on targumic studies held in Dublin in July 1992.—D.J.H.

531. J. Dutheil, "Tu aimeras ton prochain comme toi-même," *Chronique* [Toulouse] 2 ('93) 31-32.

Some rabbinic texts indicate that "your neighbor" in Lev 19:18 could be understood inclusively, and not confined to Israelites.—D.J.H.

532. C. A. Evans, "Mishna and Messiah 'in Context': Some Comments on Jacob Neusner's Proposals," *JournBibLit* 112 (2, '93) 267-289.

Neusner's skewed view of the Mishnah's genre as philosophy has led him to neglect its interests in history, political freedom, prophecy, and the messiah. This and other methodological assumptions have resulted in his minimizing and misunderstanding the significance of the messianic idea in early Judaism. Analysis of *m. Soṭa* 9:9-15 (see Mic 7:6) indicates that the messianic views of the framers of the Mishnah were in line with those of other rabbinic writings. [The same issue (pp. 291-304) contains a response by Neusner.]—D.J.H.

533. J. Faur, "The Limits of Readerly Collusion in Rabbinic Tradition," *Soundings* 76 (1, '93) 153-161.

Judaism owes its existence to exegesis. Whereas in Christianity authority precedes and is an a priori condition for exegesis, a rabbi had authority because of his ability to give an authentic interpretation of Scripture. Christian exegesis is Platonic, whereas rabbinic methodology parallels that of the Stoics in their emphasis on making connections. By means of *dĕrāšā'* the rabbinic reader generates meaning and is not bound by the author's intention. But since exegesis cannot be used to undermine the text and render it void, the rabbis excluded gnostic, christological, and antinomian exegeses of the Hebrew Scriptures.—D.J.H.

534. L. H. Feldman, "Josephus' Portrait of Ezra," *VetTest* 43 (2, '93) 190-214.

It is more in what Josephus omits than in what he says about Ezra that we can gauge how he appraised him. Josephus emphasized Ezra's role as teaching obedience to law—a point that would endear him to his Roman imperial sponsors. Josephus bases Ezra's opposition to mixed marriages on his aversion to yielding to passion—grounds that would appeal to Stoics in his audience. The two appendixes deal with Josephus and later rabbinic traditions, and with previous studies of Josephus' treatment of Ezra.—D.J.H.

535. L. H. FELDMAN, "Josephus' Portrait of Jeroboam," *AndUnivSemStud* 31 (1, '93) 29-51.

The article first surveys the portrayals of three biblical rogues—Jeroboam I, Ahab, and Manasseh—by the rabbis and Josephus. Then it considers how Josephus went out of his way to stress Jeroboam's negative qualities (lack of wisdom, intemperate nature, impiety), his ties to the rabble, anticipation of the revolutionaries of Josephus' day, and encouragement of intermarriage and assimilation. It concludes by showing how Josephus made the biblical story of Jeroboam more dramatic and appealing.—D.J.H.

536. L. H. FELDMAN, "Josephus' Portrait of Josiah," *LouvStud* 18 (2, '93) 110-130.

From a quantitative perspective Josiah was of considerable interest to Josephus (see *Ant.* 10:48-78). Josephus portrayed Josiah as the embodiment of the cardinal virtues of wisdom, courage, temperance, justice, and piety. He explained Josiah's untimely death by placing the blame on "destiny."—D.J.H.

537. L. H. FELDMAN, "Josephus' Portrait of Moses. Part Three," *JewQuartRev* 83 (3-4, '93) 301-330.

This installment [see §§ 37-1030, 1586] considers the role of God in Josephus' Moses narrative, Josephus as a political theorist, and Hellenizations in Josephus' version. Moses, the paragon of the cardinal virtues in Josephus' portrait, emerges as a combination of Thucydides' Pericles, Plato's philosopher-king, Virgil's Aeneas, and the Stoic sage. The whole account is made the more appealing to Josephus' Greek readers through his heightened dramatization of Moses' leadership.—D.J.H.

538. L. H. FELDMAN, "Proselytism by Jews in the Third, Fourth, and Fifth Centuries," *JournStudJud* 24 (1, '93) 1-58.

That Judaism vigorously continued in the 3rd, 4th, and 5th centuries A.D. to attract both converts and "sympathizers," and that it continued to influence "Judaizers" and Jewish Christians, are evident from the frequent repetition of imperial laws, canons of church councils, comments of Church Fathers, remarks of rabbis, inscriptions, and papyri, though there is relatively little evidence for active missionaries or missionary tracts. Far from withdrawing into itself or restricting itself to a conflict built around the interpretation of sacred texts, Judaism in these centuries boldly confronted the church and attracted non-Jews, especially women.—D.J.H.

539. L. H. FELDMAN, "Some Observations on Rabbinic Reaction to Roman Rule in Third Century Palestine," *HebUnCollAnn* 63 ('92) 39-81.

What is most striking in the rabbinic comments about Rome is their ambivalence covering the range from the most extreme praise of the empire to the fiercest condemnation of it, and the degree to which these comments are paralleled in contemporary pagan Greek and Christian sources. Some rabbis were impressed by Rome's size and wealth and by the benefits of Roman rule, while others saw many shortcomings in the Roman administration. The rabbis' attitudes are less pessimistic than might have been expected, and show their efforts at working out a *modus vivendi* with the Roman empire.—D.J.H.

540. R. Firestone, "Prophethood, Marriageable Consanguinity, and Text: The Problem of Abraham and Sarah's Kinship Relationship and the Response of Jewish and Islamic Exegesis," *JewQuartRev* 83 (3-4, '93) 331-347.

With regard to his relationship to Sarah, Abraham appears as either a liar (Genesis 12) or involved in an incestuous relationship (Genesis 20), neither of which was acceptable to rabbinic Judaism. The most common Islamic solution—Abraham claimed that Sarah was his sister in religion—did not derive from Jewish sources.—D.J.H.

541. A. García Santos, "El pecado de los ángeles: los vigilantes," *EstBíb* 51 (1, '93) 41-72.

After describing the union of the "sons of God" with the daughters of humans according to Gen 6:1-4, the article discusses the tradition of the angelic "watchers" and their sin in Daniel, *T. Reuben* 5:6-7, *T. Naphtali* 3:4-5, *Damascus Document*, *Genesis Apocryphon*, *Jubilees*, *1 Enoch*, *2 Enoch*, and *2 Baruch*, respectively. Though all are associated with Gen 6:1-4, these texts exhibit great diversity and indicate that the tradition was still in the process of development.—D.J.H.

542. S. R. Garrett, "The 'Weaker Sex' in the *Testament of Job*," *JournBibLit* 112 (1, '93) 55-70.

A fundamentally negative view of females as preoccupied with what is earthly and corruptible underlies *Testament of Job* from beginning to end. The differences in its portrayals of the female servant and Sitidos on the one hand and of Job's daughters on the other hand are superficial. The preoccupation of women's hearts with earthly affairs makes them vulnerable to Satan's onslaughts by interfering with the reasoning power that would have enabled them to discern Satan's presence and to know how to "conquer" this tyrant.—D.J.H.

543. J. A. Glancy, "The Accused: Susanna and her Readers," *JournStudOT* 58 ('93) 103-116.

The elders' proposal to Susanna should be regarded as attempted rape rather than seduction. The Susanna narrative relies on a code that represents femininity in terms of "to-be-looked-at-ness" and renders the character of Susanna almost entirely as an object. Modern readers' identification with the masculine gaze has seduced most male critics into classifying the elders' crime as adultery rather than rape. The reactions of women readers are more complex. —D.J.H.

544. R. Gnuse, "The Temple Experience of Jaddus in the *Antiquities* of Josephus: A Report of Jewish Dream Incubation," *JewQuartRev* 83 (3-4, '93) 349-368.

In *Antiquities* 11:326-328 Josephus described the dream experience of the high priest Jaddus in a manner reminiscent of dream incubation theophanies in the biblical tradition, especially that of Solomon in 1 Kings 3. In using the nuanced "biblical" mode of describing incubation dreams, Josephus could communicate that the Jews received divine direction under Jaddus without implying that God was manipulated to provide a revelation in the crisis posed by Alexander the Great's advance upon Jerusalem.—D.J.H.

545. G. Graesholt, "Er Filon bare et sidespor?" [Is Philo Merely a Sidetrack?], *Dansk TeolTids* 56 (1, '93) 19-34.

The article argues against the prevailing view of Philo as a kind of sidetrack in relation to the mainstream Judaism of his time. It critiques three fundamental assumptions of B. Otzen's *Den antike jødedom* (1984; *Judaism in Antiquity* [1990]): (1) the hypothesis of an unbroken continuity in Judaism from early Israel to the rabbinic era, (2) that Judaism was essentially led by the authorities of Palestine, and (3) the characterization of Philo as an intellectual esoteric. While the Judaism that emerges from Philo's writings is closely assimilated to the dominant non-Jewish culture of Alexandria, it was capable of retaining its own identity thanks to its special customs. Alexandrian Judaism remains important for our understanding of Second Temple Judaism and early Christianity.—C.R.M.

546. S. Greengus, "Filling Gaps: Laws Found in Babylonia and in the Mishna but Absent in the Hebrew Bible," *Maarav* 7 ('91) 149-171.

The article calls attention to six ancient Babylonian laws that do not appear in the OT but are present in early rabbinic law codes. The cases concern battery by means of a slap in the face (*m. B. Qam.* 8:6; see Mt 5:38-39/Lk 6:29), agricultural lease with negligence by leaseholder (*m. B. Meṣ.* 9:3), agricultural lease and natural disaster (*m. B. Meṣ.* 9:6), commercial partnership (*m./t. Ketub.* 10:4), the return of wedding gifts when the bride or groom dies (*m. B. Bat.* 9:5), and divorce for a wife who rejects her husband (*m. Ketub.* 5:7).—D.J.H.

547. J. D. Harvey, "Toward a Degree of Order in Ben Sira's Book," *ZeitAltWiss* 105 (1, '93) 52-62.

The book of Sirach consists of two major divisions (chaps. 1–23, 24–50), each with four sections, and all but the last introduced by a wisdom poem: understanding wisdom (1:1–4:10), applying wisdom personally (4:11–6:17), applying wisdom socially (6:18–14:19), applying wisdom to speech and thought (14:20–23:37), applying wisdom to the covenant community (24:1–32:13), using wisdom to make good decisions (32:14–38:23), demonstrating the results of wisdom (38:24–43:33), and in praise of devout men (44:1–50:29). The various sections may have originated as "lecture cycles" that existed separately before being collected into the present book.—D.J.H.

548. M. Hirshman, "Polemic Literary Units in the Classical Midrashim and Justin Martyr's *Dialogue with Trypho*," *JewQuartRev* 83 (3-4, '93) 369-384.

Comparison of selections from Justin's *Dialogue with Trypho* and parallel sources in *Mekilta* and *Genesis Rabbah* suggests the existence of polemical collections that were eventually incorporated into the classical midrashim. Some of these units may have begun as anti-pagan polemics, and were then modified to answer the needs of anti-Christian polemic.—D.J.H.

549. L. A. Hoffman, "How Ritual Means: Ritual Circumcision in Rabbinic Culture and Today," *StudLiturg* 23 (1, '93) 78-97.

After adumbrating four kinds of meaning (private, official, public, normative) associated with rites, the article focuses on the public meaning in the rabbinic rite of circumcision: the boy's introduction into the male life-line, and circumcision blood as an agent in salvation and a means of upholding culture against the threat of nature and pollution (from menstrual blood). It concludes with reflections on circumcision as a viable rite among liberal Jews today.—D.J.H.

550. J. Homerski, "Prawda o zmartwychwstaniu i życiu wiecznym w najmłodszych pismach natchnionych Starego Testamentu (The Truth about Resurrection and Eternal Life in the Latest Inspired Writings of the Old Testament)," *RoczTeolKan* 37 (1, '90) 5-17.

Several late OT texts (Dan 12:1-3; 2 Macc 7:9, 14; Wis 2:23; 3:4) teach about the resurrection of good and bad persons alike, and lead up to the truth about universal resurrection. God the creator and savior will reward the righteous with eternal life and condemn the wicked to eternal humiliation.—D.J.H.

551. H. Jacobson, "Samuel's Vision in Pseudo-Philo's *Liber Antiquitatum Biblicarum*," *JournBibLit* 112 (2, '93) 310-311.

The account of Samuel's vision in ps.-Philo's *Biblical Antiquities* 53 (cf. 1 Sam 3:1-15) contains details that reflect ancient magical beliefs: Three calls are lucky (53:4), and the right ear is superior to the left (53:6).—D.J.H.

552. R. Kalmin, "Changing Amoraic Attitudes Toward the Authority and Statements of Rav and Shmuel: A Study of the Talmud as a Historical Source," *HebUnCollAnn* 63 ('92) 83-106.

In the Babylonian Talmud post-third-generation Amoraim respond differently than earlier Amoraim do to the statements of Rav and Shmuel. Several of these changes attest to actual changes in Amoraic attitudes rather than to creations by late pseudepigraphists. The bulk of the evidence is poorly suited to literary explanation and is more easily accounted for on historical grounds.—D.J.H.

553. D. Kraemer, "The Intended Reader As a Key to Interpreting the Bavli," *Prooftexts* 13 (2, '93) 125-140.

The intended reader of the Babylonian Talmud was a Jewish male of advanced rabbinic training whose native intellect was far superior to that of the common individual. He was confident and critical, capable of grasping the most sophisticated analyses and arguments, and predisposed to evaluating each from a variety of perspectives. He was the incumbent master of a developing tradition, one that he had a hand in transforming. However we understand the ideologies and messages of the Bavli, we must be ever mindful that it was not popular communication.—D.J.H.

554. J. Kugel, "Levi's Elevation to the Priesthood in Second Temple Writings," *HarvTheolRev* 86 (1, '93) 1-64.

Jubilees, the "Aramaic Levi Document," and *Testaments of the Twelve Patriarchs* assert that Levi was made a priest during his lifetime, and that this and other Temple functions were granted to his descendants in perpetuity. The article explores the origins of this tradition (see Mal 2:4-7) and examines some of the exegetical issues that are connected to its creation and development.—D.J.H.

555. R. Lapidus, "Halakhah and Haggadah: Two Opposing Approaches to Fulfilling the Religious Law," *JournJewStud* 44 (1, '93) 100-113.

In midrashic literature and the Talmuds there is often an ongoing, balanced struggle between halakah and haggadah regarding the way, in practical terms, in which the religious laws should be implemented. This mutual criticism is illustrated by four texts (*y. Šeb.* 4:5;

b. Šabb. 121a; *b. Sanh.* 13b-14a; *y. Sanh.* 6:3-4) in which the discussion follows a fixed textual-linguistic form: mishnah, halakic discussion, contrary haggadic story, and the sages' reactions to the story and their opinions about the different approaches.—D.J.H.

556. H. Loewe, "The Concept of Blessing," *SIDIC* [Rome] 26 (1, '93) 2-9.

In the OT and rabbinic writings the Hebrew root *brk* expresses the source of blessing, the blessing itself, and the result of blessing. Common to all Jewish worship is an unbroken succession of thought and duty in the blessing of God, blessing from God, and, in response, the exercise of the inherited power to be a blessing, thus completing the circle from God, through humans, back to God.—D.J.H.

557. A. S. Maller, "The Bridegroom of Blood," *Jewish Bible Quarterly* [Jerusalem] 21 (2, '93) 94-98.

According to *Mekilta* (Amalek) Moses promised his firstborn son to paganism. Thus the "bridegroom of blood" episode in Exod 4:23-26 was a conversion ritual. Zipporah's action saved the situation.—D.J.H.

558. F. Millar, "Hagar, Ishmael, Josephus and the Origins of Islam," *JournJewStud* 44 (1, '93) 23-45.

Josephus' writings provide the earliest evidence for the common genealogical origins of circumcision as practiced by Jews and Arabs, and for identifying the descendants of Ishmael among the peoples of the contemporary world, classifying them as "Arabs" and taking as the prime group among the "Arabs" the Nabataean inhabitants of the kingdom whose capital was Petra. Thus Josephus had an important posthumous role in the formation of Islam.—D.J.H.

559. É. Nodet, "Flavius Josèphe: Création et histoire," *RevBib* 100 (1, '93) 5-40.

Josephus' Stoic pessimism led him to believe that everything was decaying since a lost "golden age." Moreover, he was fascinated by Rome's power and troubled that the ancient and incomparable Law of Moses was not the law of the masters of the world. Thus when Josephus retold the story of creation in *Antiquities* 1:27-74, he tended to twist his biblical sources, thus producing a striking contrast with contemporary Jewish and Christian books whose perspective was more in line with Genesis.—D.J.H.

560. S. Noja, "Les études samaritaines," *Henoch* 14 (3, '92) 293-300.

Descriptions and evaluations of nine books and one article on Samaritan texts, history, life, and theology.—D.J.H.

561. A. Paul, "Bulletin du judaïsme ancien (suite)," *RechSciRel* 81 (2, '93) 299-319.

This installment [see § 37-1608] describes and evaluates twenty recently published books under two headings: apocalypses, Pseudepigrapha, and Qumran (eleven); and Judaism and Christianity, and other topics (nine).—D.J.H.

562. N. Pavoncello, "L'allegoria quale mezzo espressivo impiegato nell'Antico Testamento e quale mezzo esegetico presso le scuole rabbiniche postbibliche," *RivistBib* 41 (2, '93) 133-138.

The OT prophets made abundant use of allegory (*māšāl*) as a teaching method. For the rabbis, however, allegory (*remez*) was mainly an exegetical method intended to uncover the truths contained in Scripture.—D.J.H.

563. F. Raurell, "The Eschatological *Doxa* in Dan-LXX 12, 13," *EstFran* 94 (406-407, '93) 249-262.

Whereas Hebrew *goral* in Dan 12:13 is rendered as κλῆρος ("lot") in the Theodotionic version, the Septuagint translated it as δόξα ("glory"). The LXX translation reflects an interpretative intention in harmony with the whole of Daniel 12, the general context of the LXX of Daniel, and the eschatological meaning of δόξα/*kābôd* in those biblical and intertestamental texts that have doctrinal and literary affinity with Daniel 12 (see Isa 26:19; Wis 10:14; 1QS 4:7-8; 1QH 17:15; CD 3:20).—D.J.H.

564. J. C. Reeves, "Utnapishtim in the Book of Giants," *JournBibLit* 112 (1, '93) 110-115.

It is possible that ps.-Eupolemus derived his peculiar conceptions about antediluvian history and his identification of the Flood-hero as a Giant from *Book of Giants,* which identified the Babylonian Noah, Utnapishtim (Atambīsh), as one of the bastard Giants engendered by the fallen watchers with mortal women. The authors of *Genesis Apocryphon* 2 and *1 Enoch* 106–107, cognizant of the tradition that the Flood-hero was of suspect parentage, polemicized against this "pagan" motif.—D.J.H.

565. C. L. Rogers, "The Promises to David in Early Judaism," *BiblSac* 150 (599, '93) 285-302.

The NT use of the title "Son of David" was not invented by the early church but was meaningful to Second Temple Judaism. To illuminate this meaning the article examines various texts dealing with David: historical, wisdom, apocalyptic, targumic, Qumranic, rabbinic, and magical. The NT supports the OT view of David's kingdom and is in line with the Jewish interpretation of the promises to David.—C.R.M.

566. S. Schwartz, "A Note on the Social Type and Political Ideology of the Hasmonean Family," *JournBibLit* 112 (2, '93) 305-309.

Many details of the behavior of the early Hasmoneans are most closely paralleled in the Zenon papyri and in the stories about the Tobiad family. The Hasmonean family may be viewed as a group of ambitious "village strongmen," who exploited the disorder in Jerusalem to establish their influence beyond their country district.—D.J.H.

567. L. J. Silberstein, "Literary Theory and Modern Jewish Studies," *RelStudRev* 19 (1, '93) 25-27, 30-31.

The four books discussed in this article—S. A. Handelman's *The Slayers of Moses* (1982), J. Faur's *Golden Doves with Silver Dots* [*NTA* 31, p. 385], S. D. Fraade's *From Tradition to Commentary* [*NTA* 35, p. 404], and J. E. Young's *Writing and Rewriting the Holocaust* (1988)—focus not on the history, meaning, or life-setting of Jewish texts and literary forms but rather on the literary and cultural processes by which texts, forms, and meanings are produced. The authors in varying degrees have appropriated basic assumptions and concepts drawn from poststructuralist theory. It is not surprising that many practitioners of Jewish studies see these works as a threat to the study of Judaism as hitherto conceived.—D.J.H.

568. M. E. Stone, "The Fall of Satan and Adam's Penance: Three Notes on *The Books of Adam and Eve*," *JournTheolStud* 44 (1, '93) 143-156.

The author of *2 Enoch* 21–22 knew a story of the rebellion of Satan that strongly resembled the one found in chapters 11–17 of the primary Adam book in its Latin, Armenian, and Georgian versions. Several passages in the Greek *Apocalypse of Moses* either manifest or imply knowledge of the story in the primary Adam book.—D.J.H.

569. P. W. van der Horst, "Einige Beobachtungen zum Thema Frauen im antiken Judentum," *BerlinTheolZeit* 10 (1, '93) 77-93.

The restrictive and negative attitudes toward women displayed by Ben Sira, Philo, Josephus, and other early Jewish writers may reflect male attempts at stifling female initiative. Much more positive portrayals of women appear in *Life of Adam and Eve* 15–30, ps.-Philo's *Biblical Antiquities* (e.g. on Tamar, Deborah, and the daughter of Jephtha), and *Testament of Job* 46–53, as well as ancient inscriptions that name women as leaders or elders of a synagogue or praise their learning.—D.J.H.

570. D. Vania Proverbio, "Gen. XV,19-21 = Jub. XIV,18: note miscellanee," *Henoch* 14 (3, '92) 261-272.

The article first explains the ethnic name "Phakorites" in *Jubilees* 14:18 as ultimately derived from "Hittites" in Gen 15:20. Then it traces the tradition of a false citation of Pliny by H. Grotius.—D.J.H.

Greco-Roman World

571. W. D. Barry, "Aristocrats, Orators, and the 'Mob': Dio Chrysostom and the World of the Alexandrians," *Historia* [Stuttgart] 42 (1, '93) 82-103.

Dio Chrysostom's *Oration* 32, which is the largest extant review of the Alexandrians, attacks them for their moral degeneracy and social disorder. Dio's moral denigration of Alexandrian popular culture and his designation of the populace as savage beasts reflect his own assumptions about the unruly and irrational nature of the mob and serve to reinforce the social hierarchy of the Roman world from which Dio himself profited in terms of power and prestige. Nevertheless, Dio's details encourage a reassessment of the nature of urban stability in Alexandria in the late 1st and early 2nd century A.D.—D.J.H.

572. D. T. Benediktson, "A Survey of Suetonius Scholarship, 1938-1987," *ClassWorld* 86 (5, '93) 377-447.

This annotated bibliography of books and articles whose central intention is the elucidation of Suetonius contains over 700 items published between 1938 and 1987. The lists and discussions appear under eight general headings: bibliography, books and monographs, dissertations, Suetonius' life and career, *Lives of the Twelve Caesars,* other works, Suetonius' influence, and addendum.—D.J.H.

573. R. Billows, "The religious procession of the Ara Pacis Augustae: Augustus' *supplicatio* in 13 B.C.," *JournRomArch* 6 ('93) 80-92.

A *supplicatio* was a period of public rejoicing decreed by the Roman senate to thank the gods for successes in the conduct of state affairs, and in particular to honor the magistrates who had achieved those successes. When understood in relation to a *supplicatio,* the friezes of the Ara Pacis Augustae fit well the historical and literary descriptions of Augustus' return from Spain and Gaul in A.D. 13.—D.J.H.

574. K. BRADLEY, "Writing the History of the Roman Family," *ClassPhilol* 88 (3, '93) 237-250.

J. K. Evans's *War, Women and Children in Ancient Rome* (1991) focuses on changes that imperial expansion in the mid and late republic brought to Roman society: erosion of *patria potestas,* growing independence among Roman women, and new sensitivity to young children. The Roman papers in *The Family in Italy from Antiquity to the Present* (1991) edited by D. I. Kertzer and R. P. Saller are first-rate. The book as a whole leaves the impression of a profound rupture between the world of classical Rome and later periods of Italian history. Just how enormous is the scholarly literature of family-related topics can be gathered from the bibliography (4,336 items) compiled by J.-U. Krause and entitled *Die Familie und weitere anthropologische Grundlagen* (1992). Although the barrier raised by the lack of private sources will always remain, progress can be made by more regional studies, interdisciplinary investigations of the household, and further examination of conventional literary sources (especially Pliny's letters).—D.J.H.

575. K. A. CHAPPELL, "1993 Survey of Audio-Visual Materials in the Classics," *Class World* 86 (4, '93) 305-355.

This updating of J. C. Traupman's 1989 survey [see § 33-1475] lists and describes audio-visual material related to Greek and Roman civilization, language, and literature. It includes films and videocassettes, filmstrips, maps, replicas, slides, recordings, posters, computer software, and games and puzzles. A directory of publishers is included.—D.J.H.

576. É. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1990-1992)," *Bulletin de l'Association Guillaume Budé* [Paris] 51 (4, '92) 420-435.

This survey [see § 37-524] of recent publications on Greek religious philosophy is divided into three major sections: texts, translations, commentaries, index; general works; and the classical period.—D.J.H.

577. K. M. D. DUNBABIN, "Wine and water at the Roman *convivium,*" *JournRomArch* 6 ('93) 116-141.

On mid- and late-Roman imperial monuments the hot-water heater was more frequent and prominent than the crater, which was regarded primarily as a container of refreshing liquid rather than the vessel for mixing wine and water. Pouring and mixing in the cup, as well as the use of the *calda,* became the essential constituents of conviviality for the Romans of the later empire.—D.J.H.

578. S. GERO, "The Legend of Alexander the Great in the Christian Orient," *BullJohn RylUnivLibMan* 75 (1, '93) 3-9.

The perennial fascination with Alexander the Great is reflected in the phenomenal spread of the Alexander Romance by ps.-Callisthenes. The article surveys the various Eastern versions of the text (Armenian, Coptic, Syriac, Arabic, Ethiopic, etc.) and some of its offshoots.—D.J.H.

579. K. F. Kitchell, "The View from Deucalion's Ark: New Windows on Antiquity," *ClassJourn* 88 (4, '93) 341-357.

After noting the lack of attention to animals in Greek and Roman creation and flood myths, the article surveys sources for studying ancient animal lore from classical to medieval times, and focuses on the examples of the "hehane" and the "worms of the Ganges" to demonstrate the tradition in action.—D.J.H.

580. D. Krueger, "Diogenes the Cynic among the Fourth Century Fathers," *VigChrist* 47 (1, '93) 29-49.

For students of the history of Christianity the study of Cynicism has contributed to an understanding of the reception of pagan literary genres such as the diatribe and the *chreia* by the authors of the various writings in the NT. This study considers the attitudes of Christian writers in the second half of the fourth century toward traditions about Diogenes of Sinope, the Cynic philosopher.—C.R.M.

581. L. R. LiDonnici, "The Images of Artemis Ephesia and Greco-Roman Worship: A Reconsideration," *HarvTheolRev* 85 (4, '92) 389-415.

Nearly all the roles of Artemis of Ephesus suggest that the goddess could be understood not as an erotic figure but rather as the legitimate wife of the city of Ephesus itself. She was protectress and nourisher, "trusty warden" not only of things in people's houses but also of the financial resources on deposit at the Artemision, guardian of legitimate marriage, and overseer of the birth of the next generation (κουροτρόφος). These are categories of power, intimately connected with the stability and continuation of the family, city, empire, and universe.—D.J.H.

582. P. Oakes, "Epictetus (and the New Testament)," *VoxEvang* 23 ('93) 39-56.

After discussing the sources for Epictetus' thought and scholarly approaches to it, the article describes his teachings on the human plight, the saving action (handling sense-impressions correctly), and freedom as the result (happiness, no personal afterlife, ethics, conformity to God's will, witness). Then it considers Epictetus' popularity and speculates on how he might have reacted to the gospel.—D.J.H.

Greco-Roman World, § 38-570.

The Early Church

583. C. Capizzi, "La meritata fortuna di una collana di 'testi patristici,'" *CivCatt* 144 (3425, '93) 459-467.

Since its inception in 1976 through the initiative of A. Quacquarelli, the series "Testi patristici" has made available to Italian readers one-hundred volumes. The article describes precedents for the series in Italy and elsewhere, and provides information about the scope and content of the project.—D.J.H.

584. M. de Jonge, "The Transmission of the Testaments of the Twelve Patriarchs by Christians," *VigChrist* 47 (1, '93) 1-28.

The medieval witnesses to *Testaments of the Twelve Patriarchs* show a strong interest in the references to Christ. It is not at all clear that the shorter and less "Christian" Armenian version is closer to the original. There are no traces of non-Christian transmission, though some traditions were also transmitted in Jewish circles. The work displays considerable coherence and consistency regarding the future and the role of Jesus Christ in that future. It formulates how in the time after Jesus Christ God's commandments have to be obeyed, indeed what was God's intention throughout the history of salvation.—D.J.H.

585. G. DEL CERRO, "Los Hechos apócrifos de los Apóstoles. Su género literario," *EstBíb* 51 (2, '93) 207-232.

After reviewing the motifs that R. Söder identified as shared between the apocryphal Acts of the Apostles and Hellenistic novels, the article argues that the roots of the apocryphal Acts must be found in the literary model of Luke's Acts (the title πράξεις; structure: journeys, preaching, miracles, etc.; protagonists; biblical flavor). Then it presents lists of biblical echoes and personages that are found in the Acts of Andrew, John, Peter, Paul, and Thomas, respectively. Finally it catalogues eleven differences that distinguish the apocryphal Acts from canonical Acts: martyrdom accounts, lack of a theology of history, silence on the anti-Jewish controversy, absence of a theological structure, etc.—C.R.M.

586. E. FERGUSON, "Early Christian Martyrdom and Civil Disobedience," *JournEarly ChristStud* 1 (1, '93) 73-83.

The article considers what mutual understanding is gained by examining early Christian martyrdom in relation to modern concerns about civil disobedience. The Acts of the Martyrs and related literature belong to the history of civil disobedience, and perhaps few exercises of nonviolent resistance for the sake of higher law have accomplished as much. The implicit purpose of the Christian martyrs seems to have been to set the government on the right path. The early Christian witness was an important step in desacralizing the state, elevating the individual conscience, and asserting the value of principles on which religious toleration rests.—C.R.M.

587. J.-C. FREDOUILLE, "L'apologétique chrétienne antique: naissance d'un genre littéraire," *RevÉtudAug* 38 (2, '92) 219-234.

The early Christian Apologists used the conventions of judicial rhetoric to refute accusations and to summarize their beliefs and disciplines. But they did not put forward their works as representing the literary genre of ἀπολογία. Reflections on the "apology" genre began only with Lactantius, Eusebius, and Jerome.—D.J.H.

588. J. A. HARRILL, "Ignatius, *Ad Polycarp.* 4.3 and the Corporate Manumission of Christian Slaves," *JournEarlyChristStud* 1 (2, '93) 107-142.

In his advice to Polycarp about not liberating baptized slaves (4:3) Ignatius sought to curb abuses of corporate manumission by local house churches. His recommendations should be situated in the context of Greco-Roman rhetorical and literary commonplaces that alarmed audiences to the dangers of slave recruitment. Ignatius' apprehension in this matter reveals not his so-called social conservatism on slavery but rather his wider apologetic stratagem for social acceptability and internal unity under his own terms as bishop.—D.J.H.

589. R. J. Hauck, "The Great Fast: Christology in the *Shepherd* of Hermas," *AnglTheol Rev* 75 (2, '93) 187-198.

Hermas was especially concerned with the mixing of sinner and righteous in the world, and with mingling the holy and evil spirit in the soul. He regarded doublemindedness as the greatest sin and simplicity as the highest virtue. For Hermas, the Son of God is purifying the church for the "winter for the righteous," and has both demonstrated the way and provided the means. As preexistent Son manifest in the last days, he lived a life that was simply and purely devoted to the Holy Spirit, without any mingling or μίασμα with the evil spirit, and free of the dangerous sin of doublemindedness. Equally important, however, this union of spirit and flesh accomplished the assumption of the flesh into incorruptibility.—D.J.H.

590. R. J. Miller, "The Gospels that Didn't Make the Cut," *BibRev* 9 (4, '93) 14-25, 56.

The noncanonical Gospels are valuable witnesses to the religious beliefs, practices, and imaginations of the communities that treasured these texts. The article describes these Gospels and assesses their importance under three headings: precanonical Gospels (Signs Gospel, Q), infancy Gospels (those ascribed to James and Thomas), and sayings Gospels (Nag Hammadi texts, *Gospel of Mary*).—D.J.H.

591. D. Monshouwer, "The Reading of the Scriptures in the Early Church," *Bijdragen* 54 (1, '93) 57-71. [See § 38-592.]

After noting the lack of knowledge about the earliest stages of the development of liturgy, particularly the reading of the OT, the study proposes that there were two different celebrations in the early church. On the Sabbath the Scriptures were read in accordance with 1st-century Jewish practice. On Sunday the Christians gathered for meals complemented with a few apostolic words. When the sabbatical service declined (during the 2nd and 3rd centuries), the OT was to some degree transferred to Sundays and festivals.—C.R.M.

592. G. Rouwhorst, "Continuity and Discontinuity between Jewish and Christian Liturgy," *Bijdragen* 54 (1, '93) 72-83.

D. Monshouwer's hypothesis [§ 38-591] regarding the reading of the OT is based on a small number of hard facts and does not fit into the global picture of the history of early Christian liturgy as it can be reconstructed. It is improbable, with the possible exception of Antioch and the Syriac speaking churches, that there were Christians from pagan backgrounds who until the 2nd or 3rd century gathered on the Sabbath to read from the OT and the Gospels. —C.R.M.

593. M. Simonetti, "Ortodossia ed eresia tra I e II secolo," *VetChrist* 29 (2, '92) 359-389.

Though valid in general, W. Bauer's thesis about orthodoxy and heresy in early Christianity cannot be accepted when with excessive simplification he identifies what became orthodoxy with the faith of the community of Rome that it imposed on the other communities. Bauer's view conflicts with the developing sense of the difference between true and false doctrine from Paul through the Apostolic Fathers. Moreover, there is not sufficient evidence for the existence of such an extensive and articulated theology in the church at Rome at the end of the 2nd century A.D.—D.J.H.

594. M. Szablewski, “Public Character of the Eucharist in the Early Church,” *AusCath Rec* 69 (4, ’92) 395-402.

The eucharistic liturgy of the first three Christian centuries was communal, public, and missionary. It was characterized by a common and understandable language, simplicity and basic uniformity, a hierarchical organization, participation of the faithful in common prayers, the contribution of the offertory gifts, and reception of Holy Communion.—D.J.H.

595. R. Trevijano, “Littérature apocryphe et Nouveau Testament,” *Revue de l’Institut Catholique de Paris* [Paris] 45 (’93) 7-19.

It has been customary to regard the NT Apocrypha as late derivatives from the canonical tradition, influenced by popular imagination and/or heretical perspectives. But this judgment has been challenged recently by W. Bauer’s thesis about orthodoxy and heresy in earliest Christianity, the discovery of previously unknown documents, and the research of H. Koester and other scholars. Faith in Jesus Christ as the risen Lord led Christians to gather and proclaim all sorts of traditions about Jesus.—D.J.H.

596. P. W. van der Horst, “A Note on the Judas Curse in Early Christian Inscriptions,” *OrChristPer* 59 (1, ’93) 211-215.

The “Judas curse” found in Greek epitaphs reflects the early Christian tradition that Judas did not die by hanging (Mt 27:5) or otherwise (Acts 1:18) but rather lived on with a disgusting disease that led to his living in darkness.—D.J.H.

597. R. L. Wilken, “*In novissimis diebus:* Biblical Promises, Jewish Hopes and Early Christian Exegesis,” *JournEarlyChristStud* 1 (1, ’93) 1-19.

Jews applied biblical prophecies to the future of the Jewish people and the reestablishment of a Jewish kingdom in the land. Christian commentators insisted that they referred to the church. This study discusses how the phrase “in these last days” (*in novissimis diebus*), which occurs in Isa 2:2-4 and Mic 4:1-3, was interpreted in early Christian commentaries on Isaiah and Micah. Eusebius and other commentators on Isaiah 2 give their interpretation of this text a polemical cast and direct their observations against Jewish views of the text. Which is to say that the exegesis of the prophets did not take place in a vacuum: Christian interpreters had to defend their views in the face of rival claimants to the meaning of the text. Hence the importance of the phrase “in these last days”; it gave a foothold for a Christian interpretation. —C.R.M.

Early Church, §§ 38-171, 223, 273.

Gnosticism

598. S. Arai, “Zu ‘Drei Worte’ Jesu im Logion 13 des *EvTh*,” *AnnJapanBibInst* 18 (’92) 62-66.

The “three words” of Jesus to Thomas in *Gospel of Thomas* 13 were most likely ἐγὼ ἴσος πατρί (“I am equal to the Father”). This interpretation is supported by the context and parallel texts (*Gospel of Philip* 20; *Gospel of Thomas* 61; Jn 5:18; Acts 7:59-60).—D.J.H.

599. M. J. Edwards, “Gnostics, Greeks, and Origen: The Interpretation of Interpretation,” *JournTheolStud* 44 (1, ’93) 70-89.

If gnostic myth arises from the mysteries, we cannot avoid the hermeneutic question: Did these theologians mean literally and only what they said? Even to determine that the gnostics had a ritual, rather than a theory of salvation couched in ritual formularies, is impossible. Much that is unique to Valentinus is informed by Plato’s words, if not his thinking. Origen has no ear for myths and mysteries, which will fabricate a substance or an event from empty syllables as a charter for some way of acting or speaking. When he takes up a thought from Plato, he is as frank as Plato’s followers are elusive.—C.R.M.

600. M. Franzmann, “The Use of the Terms ‘King’ and ‘Kingdom’ in a Selection of Gnostic Writings in Comparison with the *Songs of the Sabbath Sacrifice*,” *Muséon* 106 (1-2, ’93) 5-20.

The article investigates the uses of the terms “king” and “kingdom” in Mandaean, Coptic gnostic, and Manichaean writings, and compares them with those of the Qumran *Songs of the Sabbath Sacrifice*. The most interesting comparisons concern the concept of a transcendent God as king, the description of Sabaoth and the throne chariot, and the application of light imagery to both the king and his kingdom.—D.J.H.

NOTES ON JOURNALS

Ceased Publication

Grace Theological Journal (Winona Lake, IN) with vol. 12, no. 2 (1991).

Changed

Roczniki Teologiczno-Kanoniczne (Lublin) to *Roczniki Teologiczne* (Biblioteka Uniwersytecka, Katolickiego Uniwersytetu Lubelskiego, ul. Chopina 27, skr. poczt. 99, 20-950 Lublin 1, Poland) with vols. 38-39 (1991-92).

St. Luke’s Journal of Theology (Sewanee, TN) to *Sewanee Theological Review* (School of Theology, University of the South, Sewanee, TN 37375-4001) with vol. 34, no. 4 (1991).

Second Century (Malibu, CA) merged into *Journal of Early Christian Studies* (see below).

Recently Inaugurated

Biblical Interpretation. A Journal of Contemporary Approaches (E. J. Brill, P. O. Box 9000, 2300 PA Leiden, The Netherlands), vol. 1, no. 1 (1993). Triennial, 110 gld. or $63.

Journal of Early Christian Studies (The Johns Hopkins University Press, Journals Division, 2715 N. Charles Street, Baltimore, MD 21218-4319), vol. 1, no. 1 (1993). Quarterly, $32.

Protokolle zur Bibel (Verlag Österreichisches Katholisches Bibelwerk, Postfach 48, 3400 Klosterneuburg, Austria), vol. 1, no. 1 (1992). Semi-annual, öS 89.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

S. ALKIER, *Urchristentum. Zur Geschichte und Theologie einer exegetischen Disziplin,* Beiträge zur historischen Theologie 83 (Tübingen: Mohr-Siebeck, 1993, DM 178) ix and 299 pp., plate. Bibliography. Indexed. ISBN: 3-16-146057-X.

The slightly revised version of a doctoral dissertation directed by W. Schrage and K.-H. zur Mühlen and accepted in 1992 by the Evangelical theological faculty at Bonn, this volume explores when, why, and how the history of primitive Christianity became an exegetical discipline. After discussing the "decline" theory of church history writing in the 18th century with regard to early Christianity, it treats the demystification of origins—the beginnings of Christianity in the context of a purely natural concept of history (G. B. Vico, Voltaire, D. Hume, E. Gibbon, H. S. Reimarus, G. E. Lessing, I. Kant, F. Schiller), the renewal of thinking about origins in the 18th and 19th centuries (J. G. Herder, J. W. von Goethe, J. G. Eichhorn, F. Schleiermacher), and the history of primitive Christianity as the hermeneutical point of convergence for NT research (NT introductions up to 1831, K. H. G. Venturini, F. C. Baur).

J. ARNOLD, *Discovering the Bible for Yourself* (Downers Grove, IL: InterVarsity, 1993, paper $8.99) 151 pp. Bibliography. LCN: 92-34566. ISBN: 0-8308-1387-X.

Arnold, a Presbyterian pastor and "church planter," seeks to help individuals and groups to learn to use tools and methods that will enable them to draw intelligent conclusions from reading and studying God's word. After introducing the inductive process, he shows how to approach the study of a biblical book, discover its purpose and structure, learn to observe, ask interpretive questions, discover the structure of a passage, make appropriate application, move beyond application, use inductive methods in group and individual study, and prepare and lead an inductive Bible study. Three appendixes are included.

R. ATWAN AND L. WIEDER (EDS.), *Chapters into Verse. Poetry in English Inspired by The Bible.* Vol. 1, *Genesis to Malachi;* vol. 2, *Gospels to Revelation* (Oxford—New York: Oxford University Press, 1993, $25 each) xxx and 481 pp., xxix and 391 pp. Indexed. LCN: 92-37206. ISBN: 0-19-506913-7 (vol. 1), -508305-9 (vol. 2).

All of the approximately 700 items selected for this anthology of English-language poetry respond to specific passages of Scripture. Arranged in biblical order from Genesis to Malachi (vol. 1) and from the Gospels to Revelation (vol. 2), the poems are preceded by at least a kernel of the appropriate chapter and verse. To be included a poem had to possess real literary merit and derive from a specific scriptural verse. Thus the OT volume presents under Gen 9:12-13 Robert Herrick's "The Rainbow: or curious Covenant," and under Gen 9:14-21 G. K. Chesterton's "Wine and Water." Because the NT relates the life of Jesus in four (often overlapping) accounts, the editors have "harmonized" the Gospel material into a single narrative. The NT volume includes Emily Dickinson's "A Word made Flesh is seldom" (Jn 1:14), John Milton's "Upon the Circumcision" (Lk 2:20-21), Gerard Manley Hopkins's "The Habit of Perfection" (Mt 6:25-28), A. E. Housman's "The Carpenter's Son" (Mt 27:39-40), Henry Vaughan's "Easter Hymn" (Rom 5:18-21), and William Butler Yeats's "The Second Coming" (Rev 22:18-20).

H. BALZ AND G. SCHNEIDER (EDS.), *Exegetical Dictionary of the New Testament.* Vol. 3, *παγιδεύω—ὠφέλιμος* (Grand Rapids: Eerdmans, 1993, $49.99) xxiv and 566 pp. Bibliographies. Indexed. LCN: 90-35682. ISBN: 0-8028-2411-0.

The first two volumes in this English version of *Exegetisches Wörterbuch zum Neuen Testament* were described in *NTA* 35, p. 90, and 36, p. 249. A three-volume German second edition combining all the material published in fascicles between 1978 and 1983 was described in *NTA* 37, pp. 263-264. Some of the major articles in the third English volume are by

W. Popkes on παραδίδωμι, J. A. Fitzmyer on παρθένος, R. Pesch on Πέτρος, G. Barth on πίστις, J. Kremer on πνεῦμα, W. Beilner on σάββατον, H.-W. Kuhn on σταυρός, H. Frankemölle on συναγωγή, E. Schweizer on σῶμα, G. Schunack on τύπος, F. Hahn on υἱός, G. Baumbach on Φαρισαῖος, K. Berger on χαίρω, Hahn on Χριστός, A. Sand on ψυχή, and W. Rebell on ὡσαννά. J. W. Medendorp translated the articles through παρουσία 1.b, and D. W. Stott did the rest of the volume. Balz and Schneider have updated the bibliographies to include works through 1990. The index at the end lists English translations of every Greek word in all three volumes, thus making possible use of the dictionary by those who are not proficient in Greek.

P. BARNETT, *Is the New Testament Reliable? A Look at the Historical Evidence* (Downers Grove, IL: InterVarsity, 1992, paper $9.99) 173 pp. Bibliographies. LCN: 92-34570. ISBN: 0-8308-1834-0.

An earlier edition of this work entitled *Is The New Testament History?* was described in *NTA* 32, p. 361. Barnett, now bishop of North Sydney in Australia, deals with the accuracy of the historical information in the NT, whether any NT writers were eyewitnesses, whether the NT is a myth, and so forth.

J. BECKER (ED.), *Christian Beginnings. Word and Community from Jesus to Post-Apostolic Times,* trans. A. S. Kidder and R. Krauss (Louisville, KY: Westminster/Knox, 1993, paper $24.99) 359 pp. Bibliographies. LCN: 93-9308. ISBN: 0-664-25195-1.

The English version of *Die Anfänge des Christentums* [*NTA* 31, p. 353], this volume presents eight papers on various aspects of early Christianity: C. Burchard on Jesus of Nazareth, C. Colpe on the oldest Jewish-Christian community, K. Löning on the circle of Stephen and its mission, Becker on Paul and his churches, J. K. Riches on the Synoptic Evangelists and their communities, P. Lampe and U. Luz on post-Pauline Christianity and pagan society, U. B. Müller on apocalyptic currents, and C. K. Barrett on Johannine Christianity. Becker has provided a preface and an introduction.

U. BECKER, F. JOHANNSEN, AND H. NOORMANN, *Neutestamentliches Arbeitsbuch für Religionspädagogen,* Urban-Taschenbücher 439 (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 32) 292 pp., map, table. Bibliographies. Indexed. ISBN: 3-17-010855-7.

The three authors teach Evangelical theology and religious education at the University of Hannover. Intended for students of theology and religious education, their volume investigates important themes and problems encountered in the NT. Becker deals with the origin of the NT canon; miracles and miracle stories; the significance of children in Jesus' preaching; the Lord's Prayer; and basic concepts of Pauline theology. Johannsen treats Jesus, the Torah, and contemporary Judaism; the debate about the Sermon on the Mount; the presence of God's reign in Jesus' parables; the passion of Jesus according to Paul and in the Gospels; the early Christian meal celebration; and the relation of the sexes and the role of women in the NT. Noormann covers poverty and riches in the NT; interpretations of the person of Jesus; ethical criteria in the NT; and the history of primitive Christianity.

H. K. BERG, *Grundriss der Bibeldidaktik. Konzepte—Modelle—Methoden,* Handbuch des Biblischen Unterrichts 2 (Munich: Kösel, 1993, paper DM 34; Stuttgart: Calwer) 223 pp. Bibliography. Indexed. ISBN: 3-466-36345-4 (K), 3-7668-3222-0 (C).

Berg, professor of Evangelical theology and religious education at the Pädagogische Hochschule in Weingarten, first reflects on what is necessary in teaching about the Bible, the situation of the students, and the role of biblical texts in lesson plans. Then he considers the learning opportunities, understanding the Bible, and opening up the Bible to students. Finally he deals with practical matters: basic information, problem-oriented study, Bible-oriented study, and methods of instruction.

D. A. Black, *Learn to Read New Testament Greek* (Nashville, TN: Broadman, 1993, $19.99) xii and 211 pp., folding chart. Bibliography. Indexed. LCN: 92-28754. ISBN: 0-8054-1545-9.

This introduction to NT Greek is divided into twenty-six lessons, most of which are arranged according to the following pattern: a presentation of the grammatical concepts and forms, a list of essential vocabulary, and exercises. It deals with the letters and sounds of Greek, the Greek verb system, present and future active indicative, nouns of the second declension, and so forth. The two appendixes concern the Greek accents and the Greek alphabet song. A folding chart presents the conjugation of the Greek verb. Black teaches at Biola College and Talbot Theological Seminary in California.

F. Bovon, *Révélations et écritures. Nouveau Testament et littérature apocryphe chrétienne,* Le Monde de la Bible 26 (Geneva: Labor et Fides, 1993, paper 60 SFr) 298 pp. Indexed. ISBN: 2-8309-0688-8.

The seventeen articles in this collection concern a pre-Pauline formula in Gal 1:4-5 (1976); the new person and the Law according to Paul (1983); the role of the Scriptures in forming Gospel narratives as seen in Lk 4:1-13 parr. and 9:10-17 parr. (1991); the rain and the good weather according to Lk 12:54-56; the realistic effect and prophetic fluidity in Lk-Acts (1985); Christ, faith, and Wisdom in Hebrews [§ 13-322]; Christian faith and popular religion in 1 Peter [§ 22-884]; the Christ of Revelation [§ 17-240]; possession or enchantment—Roman institutions according to Revelation [§ 31-309]; missionary practices and communication of the gospel in primitive Christianity [§ 27-1104]; knowledge and experience of God in the NT (1988); the variety and authority of early Christian ethical stances [§ 33-843]; the ethics of the first Christians (1990); the paschal privilege of Mary Magdalene [§ 28-1231]; the life of the apostles—biblical traditions and apocryphal narratives (1981); the suspension of time in *Protevangelium of James* (1991 in English); and the words of life in *Acts of Andrew* (1991). Bovon is now professor of NT at Harvard Divinity School.

D. Brown, *Vir Trilinguis. A Study in the Biblical Exegesis of Saint Jerome* (Kampen: Kok Pharos, 1992, paper 55 gld.) 229 pp. Bibliography. Indexed. ISBN: 90-390-0031-X.

This volume attempts to describe and analyze the most important elements in Jerome's exegetical principles and practices. After highlighting the exegetical background of Jerome's work in both Judaism and Christianity, it deals with Jerome as a bibliophile and textual critic, his preference for the Hebrew text of the OT and the Jewish canon, and his theory and practice of translation. Then it shows how Jerome took over both literal and spiritual or allegorical exegesis from his predecessors. Finally it examines Jerome's knowledge of and attitude toward Jews of his day and contemporary Judaism. Brown, who teaches religion and philosophy at the Manchester Grammar School, concludes that Jerome was essentially an eclectic scholar who searched out the best points in the works of other scholars and in the different "schools" of interpretation (Antiochene, Alexandrian, Jewish).

W. M. Calder (ed.), *Werner Jaeger Reconsidered. Proceedings of the Second Oldfather Conference, Held on the Campus of the University of Illinois at Urbana-Champaign, April 26-28, 1990,* Illinois Classical Studies, Supplement 3 (Atlanta: Scholars Press, 1992, paper $44.95) xiv and 325 pp. Bibliographies. Indexed. LCN: 92-15977. ISBN: 1-55540-729-3.

The thirteen papers in this volume discuss various aspects of Professor Jaeger's life (1888-1961) and scholarly work: the Berlin appointment (Calder), Thucydides (M. Chambers), the American Philological Association (J. P. Hallett), Plato (C. H. Kahn), *Early Christianity and Greek Paideia* (P. T. Keyser), work in the USA (A. Bertini Malgarini), *Paideia* (B. Näf), the text of Aristotle's *Metaphysics* (R. Renehan), correspondence with R. Borchardt (1929-33), interpretation of Aristotle (E. Schütrumpf), Diocles in relation to Aristotle and Theophrastus (H. von Staden), the "third humanism" and the crisis of conservative cultural politics in Weimar Germany (D. O. White), and Demosthenes (E. Badian). Calder has provided a three-page preface.

D. A. CARSON, *New Testament Commentary Survey* (4th ed.; Leicester, UK: Inter-Varsity, 1993, paper; Grand Rapids: Baker, $6.99) 92 pp. LCN: 93-12051. ISBN: 0-85110-985-3 (I-V), 0-8010-2579-6 (B).

Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, seeks to provide theological students and ministers with a survey of NT resources, especially commentaries, that are available in English. After introductory observations on the various kinds of NT commentaries and on supplements to them (NT introductions and theologies), he evaluates individual commentaries on all the NT books from Matthew's Gospel through Revelation and concludes with a list of "best buys." The publication history of the book is outlined in *NTA* 33, p. 233.

B. D. EHRMAN, *The Orthodox Corruption of Scripture. The Effect of Early Christological Controversies on the Text of the New Testament* (New York—Oxford: Oxford University Press, 1993, $45) xiii and 314 pp. Bibliography. Indexed. LCN: 92-28607. ISBN: 0-19-508078-5.

This volume argues that early Christian scribes occasionally altered the words of their NT texts to make them more patently orthodox and to prevent their misuse by Christians who espoused aberrant views. After sketching the sociohistorical context of the orthodox corruption of Scripture, it shows how the textual tradition of the NT has been influenced by orthodox reactions to various Christian heresies: adoptionism, separationism, docetism, and patripassianism. It concludes with suggestions about the phenomenon's significance for understanding the debates between heresy and orthodoxy in early Christianity. Ehrman, assistant professor of religious studies at the University of North Carolina at Chapel Hill, is the author of *Didymus the Blind and the Text of the Gospels* (1986) and *The Text of the Fourth Gospel in the Writings of Origen* (1992).

E. J. EPP (ED.), *Critical Review of Books in Religion 1992* (Atlanta: Scholars Press, 1992, $20) v and 553 pp. Bibliographies. Indexed. ISSN: 0894-8860.

This volume [see *NTA* 36, p. 253] includes reviews of nearly 300 recent books on various areas of religious studies, including the ancient Near East, biblical studies (general works, tools, reference; history and archaeology; Hebrew Scriptures; NT and Christian origins), the Greco-Roman world, and Judaism (general, ancient, medieval, modern). The two feature essays are by G. C. Bruce on postmodernism and R. E. Wentz on the study of American religion.

G. D. FEE, *New Testament Exegesis. A Handbook for Students and Pastors* (rev. ed.; Louisville, KY: Westminster/Knox, 1993, paper $11.99) 194 pp. Bibliographies. Indexed. LCN: 92-35926. ISBN: 0-664-25442-X.

The revised and updated version of a work described in *NTA* 27, p. 321, this introduction to NT exegesis is divided into four main sections: guide for full exegesis, exegesis and the original text, short guide for sermon exegesis, and aids and resources for the steps in exegesis. Fee, professor of NT at Regent College in Vancouver, has adapted the work for students who do not know Greek, updated the bibliographies, taken account of computer-aided research materials, and given more attention to rhetorical criticism.

S. R. HAYNES AND S. L. MCKENZIE (EDS.), *To Each Its Own Meaning. An Introduction to Biblical Criticisms and Their Application* (Louisville, KY: Westminster/Knox, 1993, paper $12.99) xii and 251 pp. Bibliographies. LCN: 92-26563. ISBN: 0-664-25236-2.

The thirteen chapters in this volume explain, illustrate (with texts from Genesis or Lk-Acts), and assess various interpretive methods used in biblical studies today. Five papers concern traditional methods: historical (J. M. Miller), source (P. A. Viviano), tradition-historical (R. A. Di Vito), form (M. J. Buss), and redaction (G. P. Corrington). Three essays treat methods that expand the tradition: social-scientific (D. B. Martin), canonical (M. C. Callaway), and rhetorical (Y. Gitay). The final five articles deal with methods that overturn the tradition: structural (D. Patte), narrative (D. M. Gunn), reader-response (E. V. McKnight), poststructuralist (W. A. Beardslee), and feminist (D. N. Fewell). The editors, who teach at Rhodes College in Memphis, TN, have provided an eight-page introduction.

G. JOHNSTON, *Opening the Scriptures. A Journey through the Stories and Symbols of the Bible* (Toronto: United Church Publishing House, 1992, paper $21.95 Can.) xii and 259 pp., 8 maps, 7 charts. Illustrated. Bibliography. Indexed. ISBN: 0-919000-81-9.

Johnston, professor emeritus of religious studies at McGill University in Montreal, seeks to encourage people to read the Scriptures without prior commitment to a particular interpretation or theology. The chapters most pertinent to NT study concern the era of the Second Temple, Daniel (dreams and hopes), the spiritual achievement of early Judaism (climax and threshold), Luke's life of Jesus, the church story in Acts, Paul the Christian Jew, Paul's pastoral advice to his churches, Christ as high priest in Hebrews, and John's Revelation (dreams and hopes). Also included are appendixes on the forms of biblical literature and on the signs and symbols of the Bible, as well as a 21-page guide for study and discussion (prepared by J. and B. J. Klassen).

H. C. KEE (ED.), *The Bible in the Twenty-First Century* (Philadelphia: Trinity Press International, 1993, paper $10.95) vi and 246 pp. Indexed. LCN: 92-34043. ISBN: 1-56338-047-1.

The five major parts of this volume explore the contributions that new developments in biblical studies make in the 21st century: J. A. Fitzmyer on new documents—Qumran and gnostic writings (with responses by J. A. Sanders and S. A. White); D. A. Carson on new Bible translations (with responses by L. Greenspoon, B. M. Newman, and P. Perkins); Kee on new finds that illuminate the world and text of the Bible in the Greco-Roman era (with responses by E. M. Meyers and R. S. Boraas); K. D. Sakenfeld on new approaches to understanding and study of the Bible (with responses by M. K. H. Peters and J. R. Michaels); and R. M. Harley on new media for communicating the Bible—the potential and the problems (with responses by T. E. Boomershine and G. Goethals). Also included are papers by E. A. Nida on breakthroughs in Bible translating, and Boomershine on biblical megatrends (toward a new paradigm for interpreting the Bible in electronic media), as well as a foreword by D. G. Burke and an introduction by Kee.

W. W. KLEIN, C. L. BLOMBERG, AND R. L. HUBBARD, *Introduction to Biblical Interpretation* (Dallas—London: Word, 1993, $26.99) xxiii and 518 pp. Bibliography. Indexed. LCN: 93-20099. ISBN: 0-8499-0774-8.

Intended as a textbook for college and seminary courses in hermeneutics, this introduction to biblical interpretation is divided into five parts: the task of interpretation (the need for hermeneutics, the history of interpretation, the canon and translations), the interpreter and the goal (the interpreter, the goal of interpretation), understanding literature (general rules of hermeneutics for prose and for OT poetry), understanding biblical genres (OT, NT), and the fruits of interpretation (using the Bible today, application). Also included are an appendix on modern approaches to interpretation and an annotated bibliography on hermeneutical tools. The three authors teach at Denver Seminary in Colorado.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques,* Band 38 1991-1992 (Düsseldorf: Patmos, 1993, paper DM 158) xiv and 406 pp. Indexed. ISBN: 3-491-66038-6.

The previous volume was described in *NTA* 37, pp. 106-107. This volume provides bibliographic information and summaries (in English, German, or French) for 2,481 articles and books under the following general headings: text and translation; foundations; OT exposition; NT exposition; extrabiblical sources; language; world of the Bible; archaeology and customs; institutions and rituals; history of Israel; Judaism—early Christianity—gnosis—

Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion.

E. P. McQuay, *Keys to Interpreting the Bible* (Nashville, TN: Broadman, 1993, paper $8.95) 111 pp. Bibliography. LCN: 92-6334. ISBN: 0-8054-8158-3.

After introductory remarks on reading the Bible and on the history of biblical interpretation, this volume explains basic aspects of general hermeneutics ("master keys"): literal interpretation, author's intention, historical setting, purpose and plan, word meaning, grammar, context, and related Scripture. Then it treats matters of special hermeneutics ("compartment keys"): figures of speech, symbol, type, parable and allegory, Hebrew poetry, prophecy, and doctrinal problems. McQuay is professor of pastoral ministry at Columbia Biblical Seminary in South Carolina.

R. North (ed.), *Elenchus of Biblica 1990,* Elenchus of Biblical Bibliography 6 (Rome: Pontificio Istituto Biblico, 1993, paper) 1170 pp. Indexed. ISBN: 88-7653-599-3.

This volume [see *NTA* 37, p. 107] provides bibliographic information for ca. 17,000 items under the following headings: bibliography, introduction, critical texts and versions, exegesis for the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, biblical theology, biblical philology, postbiblical Judaism, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

D. Norton, *A history of the Bible as literature.* Vol. 1, *From antiquity to 1700* (Cambridge, UK—New York: Cambridge University Press, 1993) xvii and 375 pp., frontispiece, 19 plates. Bibliography. Indexed. LCN: 92-1034. ISBN: 0-521-33398-9.

Norton, senior lecturer in English literature at the Victoria University in Wellington, New Zealand, contends that the King James Bible was generally scorned or ignored as English writing for a century and a half after its publication. The first volume in his two-volume history of the Bible as literature contains sixteen chapters: "this treasure in earthen vessels," the early Christians and biblical eloquence, Jerome, Augustine and his successors, the occult text, the challenge to the translators, slaves of the Vulgate, creators of English, from the Great Bible to the Rheims-Douai Bible, the King James Bible, presentations of the text (1525-1625), 16th-century movements toward literary praise and appreciation of the Bible, the struggle for acceptance, "the eloquentest books in the world," versifying the Psalms, and "the best materials in the world for poesy." Eight appendixes are included.

The Oxford Study Bible. Revised English Bible with the Apocrypha, ed. M. J. Suggs, K. D. Sakenfeld, and J. R. Mueller (New York: Oxford University Press, 1992, $37.95) xxviii and 1833 pp., 14 maps. Indexed. ISBN: 0-19-529001-1.

The revised version of *The New English Bible with the Apocrypha. Oxford Study Edition* [*NTA* 21, p. 77], this volume features *The Revised English Bible with the Apocrypha* [*NTA* 34, p. 103] as the main text, accommodations and adjustments in the notes, and nineteen introductory essays on general topics (three), communities in context (five), the literature of the biblical communities (five), and the communities' experiences of God (six). The contributors include M. A. Tolbert, W. A. Meeks, J. A. Sanders, R. Goldenberg, and D. Bergant. Three additional articles appear among the texts: Sakenfeld on the Pentateuch, Mueller on the place and significance of the Apocrypha, and Suggs on the Gospels. The select index to people, places, and themes in the Bible has been revised for this edition.

L. Schottroff, *Let the Oppressed Go Free. Feminist Perspectives on the New Testament,* Gender and the Biblical Tradition (Louisville, KY: Westminster/Knox, 1993, paper $17.99) 208 pp., frontispiece. Indexed. LCN: 92-33116. ISBN: 0-664-25426-8.

The English version of eight papers from *Befreiungserfahrungen* [*NTA* 35, pp. 97-98], this volume presents essays on biblical experiences of liberation [§ 30-356]; to what extent the feminist critique of Paul is justified (1985); "leaders of the faith" or "just some pious womenfolk" (1987); women as disciples of Jesus in NT times (1980); Lydia (1988); the woman who loved much and the Pharisee Simon according to Lk 7:36-50 (1988); the virgin birth in Lk 1:26-33, 38 (1986); and Mary Magdalene and the women at Jesus' tomb [§ 26-876]. Also included are a foreword by E. Schüssler Fiorenza and a preface by the author.

E. STUMP AND T. P. FLINT (EDS.), *Hermes and Athena: Biblical Exegesis and Philosophical Theology,* University of Notre Dame Studies in the Philosophy of Religion 7 (Notre Dame, IN: University of Notre Dame Press, 1993, cloth $44.95, paper $19.95) xxvii and 325 pp., 6 charts. Bibliography. LCN: 92-53750. ISBN: 0-268-01099-4 (cloth), -01100-1 (paper).

Prepared for a conference on philosophical theology and biblical exegesis held in 1990 at the University of Notre Dame, this volume contains eight major papers: M. Dummett on the impact of scriptural studies on the content of Catholic belief (response by J. J. Collins), W. A. Meeks on moral formation in the Pauline school as exemplified by Colossians (response by Stump), S. T. Davis on whether Jesus' tomb was empty (response by C. Plantinga), A. Yarbro Collins on the empty tomb according to Mark (response by N. Kretzmann), P. van Inwagen on critical studies of the NT and the user of the NT (response by R. J. Feenstra), H. W. Attridge on calling Jesus Christ (response by R. Swinburne), M. M. Adams on the role of miracles in the structure of Lk-Acts (response by T. H. Tobin), and J. R. Donahue on the changing shape of Catholic biblical scholarship (response by B. C. van Fraassen). The editors have provided a fifteen-page introduction.

M. TARDIEU (ED.), *La formation des canons scripturaires,* Patrimoines: Religions du Livre (Paris: Cerf, 1993, paper 150 F) 249 pp. Bibliographies. Indexed. ISBN: 2-204-04621-3.

The thirteen papers in this volume investigate aspects of the formation of "scriptural canons" in various philosophical and religious movements throughout history: M.-D. Richard on the genesis of the Platonic corpus at the beginning of the 19th century, N. Balbir on titles and canons in Indian heterodoxy, G. Monnot on the Quranic corpus, C. Mopsik on the Zoharic corpus (its titles and amplifications), F. Laplanche on the OT canon in the controversy between Catholics and Protestants in the 17th century (the viewpoint of H. Grotius), B. Barc on Simeon the Just as redactor of the Torah, M. Albert on the "Bet Mawtbe" of the Nestorians, R. Beylot on the insertion of the books of Maccabees in the Ethiopian Bible, C. Renoux on titles and prologues in the Armenian catena on the catholic epistles, A. Le Boulluec on the use of "NT" titles by Clement of Alexandria, A. Desreumaux on the titles of apocryphal Christian works and their corpus (the case of the Syriac *Teaching of Addai*), J.-D. Dubois on the tiles in Nag Hammadi Codex 1 (Jung Codex), and M. Scopello on titles for the feminine in the Nag Hammadi library.

J. TREBOLLE BARRERA, *La Biblia judía y la Biblia cristiana. Introducción a la historia de la Biblia,* Colección Estructuras y Procesos: Serie Religión (Madrid: Trotta, 1993, paper) 670 pp., 10 plates. Bibliographies. Indexed. ISBN: 84-87699-55-3.

Trebolle Barrera, professor of Hebrew and Aramaic studies at the Universidad Complutense de Madrid, covers both the OT and NT in this introduction to the early history of the Bible. After discussing the Bible and the book in antiquity, he deals with collections of the biblical books (canonical and noncanonical books), the history of the text and the versions of the OT and NT, the textual criticism of the OT and NT, and hermeneutics (texts and interpretations). He provides extensive bibliographies for the various sections, as well as a four-page glossary and tables of OT and NT books.

F. WATSON (ED.), *The Open Text: New Directions for Biblical Studies?* (London: SCM, 1993, paper £12.50) ix and 177 pp. ISBN: 0-334-02227-4.

After a twelve-page introduction by Watson, this volume presents eight papers on possible new directions for biblical study: M. G. Brett on the future of reader criticisms, P. Trible on biblical theology and the challenge of feminism, Watson on liberating the reader (with reference to Mt 25:31-46), W. G. Jeanrond on after hermeneutics—the relation between theology and biblical studies, F. Young on allegory and the ethics of reading, S. D. Moore on God's own (pri)son—the disciplinary technology of the cross, S. C. Barton on early Christianity and the sociology of the sect, and R. Coggins on a future for the commentary. All but one of the papers were prepared for a 1992 conference held at King's College, London.

C. M. Wood, *The Formation of Christian Understanding. Theological Hermeneutics* (2nd ed.; Valley Forge, PA: Trinity Press International, 1993, paper $13.50) 128 pp. Indexed. LCN: 93-6847. ISBN: 1-56338-067-6.

The second edition (not a revised edition) of a work first published in 1981, this volume seeks to set forth a coherent perspective on the Christian interpretation and use of the Bible. The five chapters concern the task of theological hermeneutics, the aims of Christian understanding, the conditions of Christian understanding, the canon of Christian understanding, and Christian understanding as a critical task. Wood, professor of Christian doctrine at Perkins School of Theology, Southern Methodist University, in Dallas, TX, has provided a new three-page preface to this edition.

GOSPELS—ACTS

K. Aland (ed.), *Text und Textwert der griechischen Handschriften des Neuen Testaments. III. Die Apostelgeschichte.* Band 1, *Untersuchungen und Ergänzungsliste;* Band 2, *Hauptliste,* Arbeiten zur neutestamentliche Textforschung 20-21 (Berlin—New York: de Gruyter, 1993, DM 280, DM 288) xi and 719 pp. and *49 pp., iv and 806 pp. ISBN: 3-11-014055-1 (vol. 1), -014056-X (vol. 2).

The documentation for the Greek manuscripts of Acts presented in these volumes follows the pattern found in the volumes on the catholic epistles [*NTA* 32, p. 249] and the Pauline epistles [*NTA* 36, pp. 272, 430]. The first volume contains a list of Greek manuscripts for Acts; descriptions of the individual manuscripts; lists of lacunae, supplements, singular readings, marginal readings, and corrections; an overview of the content and textual character of the manuscripts; and brief discussions of lists and manuscripts. The second volume provides the statistical data (the "main list") for the various manuscripts of Acts. A 49-page booklet in the back cover of the first volume supplies supplementary statistical information. These volumes were prepared in collaboration with A. Benduhn-Mertz, G. Mink, K. Witte, and H. Bachmann.

L. Alexander, *The preface to Luke's Gospel. Literary convention and social context in Luke 1.1-4 and Acts 1.1,* Society for New Testament Studies Monograph Series 78 (Cambridge, UK—New York: Cambridge University Press, 1993, $54.95) xv and 250 pp. Bibliography. Indexed. LCN: 92-19062. ISBN: 0-521-43444-0.

Based on a doctoral dissertation directed by D. Nineham and accepted in 1978 by the University of Oxford, this investigation of the prefaces in Lk 1:1-4 and Acts 1:1 first considers the beginnings of Jewish and Greek books, historical prefaces, and scientific prefaces (their origins and development; their structure, content, and style). Then after detailed exegeses of Lk 1:1-4 and Acts 1:1 as scientific prefaces, it treats prefaces in Hellenistic-Jewish literature, the social matrix of Luke's preface, and the appropriate form of words for the occasion. The appendixes provide (1) a structural analysis of Lk 1:1-4 and selected scientific prefaces, and (2) bibliographical notes on scientific prefaces. Alexander concludes that Luke introduced his work in a style that would have been familiar to readers of Hellenistic scientific and technical manuals [see § 30-1093].

J. C. Bastiaens, *Interpretaties van Jesaja 53. Een intertextueel onderzoek naar de lijdende Knecht in Jes 53 (MT/LXX) en in Lk 22:14-38, Hand 3:12-26, Hand 4:23-31 en Hand 8:26-40,* TFT-Studies 22 (Tilburg: Tilburg University Press, 1993, paper 65 gld.) xiii and 469 pp. Bibliography. ISBN: 90-361-9723-6.

Prepared as a doctoral dissertation under the direction of W. Weren and accepted by the theological faculty at Tilburg University, this volume first explains the notion of intertextuality and its role in biblical interpretation. Next it investigates the interpretation of the Servant in Isa 52:13–53:12 and in Daniel 11–12, Wisdom 1–6, and the Septuagint of Isaiah. Then it focuses on the interpretation of Isa 52:13–53:12 in Lk 22:14-38 and Acts 8:26-40 (explicit borrowings) and in Acts 3:12-26 and 4:23-31 (implicit borrowings). A five-page French summary is included.

G. R. Beasley-Murray, *Jesus and the Last Days. The Interpretation of the Olivet Discourse* (Peabody, MA: Hendrickson, 1993, $29.95) x and 518 pp. Bibliography. Indexed. LCN: 92-46769. ISBN: 0-943575-37-0.

The revised and updated version of *Jesus and the Future* (1954) and *A Commentary on Mark 13* (1962), this volume first traces the history of research on Mark 13: the presuppositions and formulation of the "little apocalypse" theory, the development of the "little apocalypse" theory, other theories concerning the origin of Mark 13, attempts to vindicate the eschatological discourse, and contributions since the rise of redaction criticism (pp. 162-349 present entirely new material). Then after outlining a "fresh approach" to the discourse, it presents an exposition of Mk 13:1-37. Beasley-Murray is the author of *Jesus and the Kingdom of God* (1986).

J. R. Beck, *The Healing Words of Jesus* (Grand Rapids: Baker, 1993, paper) 173 pp. Bibliography. LCN: 92-46093. ISBN: 0-8010-1054-3.

After establishing the value of looking at Jesus' teachings from a psychological perspective, this volume examines six healing metaphors used in the NT by or about Jesus: yoked in the tasks of life, streams of living water, salt and light, the way, the sheepgate shepherd, and moving onto the rock. Then it explores how these metaphors can be used in discipleship, spiritual formation, personal piety, and counseling. Beck is associate professor of counseling at Denver Seminary.

L. A. Castro Quiroga, *L'animazione missionaria secondo Atti degli Apostoli,* La Missione (Bologna: Editrice Missionaria Italiana, 1991, paper 16,000 L) 197 pp. ISBN: 88-307-0322-2.

With the help of Acts, Castro Quiroga, apostolic vicar of San Vicente in Columbia, seeks to outline a genuinely "missionary" spirituality that is appropriate for all Christians. After reflections on universal love, the consciousness of being called, and commitment to the word, he sketches the characteristics of the Christian missionary: boldness, prayer, distance, patience, humility, and creativity. Each chapter concludes with a list of suggested activities.

D. W. Chapman, *The Orphan Gospel. Mark's Perspective on Jesus,* Biblical Seminar 16 (Sheffield, UK: JSOT Press, 1993, paper £14.95 or $19.95) 235 pp. Bibliography. Indexed. ISBN: 1-85075-346-6.

Chapman, a Presbyterian minister from Winter Springs, Florida, contends that 99% of Mark's Gospel was composed in Palestine ca. A.D. 50 and that the remaining (contradictory) 1% was added by a recipient community that was not Mark's own. He develops this thesis under the following headings: "There are some standing here . . ."; "You are the Christ"; "Where did this man get all this?"; "The Son of Man must suffer"; "To you have been given the secrets"; "The kingdom of our Father David"; "When you see the desolating sacrilege"; "Near to Jerusalem"; "Hear, O Israel"; and "A young man followed him."

L. W. COUNTRYMAN, *Good News of Jesus. Reintroducing the Gospel* (Cambridge, MA—Boston: Cowley, 1993, paper $9.95; Valley Forge, PA: Trinity Press International) x and 112 pp. Indexed. LCN: 92-33566. ISBN: 1-56101-068-5 (C), 1-56338-050-1 (TPI).

Countryman, professor of NT at Church Divinity School of the Pacific in Berkeley, CA, and author of *Dirt, Greed & Sex* (1988), seeks to express the good news of Jesus in terms that can make sense today. Thus he treats good news in Jesus; good news and you; good news about you and God; good news about you and the world; good news about you and your neighbor; refusing good news; good news and heaven; good news, God, and Jesus; good news and the Bible; and good news and the church.

E. CUVILLIER, *Le concept de παραβολή dans le second Évangile. Son arrière-plan littéraire, sa signification dans le cadre de la rédaction marcienne, son utilisation dans la tradition de Jésus*, Études Bibliques, nouvelle série 19 (Paris: Gabalda, 1993, paper 325 F) 282 pp. Bibliography. Indexed. ISBN: 2-85021-059-5.

Prepared as a doctoral dissertation under the direction of F. Vouga and accepted in 1991 by the faculty of Protestant theology at Montpellier, this volume first investigates the use and meaning of the term παραβολή in classical literature, the Septuagint, and intertestamental writings. Then it focuses on παραβολή in Mark's Gospel, with particular attention to Mk 4:1-34; 3:20-35; 7:1-23; 11:27–12:12; and 13:28, and concludes that for Mark Jesus the teacher speaks in parables. Finally it deals with παραβολή in the Jesus-traditions in the Gospels of Matthew and Luke as well as in some gnostic texts and John's Gospel, and offers general conclusions about the parable as pedagogy, mystery, and mode of revelation, respectively.

M. DAVIES, *Matthew*, Readings: A New Biblical Commentary (Sheffield, UK: JSOT Press, 1993, cloth £30 or $50, paper £12.50 or $19.50) 224 pp. Bibliography. Indexed. ISBN: 1-85075-392-X (cloth), -432-2 (paper).

The reading of Matthew's Gospel presented in this volume attempts to appreciate the force of the Gospel's rhetoric, creatively responding to its strategies and conventions, and playing the role mapped out for the "implied reader." It also seeks to recognize the gap between this "implied reader" and modern western readers, and discusses ethical, social, historical, and theological issues that arise from this difference in perspective. After a 21-page introduction, it deals with Matthew's Gospel according to the following outline: the conception and infancy of Jesus (1–2), introduction to Jesus' ministry (3–4), Jesus' Sermon on the Mount (5–7), passive and active responses to Jesus (8:1–11:1), inadequate reactions to Jesus' ministry and Jesus' responses (11:2–13:52), and so forth. A two-page appendix lists the OT quotations in Mt.

E. DREWERMANN, *Das Matthäusevangelium.* Erster Teil, *Mt 1,1–7,29. Bilder der Erfüllung* (Olten—Freiburg: Walter-Verlag, 1992, DM 88) 848 pp. Bibliography. ISBN: 3-530-16891-2.

After explaining the need for depth-psychological biblical interpretation, Drewermann treats by way of introduction to his exposition of Matthew's Gospel the following topics: Jesus and the church (or, ashes and glow), force and freedom (or, law and gospel), how one believes in Jesus as the Christ (or, between myth and history), Jews and Gentiles (or, the Galilee of the nations), the coming Son of Man (or, world history as salvation history), and the question of translation (or, Aramaic in Greek). Next he presents a translation of Mt 1–7 under two headings: the person and mission of Jesus (1:1–4:12), and the Son of God as teacher and healer before the ears of the disciples and the eyes of the crowds (4:13–7:29). Then he provides expositions of the individual pericopes: the genealogy of Jesus (1:1-17), the angel's message of the king of salvation (1:18-23), the virgin birth (1:18-25), God's dreams and the murderous reality of human history (2:1-23), etc.

E. Drewermann, *Das Vaterunser* (Munich: Kösel, 1993, DM 29.80) 159 pp. Illustrated. ISBN: 3-466-20375-9.

Drawing on material from Drewermann's *Das Matthäusevangelium.* Erster Teil, *Mt 1,1–7,29* (1992), this volume consists of an exposition of Mt 6:5-8, prayerful reflections on the individual phrases of the Lord's Prayer according to Mt 6:9-13 and photographs by A. Hoffmann on facing pages, an exposition of Mt 6:14-15, and a final note on translating the Lord's Prayer.

J. Finger, *Jesus - Essener, Guru, Esoteriker? Neuen Evangelien und Apokryphen auf den Buchstaben gefühlt,* Unterscheidung: Christliche Orientierung im religiösen Pluralismus (Mainz: Matthias-Grünewald-Verlag, 1993, paper DM 22.80; Stuttgart: Quell) 129 pp. Indexed. ISBN: 3-7867-1674-9 (M-G), 3-7918-2282-9 (Q).

This investigation of Jesus as an esoteric teacher is based chiefly on modern accounts about or revelations from Jesus. After explaining the nature of these "new Gospels," it gives samples from twelve such works (e.g. *Gospel of Perfect Life, Essene Gospel of Peace, Gospel of Judas Iscariot*), comments on other "new Apocrypha," and reflects on the esoteric Christ in light of these works.

I. Gargano, *Iniziazione alla "Lectio divina." Indicazioni metodologiche con l'esemplificazione di alcuni brani presi dal Vangelo secondo Matteo,* Conversazioni bibliche (Bologna: Dehoniane, 1992, 20,000 L) 144 pp. ISBN: 88-10-70932-2.

After explaining the nature, goal, and presuppositions of *lectio divina,* this volume describes and illustrates the four major steps in the method: *lectio*—the literal meaning (Mt 8:18-22); *meditatio*—the deepening of meaning (Mt 8:23-27); *oratio*—the birth of prayer (Mt 8:28-34); and *contemplatio*—the flowering of the new meanings (Mt 9:1-8; 9:9-13). The final chapters concern the four senses of Scripture (literal, allegorical, moral, anagogical) and the three levels (body, soul, spirit).

I. Gargano, *"Lectio divina" su il Vangelo di Giovanni,* vol. 2, Conversazioni bibliche (Bologna: Dehoniane, 1993, 16,000 L) 123 pp. ISBN: 88-10-70933-0.

The first volume in these reflections on John's Gospel was described in *NTA* 37, p. 277. This volume brings the *lectio divina* method to five more Johannine texts: the royal official (Jn 4:43-54), the authentic shepherd (10), the life restored to Lazarus (11), Jesus and the Temple (2:13-25), and the presence of the risen Jesus in the church (21:1-25).

D. E. Garland, *Reading Matthew. A Literary and Theological Commentary on the First Gospel,* Reading the New Testament (New York: Crossroad, 1993, $27.50) xvi and 269 pp. Bibliography. LCN: 92-38424. ISBN: 0-8245-1275-8.

After a ten-page introduction to Matthew's Gospel (author, setting, sources, purposes, structure), this volume presents a literary and theological reading of the text, with particular attention to how the Gospel communicates and what the religious point is. The exposition appears under three major headings: introducing Jesus the Messiah, the Son of God (1:1–4:16); Jesus' ministry to Israel (4:17–16:20); and Jesus' passion and resurrection (16:21–28:20). Garland, professor of NT studies at Southern Baptist Theological Seminary in Louisville, KY, is the author of *The Intention of Matthew 23* (1979).

J. Gnilka, *Jesus von Nazaret. Botschaft und Geschichte* (Freiburg—Basel—Vienna: Herder, 1993, paper DM 29.80) 336 pp. Bibliographies. Indexed. ISBN: 3-451-23040-2.

The revised and expanded paperback version of the work described in *NTA* 35, p. 241 adds a ten-page question-and answer session on "Jesus, the Christ" (1992).

R. Gradara, *Luca: il Vangelo degli ultimi* (Bologna: Dehoniane, 1991, paper 7,000 L) 92 pp., map. Illustrated. ISBN: 88-10-70577-7.

This volume first describes Luke as a "Gospel of ultimates" (the poor, God's love and mercy, prayer and praise of God, etc.) and provides a brief introduction to it: structure, narrative framework, relation to Acts, portrait of Jesus, and community. Then it presents expositions along with points for reflection and actualization according to the following outline: the infancy gospel (1:5–2:52), preparation for Jesus' public activity (3:1–4:13), Jesus' ministry in Galilee (4:14–9:50), on the way to Jerusalem (9:51–19:27), Jesus' ministry in Jerusalem (19:28–21:38), Jesus' passion (22:1–23:56), and resurrection (24:1-52).

M. Grilli, *Comunità e Missione: le direttive di Matteo. Indagine esegetica su Mt 9, 35-11, 1,* Europäische Hochschulschriften, Reihe 23: Theologie 458 (Frankfurt—Berlin—Bern: Lang, 1992, paper $60.80) 361 pp. Bibliography. Indexed. ISBN: 3-631-44587-3.

Prepared as a doctoral dissertation under the direction of F. Lentzen-Deis and accepted in 1991 by the Pontifical Biblical Institute in Rome, this investigation of Matthew's missionary discourse (Mt 9:35–11:1) examines the text first as a syntactic system (its organization). Then it considers the discourse as a semantic system: the hermeneutical background (9:35–10:5a), the task of those sent (10:5b-15), the journey and persecution (10:16-33), the implications of the mandate (10:34-42), and narrative conclusion (11:1). Finally it presents a pragmatic analysis: the foundations of the proclamation (9:35–10:5a), and the "models of action" in fulfilling the mission (10:5b-42).

B. W. Henaut, *Oral Tradition and the Gospels. The Problem of Mark 4,* JSNT Supplement Series 82 (Sheffield, UK: JSOT Press, 1993, £40 or $70) 335 pp. Bibliography. Indexed. ISBN: 1-85075-407-1.

The revision of a doctoral dissertation directed by H. O. Guenther and accepted in 1991 by the University of Toronto, this volume seeks to evaluate our knowledge of oral tradition in early Christian literature with specific reference to Mk 4:1-34. It first treats the problem of oral tradition, oral tradition taken for granted, and the contributions of folkloric analysis. Then it focuses on Mk 4:1-34: textuality as a barrier to orality (the Markan redaction of 4:1-34), allegory and orality (the parable of the sower and its interpretation), parables and orality, and aphorisms and orality (4:21-25). Henaut concludes that the oral phase of the Jesus tradition is now forever lost, and that therefore appeal to oral tradition cannot lead one back to the historical Jesus.

M. Hengel, *Die johanneische Frage. Ein Lösungsversuch,* Wissenschaftliche Untersuchungen zum Neuen Testament 67 (Tübingen: Mohr-Siebeck, 1993, DM 168) xiv and 482 pp. Indexed. ISBN: 3-16-145836-2.

The revised and expanded German version of *The Johannine Question* [*NTA* 34, pp. 384-385], this volume considers the Johannine Gospel and epistles in the 2nd century A.D.; John the Elder as the author of 2 and 3 John; 1 John and the split in the Johannine schools; the author, his pupils, and the unity of the Gospel; and the situation and origin of John the Elder and of his school. The German edition features a 104-page appendix by J. Frey on the relation of Revelation to the other writings in the Johannine corpus.

A. D. Jacobson, *The First Gospel. An introduction to Q,* Foundations & Facets: Reference Series (Sonoma, CA: Polebridge, 1992, cloth $29.95, paper $19.95) vi and 309 pp. Bibliography. Indexed. LCN: 91-35783. ISBN: 0-944344-27-5 (cloth), -28-3 (paper).

Based in part on a doctoral dissertation directed by J. M. Robinson and accepted in 1978 by the Claremont Graduate School in California, this volume contends that recontextualizing the Q material (i.e. reading it as part of Q by taking it out of its Matthean and Lukan contexts) requires a fundamental reappraisal of its interpretation. It first takes up general topics related to Q: source criticism (reexamining basic assumptions), from source to Gospel (a short history of early Q research), recent Q research (recovering the compositional history), and the literary unity of Q (form-critical and thematic coherence). Then it examines the four main sections of Q under the following headings: John and Jesus, mission and reception, against this generation, and to the community. Jacobson, executive director of the CHARIS Ecumenical Center in Moorhead, MN, concludes that Q was most likely the first Gospel.

M. KNOWLES, *Jeremiah in Matthew's Gospel. The Rejected-Prophet Motif in Matthaean Redaction,* JSNT Supplement Series 68 (Sheffield, UK: JSOT Press, 1993, £45 or $75) 376 pp. Bibliography. Indexed. ISBN: 1-85075-344-X.

The revised version of a doctoral dissertation directed by R. N. Longenecker and presented in 1991 to the faculty of Wycliffe College in Toronto and the biblical department of the Toronto School of Theology, this investigation of the significance of Jeremiah in Matthew's Gospel treats Matthew's three explicit references to Jeremiah (Mt 2:17-18; 27:9-10; 16:14), the Deuteronomistic rejected-prophet motif, textual allusions to Jeremiah traditions, typological references to Jeremiah traditions, the Jeremiah of Matthew's day, and Matthew's vision of Jeremiah. The appendix discusses a Deuteronomistic outlook and the provenance of Matthew's Gospel. Knowles concludes that Matthew's references to Jeremiah represented a distillation and refocusing of Deuteronomistic interests, and were used primarily for apologetic, covenantal, and ecclesiological reasons.

M. KORN, *Die Geschichte Jesu in veränderter Zeit. Studien zur bleibenden Bedeutung Jesu im lukanischen Doppelwerk,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 51 (Tübingen: Mohr-Siebeck, 1993, paper DM 99) ix and 319 pp. Bibliography. Indexed. ISBN: 3-16-145893-1.

The revised version of a doctoral dissertation directed by U. Luz and accepted in 1989 by the Evangelical theological faculty at Bern, this volume explores the abiding significance of Jesus' preaching and history described in Luke's Gospel for Christian preaching in Acts in light of the difference in the times of Jesus and of the church. It first examines the foundations of Acts in Luke's Gospel: the relationship according to Lk 1:1-4; the infancy narratives (Lk 1–2); Jesus' inaugural discourse in Lk 4:16-30 as the program for Luke's double-work; the abiding significance of Jesus' activity and preaching in the travel narrative; and the Easter-event as the fullness of Jesus' way and the founding of the church. Then it considers the abiding significance of Jesus' history according to Acts: its significance for the church according to Acts 1:1-14; Jesus, his past history, the witnesses, and the church; Jesus' history in the missionary discourses; and individual motifs.

W. S. KURZ, *Reading Luke-Acts. Dynamics of Biblical Narrative* (Louisville, KY: Westminster/Knox, 1993, paper $15.99) x and 261 pp. Bibliography. Indexed. LCN: 93-18125. ISBN: 0-664-25441-1.

After a brief introduction to reading Lk-Acts as biblical narrative, this volume deals with implied authors and readers and with plotting and gaps. Then it applies these perspectives to narratives in Lk-Acts: the prologue (Lk 1:1-4), narrators in Lk, narrators in Acts, narrative claims of "we" in Acts, influence of variant narrators on repeated narratives in Acts, and implied commentary in Lk-Acts. Finally it treats Lk and Acts as canonical, and the relations among literary criticism, canon, and orality. Kurz, associate professor of NT at Marquette University in Milwaukee, WI, is the author of *Farewell Addresses in the New Testament* (1990).

J. C. LENTZ, *Luke's portrait of Paul,* Society for New Testament Studies Monograph Series 77 (Cambridge, UK—New York: Cambridge University Press, 1993, $49.95) xiii and 192 pp. Bibliography. Indexed. LCN: 92-15802. ISBN: 0-521-43316-9.

Based on a doctoral dissertation directed by D. Mealand and accepted by the University of Edinburgh, this volume examines how the characterization of Paul in Acts would have been perceived by those who first read or heard the Lukan narrative. After delineating the problem of Luke's portrayal of Paul, it considers how social status and moral virtue were defined in antiquity, Luke's portrait of Paul (Greek, Roman, and Pharisee), Paul the man of virtue, Paul on trial, and Paul's "appeal." Lentz concludes that Luke was highlighting, if not creating, Paul's high social status and moral virtue as an example to those of high social status to imitate and for those of low social status to claim.

C. L'Éplattenier, *L'Évangile de Jean,* La Bible, Porte-Parole (Geneva: Labor et Fides, 1993, paper 38 SFr) 421 pp. Bibliography. Indexed. ISBN: 2-8309-0699-3.

L'Éplattenier, author of *Lecture de l'Évangile de Luc* (1982) and *Les Actes des apôtres* (2nd ed., 1992), focuses on the literary structure and thematic coherence of the Fourth Gospel in its final state. His expositions of the individual pericopes appear under the following headings: prologue—the Word, life, and light of the world (1:1-18); the life manifested (1:19–6:71); the light refused (7:1–12:50); the testament of Jesus (13:1–17:26); the hour of glorification (18:1–20:31); and epilogue—in Galilee, Peter and the beloved disciple (21:1-25).

E. Lupieri, *Giovanni e Gesù. Storia di un antagonismo,* Uomini e religioni 60 (Milan: Mondadori, 1991, paper 12,000 L) 254 pp. ISBN: 88-04-34762-7.

Lupieri, author of *Giovanni Battista nella tradizioni sinottiche* (1988) and *Giovanni Battista fra storia e leggenda* (1988), explores the relationship between the figures of John the Baptist and Jesus from the 1st century to modern times, with particular attention to indications of rivalry or antagonism between them. The seven chapters appear under the following headings: the Baptist and the Nazarene, about history, the saint and the divine being, the Christ and the Antichrist, a satanic Christ, common destiny, and faith and reason.

M. McGehee, *The Gospel According to Deborah* (Collegeville, MN: Liturgical Press, 1993, paper $9.95) 191 pp. Illustrated. LCN: 92-42659. ISBN: 0-8146-2105-8.

In this fictional account of the writing of Luke's Gospel, the Evangelist's daughter "Deborah" sets out to imitate her father's work and write a Gospel of her own. Her stories, interwoven with accounts of her father's life, recount Gospel episodes in the voice of a young woman attempting to make concrete Jesus' life and its meaning for her. McGehee is the author of *God's Word Expressed in Human Words. The Bible's Literary Forms* (1991).

J. M. McNamara, *In the Presence of the Wise and Gentle Christ* (New York—Mahwah, NJ: Paulist, 1993, paper $9.95) vi and 156 pp. LCN: 92-36141. ISBN: 0-8091-3375-X.

McNamara, a priest of the Catholic diocese of Rockville Centre, NY, seeks to show that in the presence of the wise and gentle Christ we are invited to come to know the truth about ourselves. He first explores how characters in the Gospels shared in this process: Mary, John the Baptist, the man with the withered hand, Zacchaeus, Bartimaeus, etc. Then he reflects on how Francis of Assisi lived out the wisdom and gentleness of Christ.

R. J. Miller (ed.), *The Complete Gospels. Annotated Scholars Version* (2nd ed.; Sonoma, CA: Polebridge, 1992, cloth $29.95, paper $19.95) xvi and 432 pp., 5 plates, 2 figs. LCN: 91-35779. ISBN: 0-944344-29-1 (cloth), -30-5 (paper).

This volume presents fresh translations (with introductions and notes below) for all the Gospels that contain significant or interesting information about Jesus of Nazareth and Christian origins: narrative Gospels (Mk, Mt, Lk, Signs, Jn), sayings Gospels (Q, *Thomas, Secret Book of James, Dialogue of the Savior, Gospel of Mary*), infancy Gospels (*Thomas, James*), fragmentary Gospels (*Peter, Secret Mark,* Egerton, Oxyrhynchus 840 and 1224), and orphan sayings and stories. A three-page glossary is supplied. The team of eighteen translators includes H. Attridge, R. Cameron, J. D. Crossan, R. T. Fortna, R. W. Funk, J. V. Hills, K. King, H. Koester, and B. B. Scott.

J. Nolland, *Luke 9:21–18:34,* Word Biblical Commentary 35B (Dallas: Word, 1993, $27.99) lix and 440 pp. Bibliographies. ISBN: 0-8499-0254-1.

The first volume in this three-volume commentary was described in *NTA* 35, p. 105. This volume provides for each pericope in Lk 9:21–18:34 a bibliography, translation, textual notes, literary analysis, comments on individual verses, and a synthetic explanation. It follows this general outline: making ready for the trip to Jerusalem (9:21-50), accompanying Jesus to Jerusalem (9:51–10:24), love of God and love of neighbor (10:25-42), confident prayer to the Father (11:1-13), conflict and contrast (11:14-54), etc. Excursuses on Son of Man and the journey to Jerusalem are included. Nolland is vice-principal and head of biblical studies as well as lecturer in NT studies at Trinity College in Bristol, UK.

G. O'Collins and G. Marconi (eds.), *Luke and Acts,* trans. M. J. O'Connell (New York—Mahwah, NJ: Paulist, 1993, paper $10.95) v and 295 pp. Indexed. LCN: 92-35226. ISBN: 0-8091-3360-1.

The thirteen articles in this volume honoring E. Rasco appeared first in Italian under the title *Luca-Atti* [*NTA* 36, p. 423]. All are now published in English. The editors have supplied a new preface for this edition.

F. F. Ramos, *El primer evangelio. Marcos, heraldo de la Buena Noticia,* Teología en Diálogo 5 (Salamanca: Universidad Pontificia, 1991, paper) 293 pp. Bibliography. ISBN: 84-7299-264-0.

After an eighteen-page introduction to Mark's Gospel, this volume presents for each pericope in the text a Spanish translation and an exposition. The presentations follow this general outline: the beginning (1:1-15), activity in Galilee (1:16–9:50), the way to Jerusalem (10:1-52), and Jesus' activity in Jerusalem (11:1–16:20). Ramos is professor of NT at the Pontifical University of Salamanca. F. García Lopez has provided a three-page preface.

B. E. Reid, *The Transfiguration: A Source- and Redaction-Critical Study of Luke 9:28-36,* Cahiers de la Revue Biblique 32 (Paris: Gabalda, 1993, paper 166 F) xiv and 195 pp. Bibliography. Indexed. ISBN: 2-85021-061-7.

Based on a doctoral dissertation directed by J. P. Meier and accepted in 1988 by the Catholic University of America, this volume argues that Lk 9:28-36 contains a uniquely Lukan source (9:28-33a, 36b) about an incident focused on Jesus. It first surveys various scholarly approaches to the transfiguration narratives: historical, resurrection-appearance, mythological, Jewish background, and redaction-critical. Then it analyzes the transmission of the tradition by examining the internal consistency of Lk 9:28-36 and by making a detailed comparison of it with Mk 9:2-8. Finally it provides a verse-by-verse exegesis of Lk 9:28-36 along with a discussion of the context and function of the pericope in Luke's Gospel.

W. Reiser, *Talking about Jesus Today. An Introduction to the Story Behind Our Faith* (New York—Mahwah, NJ: Paulist, 1993, paper $11.95) v and 223 pp. Bibliography. LCN: 92-33240. ISBN: 0-8091-3358-X.

Reiser, professor of theology at the College of the Holy Cross in Worcester, MA, seeks to assist readers through selected moments in the story of Jesus in order to discover what Christian faith is built on. After three chapters on background, he presents thirty-five brief chapters under the following headings: reading the Gospel story (fourteen), who is Jesus? (four), the last days (nine), and newness of life (eight). He concludes that talking about Jesus today calls for creative retelling of the Gospel story in ways that put people in touch with the faith of the communities that composed and handed on the Gospels.

H. Riley, *Preface to Luke* (Macon, GA: Mercer University Press, 1993, $25) viii and 148 pp. Indexed. LCN: 93-18721. ISBN: 0-86554-423-9.

In *The Making of Mark* (1989) Riley argued that the text of Mt available to Mark was shorter than the canonical one. In *The First Gospel* (1992) he distinguished the shorter "Proto-Matthew" from the later edited text, and suggested that this shorter text was available not only to Mark but also to Luke. In this volume he considers the implications of these findings for understanding the content, method, and order of Luke's Gospel. He also contends that there is overwhelming evidence to support the traditional Lukan authorship and a correspondingly early date. He treats the following aspects of Luke's Gospel: the preface, sources, order, writing, fulfillment, tradition, author (two chapters), and readers.

D. Royster, *The Kingdom of God. The Sermon on the Mount* (Crestwood, NY: St. Vladimir's Seminary Press, 1992, paper $6.95) 128 pp. LCN: 92-29952. ISBN: 0-88141-116-7.

This commentary on the Sermon on the Mount is divided into thirty-one short chapters and arranged under four major headings: proclamation of the kingdom (Mt 5:1-16), the Law and the gospel (5:17-48), the new life in Christ (6:1-32), and the path to holiness (6:33–7:29). Bishop Dmitri (Royster), bishop of Dallas and the South in the Orthodox Church in America, developed this commentary in essays for his diocesan newspaper, *The Dawn*. P. Lazor has supplied a six-page foreword.

L. Sabourin, *L'Évangile de Luc. Introduction et commentaire* (Rome: Editrice Pontificia Università Gregoriana, 1992, paper 36,000 L or $27.50) 412 pp. Bibliography. Indexed. ISBN: 88-7652-552-1.

A new printing of the introduction to and commentary on Luke's Gospel described in *NTA* 31, p. 103.

J. Sanford, *Mystical Christianity. A Psychological Commentary on the Gospel of John* (New York: Crossroad, 1993, $24.95) ix and 350 pp. Indexed. LCN: 92-35577. ISBN: 0-8245-1230-8.

The main emphasis of this commentary is to bring out the esoteric or psychological meaning of John's Gospel, which Sanford describes as "a treasure-house of psychological and spiritual insight." After a twelve-page introduction to symbolic interpretation and to John's Gospel, the author treats the texts in thirty-two chapters: the creativity of the center—the Prologue (1:1-18); Christ as the Word of God—the divine Logos (1:1-5); Christian disciples—the first disciples (1:35-51); the evolution of consciousness—the witness of John the Baptist (1:6-8, 19-34; 3:22-36); etc. Sanford, a Jungian analyst, is the author of *The Kingdom Within* (1987) and *Healing Body & Soul* (1992).

G. Segalla, *Evangelo e Vangeli. Quattro evangelisti, quattro Vangeli, quattro destinatari*, La Bibbia nella storia 10 (Bologna: Dehoniane, 1992, paper 42,000 L) 400 pp. Indexed. ISBN: 88-10-40257-X.

After introductory chapters on the development from the gospel to the Gospels and on the methodology involved in studying the redaction of the Gospels, this volume discusses the literary structure, composition and language, cultural and social-communitarian milieu, theology, and authorship of Matthew, Mark, Luke-Acts, and John (plus 1–3 John), respectively. Segalla concludes with observations on the Gospels and Acts as literature, history, and theology.

L. Smith and W. Raeper, *Luca: un Vangelo per oggi*, trans. E. Gatti, Capire la Bibbia (Bologna: Dehoniane, 1991, paper 30,000 L) 345 pp., map. ISBN: 88-10-80689-1.

The Italian version of *Luke: A Gospel for Today* (1989), this presentation intended for Bible-study groups is divided into twenty units: the world of Luke—the 1st century; Luke's Gospel—the "secret" story; a man with a message—John the Baptist; the birth and infancy of Jesus; who was Jesus?; Jesus begins his ministry; Jesus and the kingdom; Jesus the teacher; etc.

J. T. Squires, *The plan of God in Luke-Acts*, Society for New Testament Studies Monograph Series 76 (Cambridge, UK—New York: Cambridge University Press, 1993, $49.95) x and 233 pp. Bibliography. Indexed. LCN: 92-9603. ISBN: 0-521-43175-1.

The revised version of a doctoral dissertation directed by A. Malherbe and presented in 1988 to Yale University, this volume investigates the five major strands that comprise the theme of the "plan (βουλή) of God" in Lk-Acts: providence, or how God is at work in history; divine interventions through portentous events; epiphanies in which God is manifested; prophecies that are given and whose fulfillment is later noted; and the divine necessity of certain key events. The investigation includes both comparative analysis (with the histories of Diodorus Siculus, Dionysius of Halicarnassus, and Josephus) and exegetical analysis of Lk-Acts. Squires concludes that the "plan of God" is a central theme in Luke's apologetic undertaking.

E. Tognocchi, *Le nozze di Cana. Nuova alleanza nuziale tra Dio e l'umanità,* Orizzonti Biblici (Assisi: Cittadella, 1991, paper 20,000 L) 197 pp. ISBN: 88-308-0470-3.

This volume explores the biblical-theological significance of the account of the wedding feast at Cana in Jn 2:1-11 as expressing the new nuptial covenant between God and humankind. Thus it deals with the time ("the third day") and place (Cana of Galilee), the waiting of the Spouse and the Mother of Jesus, the fullness of Yahweh's love, the fullness of the Sinai covenant, etc.

J. F. Toribio Cuadrado, *"El viniente." Estudio exegético y teológico del verbo ἜΡΧΕΣΘΑΙ en la literatura joánica,* Monografías de la Revista "Mayéutica" 1 (Marcilla [Navarra]: Centro Filosófico-Teológico, 1993, paper 3,900 Ptas. or $39) 566 pp. Bibliography. Indexed.

The somewhat revised version of a doctoral dissertation directed by U. Vanni and accepted in 1992 by the theological faculty at the Gregorian University in Rome, this volume investigates the uses of ὁ ἐρχόμενος ("He who comes") as a christological title in the Fourth Gospel and 1–2 John and as a theological title in Revelation. After introductory remarks, it examines how ἔρχεσθαι and its various forms (participle, indicative, imperative) function in Revelation, the Johannine epistles, and John's Gospel, respectively. Then it considers the theological continuity of ἔρχεσθαι in the Johannine corpus, and attempts to define the range and implications of the christological and eschatological language of Revelation in its uses of the word. Toribio Cuadrado concludes that the Johannine motif of the "coming" of Christ concretizes Christ's approach to the Christian community within the confines of liturgy and history. A twelve-page English summary is included.

S. van Tilborg, *Imaginative Love in John,* Biblical Interpretation 2 (Leiden—New York—Cologne: Brill, 1993, 115 gld. or $65.75) viii and 262 pp. Bibliography. Indexed. LCN: 92-44594. ISBN: 90-04-09716-3.

This volume investigates how love in John's Gospel receives its narratively-imaginative stature; that is, how the various characters realize their various relationships. Using the biographical code, it treats in turn family love (Jesus' relationships to his mother, brothers and sisters, father, God), the teacher's love for his favorite (John the Baptist and Jesus, Jesus and the beloved disciple), Jesus' disciples as (his) friends, loving women (the Samaritan woman, Martha and Mary, Mary Magdalene), and beloved men (the paralytic in Jn 5, the blind man in Jn 9, Lazarus in Jn 11–12). Van Tilborg, lecturer in the department of literary-historical theology at the University of Nijmegen, concludes that in the Fourth Gospel Jesus' love for the beloved disciple (who may be the author) is the center of his affective life.

G. Vermes, *The Religion of Jesus the Jew* (Minneapolis, MN: Fortress, 1993, paper $13) x and 244 pp. Bibliography. Indexed. ISBN: 0-8006-2797-0.

Completing the trilogy started with *Jesus the Jew* [*NTA* 19, p. 114] and *Jesus and the World of Judaism* [*NTA* 28, p. 198], this volume consists of eight chapters: Jesus the Jew and his gospel, Jesus and the Law—the Judaism of Jesus, Jesus the teacher—scriptural and charismatic authority, proverbs and parables, Jesus and the kingdom of God, "Abba, Father"—the God of Jesus, Jesus the religious man, and the religion of Jesus and Christianity. Vermes, professor emeritus of Jewish studies at the University of Oxford, concludes that Jesus preached the imminent coming of God's eternal kingdom and could not have entertained the idea of founding and setting in motion an organized society intended to endure for all ages.

R. Wolfe, *Light on Jesus' Birth and Boyhood* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1990, $49.95) vii and 160 pp. LCN: 90-25275. ISBN: 0-88946-739-0.

After comparing the development of the traditions about Jesus and Nicholas of Myra ("Santa Claus"), this volume examines what the NT has to say about the physical origins and early years of Jesus: backgrounds to the nativity stories, NT unconcern about Jesus' birth, three types of Synoptic birth narratives, stages in the development of the miraculous birth, apocryphal elaboration of the birth and childhood, in the Temple at the age of twelve, speculations regarding the eighteen silent years, Mary—from humble maid to Queen of Heaven, and higher perspectives. Wolfe, author of *Studies in the Life of Jesus. A Liberal Approach* (1990), contends that the nucleus of truth in the NT infancy narratives has been covered by successive layers of falsity and virtually lost.

W. Yeomans, *The Gospel of Matthew. A Spiritual Commentary* (Dublin: Dominican Publications, 1993, paper £8.99) 207 pp. Indexed. ISBN: 1-871552-30-3.

After a four-page introduction to Matthew's Gospel, this volume provides brief expositions and meditative comments for each pericope according to the following general outline: the birth and infancy of Jesus (1:1–2:23); the kingdom of heaven is proclaimed (3:1–7:29); the kingdom of heaven is preached (8:1–10:42); the mystery of the kingdom (11:1–13:52); the church—first fruits of the kingdom (13:53–18:35); the approaching advent of the kingdom of God (19:1–25:46); and passion, death, and resurrection (26:1–28:20). Yeomans (1925-89), a British Jesuit, was a member of the editorial team that founded *The Way*.

EPISTLES—REVELATION

J. W. Aageson, *Written Also for Our Sake. Paul and the Art of Biblical Interpretation* (Louisville, KY: Westminster/Knox, 1993, paper $10.99) xiii and 156 pp. Bibliography. Indexed. LCN: 92-33996. ISBN: 0-664-25361-X.

Aageson, associate professor of religion at Concordia College in Moorhead, MN, first develops a conversation model of biblical interpretation, examines the parameters of Paul's conversation with Scripture, and discusses how Paul used Scripture in writing letters to the emerging Gentile churches. Then he shows how the interpretive theory of conversation and Paul's exegesis of the OT come together in four case-studies: Paul's use of Abraham texts, his understanding of Israel, use of the figure of Adam, and view of Christ as a figure by which all traditions are understood in new ways.

J.-N. Aletti, *Saint Paul: Épître aux Colossiens. Introduction, traduction et commentaire*, Études Bibliques, nouvelle série 20 (Paris: Gabalda, 1993, paper 220 F) 311 pp., table. Bibliographies. ISBN: 2-85021-062-5.

After a 21-page introduction to the letter to the Colossians (historical setting, the text and its problems) and a ten-page discussion of its composition, this volume presents for each pericope a literal translation, bibliography, literary analysis, detailed exegesis, and (where necessary) theological discussion. The commentary not only deals with the epistolary framework (1:1-2; 4:7-18) but also traces the rhetorical development of the argument consisting of the *exordium* (1:3-23) with a *partitio* (1:21-23) that announces in inverse order the major themes of the *probatio* (Paul's struggle to proclaim the gospel [1:24–2:5], fidelity to the gospel as received [2:6-23], the holiness of believers [3:1–4:1]), and the *peroratio* (4:2-6). There are also excursuses on the Colossians' error and on the vocabulary of the letter. Aletti is professor of NT at the Pontifical Biblical Institute in Rome.

R. Bauckham, *The Theology of the Book of Revelation,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1993, cloth $39.95, paper $14.95) xv and 169 pp. Bibliography. Indexed. LCN: 92-15805. ISBN: 0-521-35610-5 (cloth), -35691-1 (paper).

Bauckham, professor of NT at the University of St. Andrews in Scotland, first discusses the nature of the book of Revelation and its imagery. Then he considers its approaches to God ("the One who is and who was and who is to come"), the person of Christ (the Lamb on the throne), the work of Christ (the victory of the Lamb and his followers), the Holy Spirit (the Spirit of prophecy), and the new Jerusalem. He concludes with reflections on the relevance of Revelation today, with particular emphasis on its contribution to the renewal of the doctrine of God.

N. Baumert, *Frau und Mann bei Paulus. Überwindung eines Missverständnisses* (Würzburg: Echter, 1992, paper DM 39) 448 pp. Bibliography. Indexed. ISBN: 3-429-01407-7.

Baumert, professor of NT exegesis at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt and author of *Antifeminismus bei Paulus? Einzelstudien* (1992), first considers woman and man according to the main Pauline letters: affectionate relationships, protecting marriage against religious rigorism (1 Cor 7:1-16), personal call as the criterion (1 Cor 7:17-24), the celibacy of the betrothed (1 Cor 7:25-40), "the body is for the Lord and the Lord for the body" (1 Cor 6:12-20), etc. Next he treats woman and man in the Deuteropaulines, with particular attention to Eph 5:15-33 and the Pastorals. Then after discussing the biblical understanding of the human person, he deals with various aspects of the "God of the past and future": God's reign and human society, woman and man in the priestly people of God, redemption and sexuality, etc. Baumert contends that mistranslation and misinterpretation have frequently distorted Paul's understanding of the body, sexuality, and marriage.

J. Becker, *Paul. Apostle to the Gentiles,* trans. O. C. Dean (Louisville, KY: Westminster/Knox, 1993, $30) xiv and 513 pp. Indexed. LCN: 92-28776. ISBN: 0-664-21930-6.

The English version of *Paulus. Der Apostel der Völker* [*NTA* 34, p. 254] contains a four-page foreword by M. L. Soards.

R. G. Bratcher and H. A. Hatton, *A Handbook on the Revelation to John,* Helps for Translators, UBS Handbook Series (New York: United Bible Societies, 1993, paper $8.95) viii and 351 pp., 13 figs., map. Bibliography. Indexed. LCN: 92-33639. ISBN: 0-8267-0174-4.

After a nine-page introduction to Revelation (author, place and date, etc.) and to translating it, this volume concentrates on exegetical information important for translators and indicates possible solutions to translational problems related to language or culture. The texts (according to the RSV and TEV) and comments appear under four main headings: prologue (1:1-20), the letters to the seven churches (2:1–3:22), visions of things to come (4:1–22:5), and epilogue (22:6-21). A sixteen-page glossary of terms that are technical from an exegetical or a linguistic perspective is included.

J. Buckel, *Free to Love. Paul's Defense of Christian Liberty in Galatians,* Louvain Theological & Pastoral Monographs 15 (Louvain: Peeters, 1993, paper; Grand Rapids: Eerdmans, $22.99) xiii and 240 pp. Indexed. ISBN: 90-6831-490-4 (P).

Buckel, assistant professor of NT exegesis at St. Meinrad School of Theology in Indiana, argues that in Galatians Paul informed the Christians under his care that they had been freed from the enslavement of sin and death so that they might love more fully. After a 32-page introduction to the letter entitled "freedom's challenge," he traces the theme "free to love" in the various parts of the letter: freedom's spokesperson (1:1-10); surprised by freedom (1:11–2:14); faith as the gateway to freedom (2:15-21); the price of freedom (3:1-14); freed from captivity (3:15–4:31); and freedom, love, and responsibility (5:1–6:18).

T. B. CARGAL, *Restoring the Diaspora. Discursive Structure and Purpose in the Epistle of James,* SBL Dissertation Series 144 (Atlanta: Scholars Press, 1993, cloth $59.95, paper $39.95) xiii and 245 pp. Bibliography. LCN: 93-10144. ISBN: 1-55540-861-3 (cloth), -862-1 (paper).

Prepared as a doctoral dissertation under the direction of D. Patte and accepted in 1992 by Vanderbilt University, this volume uses Greimasian semiotics to analyze the relation between discursive structure and purpose in the letter of James. It first compares reading James from the outside in (historical criticism) and from the inside out (Greimasian structural semiotics). Then it discusses the four major parts of the letter: "perfection" through the "implanted word" (1:2-21), "works" of the "word" (1:22–2:26), "humbling oneself" in the light of "judgment" (3:1–4:12), and "bringing back" one's "neighbor" (4:11–5:20). Finally it relates the opening address to the "twelve tribes of the Diaspora" (1:1) and the closing admonition to "restore" those who have "wandered from the truth" (5:19-20). The two appendixes provide an interpretative translation of James and a list of oppositions of actions in the letter.

D. A. CARSON, *The Cross & Christian Ministry. An Exposition of Passages from 1 Corinthians* (Grand Rapids: Baker, 1993, paper; Leicester, UK: Inter-Varsity) 137 pp. LCN: 92-21383. ISBN: 0-8010-2572-3 (B), 0-85110-986-1 (I-V).

Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, finds in 1 Corinthians the principles for dynamic, cross-centered leadership in the church today. His expositions of five texts in 1 Corinthians appear under the following headings: the cross and preaching (1:18–2:5), the cross and the Holy Spirit (2:6-16), the cross and factionalism (3), the cross and Christian leadership (4), and the cross and the world Christian (9:19-27).

J. D. CHARLES, *Literary Strategy in the Epistle of Jude* (Scranton, PA: University of Scranton Press, 1993, $39.50; London—Toronto: Associated University Presses) 258 pp. Bibliography. Indexed. LCN: 91-66129. ISBN: 0-940866-16-1.

Charles, who teaches NT at Chesapeake Theological Seminary in Baltimore, MD, argues that Jude's chief concern was to strengthen and exhort the faithful by painting in graphic terms the fate of the unfaithful. To develop his thesis that in Jude truth comes to us through literary form, he examines the literary-rhetorical aspects of Jude's polemic, the letter's place in 1st-century Palestine (including early Christianity), its use of the OT (motifs, typological exegesis), and its use of extrabiblical (Jewish and pagan) source material.

A. CHIEREGATTI, *Apocalisse. Lettura spirituale,* Conversazioni bibliche (Bologna: Dehoniane, 1993, 16,000 L) 129 pp. ISBN: 88-10-70934-9.

This "spiritual reading" of Revelation proceeds through the main parts of the book: introduction (chap. 1), letters to the churches (2–3), heaven comes upon earth (4–5), the six seals and the seventh (6), the seventh seal (7–8), the six trumpets and the seventh (9), the opening of the little scroll (10), etc.

G. H. CLARK, *New Heavens, New Earth. First and Second Peter* (2nd ed.; Jefferson, MD: Trinity Foundation, 1993, paper $10.95) viii and 256 pp. Indexed. ISBN: 0-94931-36-2.

The new edition of Clark's commentaries on 1 Peter in *Peter Speaks Today* (1967) and on both 1 and 2 Peter in *First and Second Peter* (1980), this volume presents verse-by-verse expositions of Peter's letters of hope and encouragement to suffering Christians.

F. COCCHINI, *Il Paolo di Origene. Contributo alla storia della recezione delle epistole paoline nel III secolo,* Verba Seniorum n.s. 11 (Rome: Edizioni Studium, 1992, paper 27,000 L) 225 pp. Bibliography. Indexed. ISBN: 88-382-3646-1.

Cocchini, author of *Origene. Commento alla lettera ai Romani* (2 vols., 1985-86), investigates Origen's reception and understanding of Paul and his letters. She considers other ancient approaches to Paul, how Origen interpreted the person and letters of Paul, Origen's assessment of the authority of the Pauline corpus, Paul's relation to sacred and profane writings, Paul as master of the Christian interpretation of Scripture, Origen's exegesis of Paul's writings, Paul's language, and biblical prefigurations of Paul.

W. J. DALTON, *Galatians Without Tears* (Collegeville, MN: Liturgical Press, 1992, paper $4.95) 75 pp. Bibliographies. LCN: 93-18782. ISBN: 0-8146-2227-5.

Dalton, author of *Christ's Proclamation to the Spirits* (2nd rev. ed., 1989), seeks to make Paul's letter to the Galatians more comprehensible to students and general readers, and to show that Paul's major concern was the salvation of Gentiles rather than an attack on Judaism. A 45-page introduction provides the elements of background necessary for the right understanding of the letter. This is followed by a new translation and brief notes below that incorporate the ideas found in the introduction.

T. DE BRUYN, *Pelagius's Commentary on St Paul's Epistle to the Romans,* Oxford Early Christian Studies (Oxford: Oxford University Press, Clarendon Press, 1993, $54) x and 236 pp., 2 tables. Bibliography. Indexed. ISBN: 0-19-814399-0.

Pelagius' commentary on Paul's letter to the Romans dates from the time when he was at Rome (before he was embroiled in controversy) and is remarkable for the alternative interpretations—often two, sometimes three—that it offers for a clause or verse. Based on a doctoral dissertation directed by J. E. McWilliam and C. J. McDonough and accepted in 1987 by the University of St. Michael's College in the Toronto School of Theology, this volume first considers the literary and historical contexts of the commentary, and provides an exposition of Pelagius' interpretation of Romans. Then it presents an English translation of the entire text of the commentary. An appendix deals with Pelagius' biblical text and gives his full Latin text of Romans. De Bruyn is assistant professor of historical and theological studies at the Atlantic School of Theology in Halifax, Nova Scotia.

J. DUNNILL, *Covenant and sacrifice in the Letter to the Hebrews,* Society for New Testament Studies Monograph Series 75 (Cambridge, UK—New York: Cambridge University Press, 1992, $54.95) xii and 297 pp., 7 figs., 2 tables. Bibliography. Indexed. LCN: 92-3180. ISBN: 0-521-43158-1.

The revised version of a doctoral dissertation directed by D. Ford and presented to the University of Birmingham in 1988, this investigation of covenant and sacrifice in Hebrews applies social-science, structuralist, literary, and anthropological methods. After discussing the new covenant community from the perspective of sociology, it deals first with Hebrews and then with sacrifices and covenant in the OT in light of structuralism. Then it focuses on the theme of renewing the covenant in Hebrews: a liturgy for the day of salvation, the narratives of the covenant, the testing of the Son of God, the necessity of blood, and worship in the new covenant. Dunnill concludes that Hebrews claims for itself the image of a liturgy, a symbolic action in the sacred sphere—a covenant-renewal rite of which the book's words comprise a long prophetic exhortation.

P. ELLINGWORTH, *The Epistle to the Hebrews. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1993, $44.99; Carlisle, UK: Paternoster) xcviii and 764 pp. Bibliography. Indexed. LCN: 93-18019. ISBN: 0-8028-2420-X (E), 0-85364-534-5 (P).

After a 65-page bibliography, this volume presents an 85-page introduction to Hebrews that deals with the circumstances of its composition, canonization, background, structure and genre, theology, purpose and occasion, and text. Then it provides an exposition of each pericope according to the following general outline: prologue (1:1-4), the Son is superior to the angels (1:5–2:18), the faithful and merciful high priest (3:1–5:10), aspects of Christ's priesthood (5:11–10:39), faith (11:1–12:13), and straight paths (12:14–13:25). Ellingworth, translation consultant for the United Bible Societies in the United Kingdom and honorary lecturer in NT at the University of Aberdeen, is co-author (with E. A. Nida) of *A Translator's Handbook on the Letter to the Hebrews* (1983), and author of *The Epistle to the Hebrews* (1991) in Epworth Commentaries.

J. A. Fitzmyer, *According to Paul. Studies in the Theology of the Apostle* (New York—Mahwah, NJ: Paulist, 1993, paper $12.95) xi and 177 pp. Indexed. LCN: 93-20453. ISBN: 0-8091-3390-3.

The eight articles in this collection concern the spiritual journey of Paul the apostle, Paul's Jewish background and the deeds of the Law, the Pauline letters and the Lukan account of Paul's missionary journeys (1988), *'abbā'* and Jesus' relation to God (1985), glory reflected on the face of Christ according to 2 Cor 3:7–4:6 [§ 26-601], the meaning of κεφαλή in 1 Cor 11:3 [§ 34-744], the christological hymn of Phil 2:6-11 [§ 33-281], and Paul and preaching. Fitzmyer is the author of *Responses to 101 Questions on the Dead Sea Scrolls* (1992).

K. Hagen, *Luther's Approach to Scripture as seen in his "Commentaries" on Galatians: 1519–1538* (Tübingen: Mohr-Siebeck, 1993, DM 148) xiii and 194 pp. Bibliography. Indexed. ISBN: 3-16-145977-6.

Hagen, professor of theology at Marquette University in Milwaukee, and author of *Hebrews Commenting from Erasmus to Bèze, 1516-1598* (1981), examines Luther's works on Galatians as they came "off the press" between 1519 and 1538 rather than in the 19th century Weimar edition. After an eighteen-page introduction, he discusses Luther's treatment of Galatians in eight chapters: God alone is true, every man is a liar (Gal 1:1-2); Paul promotes the gospel (1:6-7); commentary as *ennarratio* (1:9-10); whether Peter erred—the text is the best judge (2:11); the short but necessary verse about testament (3:15); Christ himself gave Paul a special language (3:24; 4:1-3); Paul's grammar (4:4); and Luther's concern to protect the "babies" (4:12, 21, 24, 27). He concludes that Luther used the genre of *ennarratio* to set forth Paul's teaching, and that he understood theology as the discipline of the *sacra pagina.*

T. F. Johnson, *1, 2, and 3 John,* New International Biblical Commentary 17 (Peabody, MA: Hendrickson, 1993, paper $9.95) xv and 208 pp. Bibliography. Indexed. LCN: 93-24717. ISBN: 0-943575-75-3.

Johnson, president of Sioux Falls College in South Dakota, contends that the Elder wrote nearly every verse of 1–3 John with an eye on his opponents, the false teachers, who had incited a schism within the community. After a 22-page general introduction (author; readers, date, provenance; historical setting and occasion; etc.), he provides for each pericope in the three Johannine epistles a literary analysis, verse-by-verse comments, and additional notes: the Word of life (1 Jn 1:1-4), walking in the light and the problem of sin (1:5–2:2), walking in the light tested by obedience (2:3-11), etc.

E. Käsemann, *Paulinische Perspektiven* (3rd ed.; Tübingen: Mohr-Siebeck, 1993, DM 39) 285 pp. ISBN: 3-16-145785-4.

The third (unchanged) reprint of a collection of essays first published in 1969 [*NTA* 14, p. 250] and then in revised form in 1972. The English version appeared in 1971 [*NTA* 16, p. 245]. The seven chapters concern Pauline anthropology, the saving significance of Jesus' death according to Paul, justification and salvation history in Romans, Abraham's faith according to Romans 4, the theological problem of the motif of the body of Christ, the liturgical cry for freedom, and spirit and letter.

H.-J. Klauck, *Der zweite und dritte Johannesbrief,* Evangelisch-Katholischer Kommentar zum Neuen Testament 23/2 (Zurich: Benziger, 1992; Neukirchen-Vluyn: Neukirchener, paper DM 50) x and 140 pp., folding chart. Bibliographies. Indexed. ISBN: 3-545-23123-2 (B), 3-7887-1420-4 (N).

Klauck's introduction to and commentary on 1 John was described in *NTA* 36, p. 275. His fifteen-page introduction to 2 and 3 John in this volume concerns their textual attestation and canonization, structure and genre, literary affinities, authorship, and place and date (in Ephesus ca. A.D. 100-110). Then the volume provides for the individual pericopes a bibliography, translation, literary analysis, verse-by-verse exposition, effective history, and summary. The two letters are treated according to the same outline: prescript (2 Jn 1-3; 3 Jn 1), proem (2 Jn 4; 3 Jn 2-4), body (2 Jn 5-11; 3 Jn 5-12), and closing (2 Jn 12-13; 3 Jn 13-15). Excursuses on the elder, the "elect lady," hospitality, and Diotrephes are included.

A. T. Lincoln and A. J. M. Wedderburn, *The Theology of the Later Pauline Letters,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1993, cloth $44.95, paper $15.95) xi and 185 pp. Bibliography. Indexed. LCN: 92-31674. ISBN: 0-521-36460-4 (cloth), -36721-2 (paper).

Wedderburn's treatment of Colossians (pp. 1-71) deals with its background, theology, relation to the Pauline corpus and to NT theology, and continuing influence. Lincoln's discussion of Ephesians (pp. 73-166) considers the background of its theology, its major symbols and themes, place within the Pauline corpus and the NT, and the critical appropriation of its theology. Wedderburn is lecturer in theology at the University of Durham, and Lincoln is lecturer in biblical studies at the University of Sheffield.

E. Lohse (ed.), *Verteidigung und Begründung des apostolischen Amtes (2Kor 10-13),* Monographische Reihe von "Benedictina," Biblisch-Ökumenische Abteilung 11 (Rome: Abtei St. Paul vor den Mauern, 1992, paper 30,000 L) 160 pp. Bibliography. ISBN: 88-85374-01-8.

Prepared for the 1989 Ecumenical Pauline Colloquium in Rome, the seven papers in this volume are by R. Penna on the presence of Paul's adversaries in 2 Corinthians 10–13; J. Sanchez Bosch on 2 Corinthians 10–11 as Paul's apostolic apology to his adversaries; D. Trakatellis on power in weakness according to 2 Cor 12:1-13; J. N. Court on the controversy with the adversaries of Paul's apostolate in the context of his relations to the Corinthian congregation; G. Strecker on the legitimacy of Paul's apostolate according to 2 Corinthians 10–13; Lohse on the church office of the apostle and the apostolic office of the church in the light of 2 Corinthians 10–13; and B. Corsani on power and weakness in Paul's life and thought.

I. H. Marshall, *The Epistle to the Philippians,* Epworth Commentaries (London: Epworth, 1992, paper $15.95) xxxii and 127 pp. Bibliography. ISBN: 0-7162-0485-1. Distributed in the USA by Trinity Press International, Valley Forge, PA.

After a sixteen-page introduction to Paul's letter to the Philippians, this volume provides an exposition under these major headings: opening greetings (1:1-2), opening prayer-report (1:3-11), Paul's own situation and prospects (1:12-26), appeal for unity and humility within the church (1:27–2:18), future visits to Philippi by Paul and his colleagues (2:19-30), warning against Judaizers (3:1–4:1), practical instructions for life in the church (4:2-9), thanks for a gift to Paul (4:10-20), and closing greetings (4:21-23). Marshall, professor of NT at the University of Aberdeen, seeks especially to help preachers to move from text to sermon and to devise Bible study material.

M. M. Mitchell, *Paul and the Rhetoric of Reconciliation. An Exegetical Investigation of the Language and Composition of 1 Corinthians* (Louisville, KY: Westminster/Knox, 1993, $24) xiii and 380 pp. Bibliography. Indexed. LCN: 92-30364. ISBN: 0-664-21992-6.

The American edition of a work published in Germany and described in *NTA* 36, p. 433.

H.-W. Park, *Die Kirche als "Leib Christi" bei Paulus,* TVG Monographien und Studienbücher 378 (Giessen—Basel: Brunnen, 1992, paper DM 49) viii and 359 pp. Bibliography. ISBN: 3-7655-9378-8.

Prepared as a doctoral dissertation under the direction of O. Betz and accepted in 1988 by the Evangelical theological faculty at Tübingen, this volume first surveys research on the Pauline concepts of σῶμα and σῶμα Χριστοῦ, sketches the OT and Jewish (Hellenistic and Palestinian) background of the use of σῶμα in the NT, and notes the transcending of some Jewish anthropological categories by Jesus in the Synoptic Gospels. Then it focuses on the significance of the Adam-Christ motif for the "body of Christ" concept, with particular attention to 1 Cor 15:20-22, 42-49, and to Gen 2:22-24. Finally it considers the community as the body of Christ in relation to Paul's Adam-Christ typology: the analogy between the "Christ-community" and marriage, the unified body as the new covenant community in the Sinai tradition, and the sacramental context.

R. Penna, *L'apostolo Paolo. Studi di esegesi e teologia,* Parola di Dio, seconda serie 12 (Turin: Paoline, 1991, paper 40,000 L) 712 pp. Indexed. ISBN: 88-215-2323-3.

After an introduction to Paulinism (1986), this volume presents twenty-eight previously published articles on Paul and Pauline theology under two headings: history and exegesis (fifteen), and theology and spirituality (thirteen). The papers in the first part treat the Jews at Rome in Paul's time [§ 27-395], the Jewish-Christian configuration of the church at Rome in the 1st century (1984), the structural function of Rom 3:1-8 [§ 33-732], narrative aspects of Romans [§ 32-1235], Rom 1:18–2:29 (1990), the defamers of Paul in Rom 3:8 (1989), baptism and participation in Christ's death in Rom 6:1-11 (1991), the motif of the Akedah in Rom 8:32 [§ 30-1186], and so forth. The articles in the second part deal with preaching as a sacrament of salvation in Paul and the NT (1971), sin and redemption (1985), the blood of Christ in Paul's letters (1981), the wisdom and foolishness of the cross (1986), Paul's attitude toward the OT [§ 29-1025], justification by faith in Paul and James [§ 27-1031], the problem of the Law in Paul's letters [§ 35-738], and so forth. An appendix concerns *Visio Pauli* and the apocalyptic ascents in Dante's *Divine Comedy* (1989).

R. Penna, *Paolo di Tarso. Un cristianesimo possibile* (Turin: Paoline, 1992, paper 15,000 L) 189 pp. Bibliography. Indexed. ISBN: 88-215-2360-8.

Written for a general audience, this volume first discusses Paul the man and the apostle: biographical data, his relations to Jesus and to the primitive church, letters, theology, and the Pauline tradition. Then it considers various aspects of being a Christian according to Paul: not a theory but the person of Jesus Christ, the crucified risen one, called to freedom, a community and its demands, the Christian and the world, a plan for history, and "God for us." Penna is professor of NT exegesis at the Pontifical Lateran University in Rome.

S. Pongutá H., *El Evangelio de Dios. Una lectura de Romanos 1-5,* Cuadernos Biblicos 4 (Caracas: Asociación Bíblica Salesiana, 1992, paper) xii and 265 pp. Bibliographies. Indexed. ISBN: 980-6035-86-0.

After an eighteen-page general introduction to Romans (authenticity of chaps. 15–16, place of composition, date, addressees, occasion, structure and content), this volume presents for each pericope in Romans 1–5 a Spanish translation, general observations, a verse-by-verse commentary, and a summary of the major points. It adopts the following outline: salutation (1:1-7), thanksgiving (1:8-15), proposition (1:16-17), the revelation of God's wrath in the pagan world (1:18-32) and in the Jewish world (2:1–3:20), the revelation of the "justice of God"—the positive argument (3:21-31) and the argument based on Scripture (4:1-25), a new section regarding the experience of justification (5:1-11), and the universal efficacy of the work of Christ (5:12-21). Pongutá is the author of *El es imagen de Dios invisible* (1992).

J.-P. Prévost, *How to Read the Apocalypse,* trans. by J. Bowden and M. Lydamore (New York: Crossroad, 1993, paper $15.95) x and 118 pp. Illustrated. Bibliography. LCN: 93-16880. ISBN: 0-8245-1280-4.

The English version of *Pour lire l'Apocalypse* [*NTA* 37, p. 130], this introduction to the book of Revelation first gives five hermeneutical keys and then presents five textual studies. Prévost teaches Scripture at the Université Saint-Paul in Ottawa.

C. B. Puskas, *The Letters of Paul. An Introduction,* Good News Studies 25 (Collegeville, MN: Liturgical Press, 1993, paper $14.95) ix and 216 pp. Bibliography. LCN: 92-46909. ISBN: 0-8146-5690-0.

After introductory chapters on the ancient letter genre and on the chronology of Paul's life, this introduction to the Pauline corpus treats Galatians, the Corinthian correspondence, Romans, Philippians and Philemon, the Thessalonian correspondence, Colossians and Ephesians, Hebrews, and the Pastorals. In dealing with the individual letters it discusses authorship, date, social setting, audience, literary characteristics, genre, and rhetorical arrangement. Puskas, author of *An Introduction to the New Testament* (1989), is the academic editor of Fortress Press.

H. Raguse, *Psychoanalyse und biblische Interpretation. Eine Auseinandersetzung mit Eugen Drewermanns Auslegung der Johannes-Apokalypse* (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 49.80) 272 pp., frontispiece. Bibliography. Indexed. ISBN: 3-17-012342-4.

Raguse, a theologian and psychoanalyst in Basel, first discusses Drewermann's depth-psychological hermeneutics, as well as transference and countertransference as basic elements in the psychoanalytic process. Next he discusses the psychoanalytic interpretation of biblical texts, and reflects on reading and clinical psychoanalysis as dialogical situations. Then after sketching major features in Drewermann's interpretation of Revelation, he presents psychoanalytic interpretations of texts in Revelation: the readers, the seven trumpets, the vision in chapter 12, and the heavenly Jerusalem. He concludes with an overview of psychoanalytic interpretation of texts, and a response to Drewermann. E. W. Stegemann has supplied a one-page foreword.

J. Roloff, *The Revelation of John. A Continental Commentary,* trans. J. E. Alsup, Continental Commentary (Minneapolis, MN: Fortress, 1993, $24.95) xi and 275 pp. Bibliography. Indexed. LCN: 92-35669. ISBN: 0-8006-9650-0.

The English version of *Die Offenbarung des Johannes* [*NTA* 29, p. 333], this volume seeks to make clear that Revelation is not an abstract monologue but rather presents the results (in epistolary form) of a vital interaction between the author and concrete communities of faith. After a seventeen-page general introduction (history of influence, apocalyptic and apocalypses, whether Revelation is an early Christian apocalypse, etc.), it presents for each pericope a translation, a formal analysis (literary *Gattung,* structure, function), and a verse-by-verse discussion of the text in its original context: foreword (1:1-3), epistolary opening (1:4-8), commissioning vision (1:9-20), etc. Roloff is professor of NT at the University of Erlangen.

J. T. South, *Disciplinary Practices in Pauline Texts* (Lewiston, NY: Mellen Biblical Press, 1992, $69.95) viii and 218 pp. Bibliography. LCN: 92-20374. ISBN: 0-7734-2348-6.

This volume focuses on those texts in which Paul instructs the recipient(s) of the letters to act in some specifically corrective or defensive manner in response to deviant behavior or teaching by community members or by outsiders threatening the community's welfare. After considering the context of Pauline discipline, it deals with two cases of corrective discipline at Corinth: the problem of πορνεία (1 Cor 5:1-13), and the man who needed forgiveness (2 Cor 2:5-11). Then it discuses corrective discipline in the churches at Galatia (Gal 1:8-9; 6:1), Rome (Rom 16:17), and Philippi (Phil 3:2), respectively. Finally it examines disciplinary texts in the disputed Pauline letters (Eph 5:6-7, 11; 2 Thess 3:6-15; 1 Tim 1:3-4; 1:19b-20; 2 Tim 2:24-26; Tit 3:10-11). South concludes that Paul regarded the exercise of discipline as the responsibility of the entire community and as for the gain of both the offender and the community.

G. M. Stulac, *James,* IVP New Testament Commentary 16 (Downers Grove, IL—Leicester, UK: InterVarsity, 1993, $14.99) 206 pp. Bibliography. LCN: 93-18088. ISBN: 0-8308-1816-2 (USA), 0-85111-673-6 (UK).

After a sixteen-page general introduction to the redemptive message of the letter of James, this volume presents an exposition according to the following general outline: called to joy (1:1-18), the righteous life that God desires (1:19-27), the integrity of faith (2:1-13), faith and deeds—the theological unity (2:14-26), controlling what we say (3:1-12), spirituality from God (3:13–4:12), patience until the Lord's coming (4:13–5:11), and the encompassing instructions (5:12-20). A twelve-page appendix explores how we can identify the rich in the letter. Stulac is pastor of Memorial Presbyterian Church in St. Louis, MO.

M. Wolter, *Der Brief an die Kolosser. Der Brief an Philemon,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 12, Gütersloher Taschenbücher 519 (Gütersloh: Mohn, 1993, paper DM 44; Würzburg: Echter) 282 pp. Bibliographies. ISBN: 3-579-00519-7 (M).

After a seventeen-page introduction to the letter to the Colossians (tradition, author, addressees, occasion and purpose), this volume presents an exposition according to the following outline: prescript (1:1-2), proem (1:3-23), the author's self-revelation (1:24–2:5), the body of the letter (2:6–4:6), and epistolary closing (4:7-18). There are excursuses on the "Christ hymn" in Col 1:15-20, the "elements of the world," the Colossian "philosophy," and the household code. Then there are a thirteen-page introduction to the letter to Philemon (tradition and authenticity, occasion and purpose, genre and structure, time and place), an exposition of the text (prescript, proem, body, closing), and an excursus on the early Christian house-communities. Wolter is professor of biblical theology at the University of Bayreuth.

J. Ziesler, *The Epistle to the Galatians,* Epworth Commentaries (London: Epworth, 1992, paper $12.95) xvi and 122 pp. Bibliography. ISBN: 0-7162-0486-X. Distributed in the USA by Trinity Press International, Valley Forge, PA.

After a four-page introduction to Paul's letter to the Galatians, this volume presents an exposition of the text according to the following outline: prescript or salutation (1:1-5), introduction to the theme of the letter (1:6-10), narration (1:11–2:14), the fundamental proposition (2:15-21), the arguments (3:1–4:31), exhortation (5:1–6:10), and postscript (6:11-18). Ziesler, professor of NT at the University of Bristol and author of *Pauline Christianity* (1990), concludes with essays on (1) Galatians then and now, and (2) historical questions.

BIBLICAL THEOLOGY

Altes Testament und christlicher Glaube, Jahrbuch für Biblische Theologie 6 (Neukirchen-Vluyn: Neukirchener, 1991, paper DM 59.80) x and 370 pp. Indexed. ISBN: 3-7887-1385-2.

The ten articles on the theme of the OT and Christian faith appear under three headings: perspectives and problems (M. Görg, H. H. Schmid, U. Mauser, D. Schellong, O. Fuchs), studies on Genesis 3 (H.-P. Müller) and Isaiah 7 (M. Rösel), and interdisciplinary discussion on "atonement and sacrifice" (W. Kraus, I. U. Dalferth, C. Wassermann). The articles most directly concerned with the NT are by Mauser on Paul as a theologian of the OT, Schellong on Paul and the Law according to Romans, and Kraus on Jewish tradition in Rom 3:25-26. Also included are three articles on basic questions of biblical theology (K. Koch, P. von der Osten-Sacken, F. Mildenberger), and five reviews and reports (M. Bunge, D. R. Daniels, E. Noort, I. Baldermann, P. Stuhlmacher).

D. AUKERMAN, *Reckoning with Apocalypse. Terminal Politics and Christian Hope* (New York: Crossroad, 1993, $24.95) xiv and 250 pp. Indexed. LCN: 92-38425. ISBN: 0-8245-1243-X.

After remarks on God's word and political discernment, this attempt at reclaiming biblical eschatology and its significance for discipleship first surveys what is against humanity under the heading "the desolating sacrilege": the imminence of the end, counterfeits for the rule of God, false prophecy, public enemies, Masada and Golgotha, and "fallen is Babylon." Then under "the Messiah's triumph" it tries to discern how Jesus Christ is for humanity today and for the future: "the judgment of this world," fate and faith, "arise, O Lord," Armageddon mirage, the politics of the hilltop city, hope in God alone, and promise and parousia. S. Hauerwas has provided a one-page foreword.

J. BARR, *Biblical Faith and Natural Theology. The Gifford Lectures for 1991 Delivered in the University of Edinburgh* (Oxford: Oxford University Press, Clarendon Press, 1993, $48) xii and 244 pp. Bibliography. Indexed. ISBN: 0-19-826205-1.

Based on the 1991 Gifford Lectures delivered at the University of Edinburgh, this volume treats the following topics: natural theology in the 20th century (concepts and approaches); Paul on the Areopagus (Acts 17); Paul and the Hebrew background; natural theology in the Jewish tradition (Wisdom of Solomon); within the OT; a return to the modern discussion (K. Barth); religion, tradition, and natural theology; the "image of God" and natural theology; science, language, parable, Scripture; and natural theology and the future of biblical theology. Barr, professor of the Hebrew Bible at Vanderbilt University in Nashville, TN, concludes that principles akin to those of natural theology are present in both the OT and the NT.

J. BISHOP, *Some Bodies. The Eucharist and Its Implications* (Macon, GA: Mercer University Press, 1992, $35) xvi and 244 pp. LCN: 93-3986. ISBN: 0-86554-401-8.

Bishop, professor of English at Cornell University and author of *The Covenant: A Reading* (1982), contends that the Eucharist is a parable by which various forms of bodiliness may be recognized and appreciated, and that Jesus' purpose at the Last Supper was to transmit his entire identity, flesh and spirit alike, to the community he thereby recreated. Using this perspective as a starting point and taking into account biblical and other sources, he reflects on six dimensions of the "body": eucharistic, individual, erotic, metaphoric, communal, and cosmic.

Y.-M. BLANCHARD ET AL., *Évangile et règne de Dieu,* Cahiers Evangile 84 (Paris: Cerf, 1993, paper 30 F) 68 pp. Indexed. ISSN: 0222-9714.

This fascicle [see *NTA* 38, p. 140] contains articles on the reign of God in 1st-century Judaism (by C. Tassin), Paul's letters (S. Légasse), Mk (M. Quesnel), Mt (Quesnel), Lk-Acts (Quesnel), the Fourth Gospel (Blanchard), and Revelation (E. Cothenet). Also included are an introduction by Quesnel and a theological conclusion by M. Vidal.

J. H. CHARLESWORTH, WITH F. X. BLISARD AND J. L. GORHAM (EDS.), *Overcoming Fear Between Jews and Christians,* Shared Ground Among Jews and Christians 3 (New York: Crossroad, 1992, $24.95; Philadelphia: American Interfaith Institute) xix and 198 pp., 15 figs. Indexed. LCN: 92-31262. ISBN: 0-8245-1265-0 (C).

Of the fifteen chapters in this volume those most pertinent to the NT field are by R. A. Culpepper on John's Gospel as a threat to Jewish-Christian relations, H. Anderson on the fantasy of superiority (rethinking our universalist claims), D. Mendels on Jewish and Christian fears from an Israeli perspective, M. Hengel on his encounter with Jews and Judaism, P. D. Hanson on study and experience as two dimensions of Jewish-Christian dialogue, and A. F. Segal on lessons from Jewish-Christian scholarship on how to respect one another. The other contributors are Charlesworth, E. Wiesel, R. K. Fenn, P. Borgen, W. B. Tatum, E. J. Fisher, J. T. Pawlikowski, R. E. Murphy, and C. M. Leighton.

M. Cocagnac, *Les symboles bibliques. Lexique théologique* (Paris: Cerf, 1993, 225 F) 453 pp. Indexed. ISBN: 2-204-04703-1.

This theological lexicon of important symbols in the OT and NT is divided into twenty-one chapters: light; fire; water; wind, breath, spirit; earth; heaven, mountain, ascent to God and the city of glory; tree; vine, wine, cup, blood; the bread of the body and that of the spirit; animals; God's love for his people; heart, body; human labor; God's rest; prophetic action; oil and anointing; noises, cries, the sound of instruments; joy and the feast, dance and drum; sickness, death, and resurrection; the tent, the ark of the covenant, and the first sanctuaries; and the temple. Each symbol is treated according to various subdivisions, with extensive quotations of pertinent biblical texts and brief analyses of them. D. Barthélemy has supplied a two-page preface.

D. P. Efroymson, E. J. Fisher, and L. Klenicki (eds.), *Within Context. Essays on Jews and Judaism in the New Testament* (Collegeville, MN: Liturgical Press, 1993, paper $11.95) xii and 160 pp. Bibliographies. LCN: 92-34914. ISBN: 0-8146-5033-3.

Intended to accompany *Within Context* [*NTA* 33, p. 95] which appears here as an appendix, the seven articles in this volume are by M. C. Boys on presenting a more faithful portrait of Judaism as an imperative for Christian educators; A. J. Saldarini on the Judaism contemporary with Jesus; P. A. Cunningham on the Synoptic Gospels and their presentation of Judaism; U. C. von Wahlde on John's Gospel and the presentation of Jews and Judaism; Efroymson on opposition to and opponents of Jesus; Fisher on catechetical approaches to Jesus' passion and death; and T. Callan on Paul, the Law, and the Jewish people. There are forewords by I. J. Borowsky and L. Klenicki, and an introduction by the editors.

C. A. Evans and D. A. Hagner (eds.), *Anti-Semitism and Early Christianity. Issues of Polemic and Faith* (Minneapolis, MN: Fortress, 1993, paper $16) xxiii and 328 pp. Indexed. LCN: 92-44701. ISBN: 0-8006-2748-2.

The first two papers in this volume concern antecedents of NT polemic against Jews and Judaism: M. C. Callaway on prophetic critique in the OT, and B. Chilton on Jesus and the question of anti-Semitism. Eight papers deal with anti-Semitism and the NT writings: S. McKnight on Matthew's polemic with Judaism in theological perspective (a loyal critic), R. A. Guelich on anti-Semitism and/or anti-Judaism in Mk, D. L. Tiede on Luke's interpretation of Jewish rejection of the Messiah Jesus ("fighting against God"), R. Kysar on anti-Semitism and John's Gospel, Hagner on Paul's quarrel with Judaism, J. D. G. Dunn on anti-Semitism in the Deuteropauline literature, R. W. Wall and W. L. Lane on polemic in Hebrews and the catholic epistles, and P. Borgen on polemic in Revelation. The final three papers treat anti-Semitism and post-NT Christian writings: L. M. McDonald on anti-Judaism in the early Church Fathers, J. R. Mueller on anti-Judaism in the NT Apocrypha, and R. McL. Wilson on anti-Semitism in gnostic writings. Also included are a foreword by J. A. Sanders, an introduction by Evans, and an epilogue by J. Marcus.

The Good News of the Kingdom. Mission Theology for the Third Millennium, ed. C. Van Engen, D. S. Gilliland, and P. Pierson (Maryknoll, NY: Orbis, 1993, paper $18.95) xv and 320 pp., frontispiece. Bibliographies. Indexed. LCN: 92-39292. ISBN: 0-88344-864-5 (cloth), -863-7 (paper).

Twenty-four papers honoring Professor A. F. Glasser of Fuller Theological Seminary in Pasadena, CA, appear under six headings: biblical foundations (four), theological reflections (four), ecumenical relationships (four), evangelical concerns (three), missiological issues (three), and contextual considerations (six). The articles most pertinent to biblical aspects of mission are by Van Engen on the relation of Bible and mission in mission theology, S. B. Bevans on the biblical basis of the church's mission in Pope John Paul II's *Redemptoris Missio,* C. T. Carriker on missiological hermeneutic and Pauline apocalyptic eschatology, S. Escobar on a Pauline paradigm of mission (a Latin American reading), and J. Verkuyl on the biblical notion of kingdom as a test of validity for theology of religion. Also included are a photograph of the honoree and his wife, a foreword by D. A. Hubbard, a preface by van Engen, a personal appreciation by Pierson, a bibliography of Glasser's works by Gilliland, and a concluding essay by van Engen.

R. Goss, *Jesus Acted Up. A Gay and Lesbian Manifesto* (San Francisco: HarperCollins, 1993, $19) xxi and 240 pp. Indexed. LCN: 92-56415. ISBN: 0-06-063318-2.

After introductory chapters on the social organization of homophobia and on the social formation of "queer" discourse and practice, this volume tries to retrieve Christian truth from homophobic/heterosexist theological constructions. Thus it deals with a queer retrieval of Jesus from oppressive Christologies, a queer biblical hermeneutics, the construction of queer Christian basic community, the practice of conflict, God as love-making and justice-doing, and prophetic queers act up. Goss contends that Jesus modeled a new *basileia* network of nonexploitative, nonhierarchical, and nonoppressive social relations, and thus belongs to the queer practice of liberation.

C. Grappe, *D'un Temple à l'autre. Pierre et l'Eglise primitive de Jérusalem,* Études d'histoire et de philosophie religieuses 71 (Paris: Presses Universitaires de France, 1992, paper 380 F) 371 pp. Bibliography. Indexed. ISBN: 2-13-043628-5.

The revised version of a doctoral dissertation directed by E. Trocmé and accepted in 1989 by the faculty of Protestant theology at the Université des Sciences humaines de Strasbourg, this volume first reflects on the contributions of sociology to the study of the birth of a religion, with particular attention to the theses of M. Weber. Next it discusses the primitive church of Jerusalem in a sociohistorical perspective: the context from which it emerged, its unity and diversity, and its relative preeminence. Then it investigates the place and authority of Peter in the midst of the primitive church of Jerusalem: Peter's part in organizing the church there and in its christological reflection, the birth of a Peter tradition, and the reasons for Peter's departure from the Jerusalem scene. Grappe concludes that Peter and the Jerusalem church led the Christian movement to affirm its specificity as it moved from the Jerusalem Temple to the "other temple" (i.e. the church).

L. Hartman, *"Auf den Namen des Herrn Jesus." Die Taufe in den neutestamentlichen Schriften,* Stuttgarter Bibelstudien 148 (Stuttgart: Katholisches Bibelwerk, 1992, paper DM 39.80) 164 pp. Bibliography. ISBN: 3-460-04481-0.

After discussing the baptism of John the Baptist and the origin of Christian baptism, this volume considers the occurrences and meaning of the baptismal formula "in the name of the Lord Jesus," and traces its uses in Paul's letters, the pre- and para-Pauline material in the Pauline letters, the letters from the Pauline school, 1 Peter, Hebrews, Acts, Matthew's Gospel, the Fourth Gospel, and Mk 16:9-20, respectively. Hartman contends that "Jesus is Lord" was the basic referent of the earliest Christian baptismal liturgies and that baptism "in the name of the Lord Jesus" is earlier than our earliest baptismal texts.

E. Haulotte, *Le concept de croix,* Jésus et Jésus-Christ 48 (Paris: Desclée, 1991, paper 169 F) 371 pp. ISBN: 2-7189-0496-8.

This posthumously published study of the cross deals not only with the Gospels but also with the Epistles, especially the short formulas, hymns, and other confessions that represent the earliest expressions of Christian faith. After an introduction to the methodology and scope of the study, the volume deals with the "quadriform" narrative of Jesus' passion, the elaboration and circulation of the concept of the cross before and after the redaction of the passion accounts, the movement from narrative to "speculation" about the cross, and the concept of the cross (its singular character). Haulotte, a French Jesuit, taught for many years at the Centre Sèvres in Paris. J. Doré has provided a four-page preface.

V. Liberti (ed.), *Ricchezza e povertà nella Bibbia,* Studio Biblico Teologico Aquilano (Rome: Dehoniane, 1991, paper 30,000 L) xiv and 260 pp. Indexed. ISBN: 88-396-0378-6.

The articles most pertinent to NT studies in this volume are by R. Fabris on the option for the poor in a biblical perspective; V. Fusco on poverty and discipleship according to Mk 10:17-31; E. Franco on poverty and solidarity in the primitive community (Acts compared with Qumran-Essene Judaism); S. Cipriani on poverty, proclamation, and sharing of goods according to Paul; and U. Vanni on riches and poverty according to James. The OT articles are by J. L. Ska, M. Cimosa, J. A. Soggin, G. Boggio, and H. Simian-Yofre.

M. Lloyd Davies and T. A. Lloyd Davies, *The Bible: Medicine and Myth* (2nd ed.; Cambridge, UK: Silent Books, 1993, paper £11.95) x and 278 pp., 8 figs., 5 tables. Indexed. ISBN: 1-85183-053-7.

The second edition of a work published in 1991 by Allborough Publishing, Cambridge, UK, this volume applies modern medical knowledge to incidents in the OT and NT. Thus it treats such topics as Jacob's dislocated hip (Gen 32:22), the plagues of the exodus, leprosy (Leviticus 13), Jesus' birth, his healing miracles, the medical causes of his death, Paul's dissociated state, and the mental state of the seer of Revelation. The authors contend that all incidents in the Bible affecting human beings can be explained by normal and natural processes of the body and mind, and that thus the traditional interpretations of the virgin birth and the resurrection cannot be supported unless the integrity of medical diagnosis is sacrificed.

F. Mildenberger, *Biblische Dogmatik. Eine Biblische Theologie in dogmatischer Perspektive.* Band 3, *Theologie als Ökonomie* (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 59) 496 pp. Indexed. ISBN: 3-17-011083-7.

The first two volumes in this "biblical dogmatics" were described in *NTA* 36, p. 284, and 37, p. 136. This final volume concerns humankind and the world: the definitive salvation as the fulfillment of creation (the new humanity as the goal of creation, the new creation as the destiny of humankind, the world-presence of the transcendent God), the "man of God" (the constitution of the human in relation to God, the responding person, the form and formation of humanity), the world of humans (the world as dwelling place, the time of humans, human freedom in the world), and God with humans (the creator of heaven and earth, Jesus Christ as meditator of creation, what the human being is). Mildenberger teaches systematic theology at the University of Erlangen.

A. Salas (ed.), *Los demonios. Doctrina teológico-bíblica,* Biblia y Fe, Revista de Teología Bíblica, vol. 19, no. 56 (Madrid: Escuela Bíblica, 1993, paper) 148 pp. ISSN: 0210-5209.

This fascicle [see *NTA* 37, p. 458] contains articles by G. Cañellas on the origin and source of belief in demons, M. A. Keller on equivalents of demons and evil spirits in pre-Columbian religions, M. A. Martín Juárez on ancient Israel's belief in the devil and demons, J. L. del Valle on evidence in the Apocrypha for demons, Salas on belief in demons in the NT, S. Folgado Flórez on demons in the common teaching of the church, and J. M. Pilón on satanism today.

A. Sandblom, *La tradition et la Bible chez la femme de la CEZ. Influence de l'ancienne culture et de la pensée biblique dans le maintien d'une certaine conception de la femme au sein de la Communauté Evangélique du Zaïre,* Acta Universitatis Upsaliensis: Uppsala Studies in Faiths and Ideologies 2 (Uppsala: Uppsala University, 1993, paper) 201 pp., 8 plates. Bibliography. ISBN: 91-554-3093-7. Distributed by Almqvist & Wiksell International, Stockholm.

This volume investigates the revival of the ideas of women's inferiority and impurity in the Communauté Evangélique du Zaïre on the basis of a series of interviews and with reference to pertinent biblical texts. It shows that those who accept the traditional views find their biblical arguments in the Pentateuch (the creation of woman from man, the fall, the laws of impurity), Mk 5:25-34 (power going out of Jesus on being touched by the woman with the flow of blood), and 1 Cor 11:2-16 (women subordinated to men in the assembly). It also observes that the indigenous prophetic movements in Zaire stress the traditional interdicts for women, and that their prophets fear losing spiritual power when in contact with a menstruating woman.

E. Schüssler Fiorenza, *Discipleship of Equals. A Critical Feminist* Ekklēsia-*logy of Liberation* (New York: Crossroad, 1993, paper $19.95) xii and 372 pp. LCN: 92-31264. ISBN: 0-8245-1244-8.

The twenty-four essays in this collection "map chronologically the cartography of a particular feminist's struggles in church and theology." Their topics include feminist theology as a critical theology of liberation (1975), women apostles (1976), the Twelve and the discipleship of equals, early Christian history in a feminist perspective [§ 24-980], patriarchal structures and the discipleship of equals (1983), commitment and critical inquiry (1989), and a democratic feminist vision for a different society and church (1991). Each of the essays is prefaced by a "contextualization." Schüssler Fiorenza is professor of divinity at Harvard Divinity School.

E. Stegemann (ed.), *Messias-Vorstellungen bei Juden und Christen* (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 39.80) 168 pp. ISBN: 3-17-012202-9.

The eleven articles in this volume treat various aspects of Jewish and Christian understandings of the messiah: H. Lichtenberger on messianic expectations and messianic figures in the Second Temple period, W. Stegemann on Jesus as the Messiah in Luke's theology, E. Stegemann and W. Stegemann on Jesus as King of Israel (rather than King of the Jews) in John's Gospel, A. Goldmann on the messianic vision in rabbinic Judaism, W. S. Wurzburger on Maimonides' messianic concept, E. Stegemann on what it means to speak of Jesus as the Messiah, H. J. Kraus on Spirit-Christology in Christian-Jewish dialogue, A. H. Friedlander on the messianic dimension according to F. Rosenzweig and L. Baeck, E. V. Nagy on the messianic idea in 20th-century Christian theology, E. Zenger on Christian treatment of the messianic texts of the Hebrew Bible, and M. Stöhr on messianic thinking in Third-World theology. The editor has supplied a one-page foreword.

B. T. Viviano, *Le Royaume de Dieu dans l'histoire,* trans. J. Prignaud, Lire la Bible 96 (Paris: Cerf, 1992, paper 120 F) 258 pp. Bibliography. Indexed. ISBN: 2-204-04544-6.

The French version of *The Kingdom of God in History* [*NTA* 32, p. 387], this volume traces the history of the idea of God's kingdom in the preaching of Jesus, the Church Fathers, the High Middle Ages, the early modern period, and 20th-century thought. Viviano is professor of NT at the École Biblique de Jérusalem.

A. C. Winn, *Ain't Gonna Study War No More. Biblical Ambiguity and the Abolition of War* (Louisville, KY: Westminster/Knox, 1993, paper $10.99) xiii and 236 pp. Indexed. LCN: 92-33997. ISBN: 0-664-25207-9.

Winn, president emeritus of Louisville Theological Seminary, works through the "war" and "peace" passages in the Bible to develop a position that seeks to be faithful to Scripture and to the Lord of Scripture. He first considers the ambiguity of Jesus: "not peace but a sword," and "put away your sword." Next he deals with the ambiguity of Israel's faith and practice: Israel as a warlike people, Yahweh as warrior God and giver of *šālôm,* the prophets as champions of *šālôm,* predictions of war, promises of peace, and Jesus revisited. Then he treats the ambiguity of the church: the church as part of a violent world, the church as Christ's peaceful people, and an ambiguous Apocalypse. Winn concludes that the church today should face the ambiguity of the Bible regarding war and peace, and take a stand for the abolition of war.

THE WORLD OF THE NEW TESTAMENT

P. Abadie et al., *Bible et royauté,* Cahiers Evangile 83 (Paris: Cerf, 1993, paper 30 F) 76 pp. Bibliography. ISSN: 0222-9714.

This fascicle [see *NTA* 38, p. 135] presents seven essays on the Bible and monarchy: M. Collin on monarchy in the ancient Near East, D. Noel on the birth of the monarchy in Israel in Judah, J. Ferry on kings and prophets in Israel and Judah, P. Gruson on the kingdom of God and monarchy in the Psalms, Abadie on "rereadings" of the monarchy after the exile, C. Saulnier on Hellenistic monarchies and Jewish monarchy, and C. Tassin on the kingdom of God and monarchy in Judaism before Jesus.

S. AbouZayd (ed.), *ARAM First International Conference. The Nabataeans,* ARAM Periodical 2/1-2 (Oxford: ARAM Society for Syro-Mesopotamian Studies, 1990, paper $42) xii and 452 pp. Illustrated. Bibliographies. ISSN: 0959-4213.

This volume contains the papers prepared for the ARAM conference on the Nabataeans held in 1989 at the University of Oxford: P. Parr on sixty years of excavation at Petra; J. R. Bartlett on the problem of continuity from Edomites to Nabataeans; P. Bienkowski on the chronology of Tawilan and the "dark age" of Edom; D. F. Graf on the origin of the Nabataeans; M. Lindner on a unique Early Bronze Edomite-Nabataean site in southern Jordan; J. F. Healey on the Nabataean contribution to the development of the Arabic script; W. J. Jobling on some new Nabataean and North Arabian inscriptions of the Hisma in southern Jordan; Y. Qozi on a Nabataean inscription from Mada in Salih/Al-Higr; K. Schmitt-Korte on the Maslam inscription (ca. A.D. 350) as an early Christian record of the Nabataeans; R. Wenning on two forgotten Nabataean inscriptions; F. Zayadine on the pantheon of the Nabataean inscriptions in Egypt and the Sinai; E. A. Knauf on Dushara and Shai Al-Qaum; J. Patrich on prohibition of a graven image among the Nabataeans; D. Tarrier on Baal-shamin in the Nabataean world; Z. Al-Muheisen on mastery of water and agriculture in Nabataea; J. M. C. Bowsher on early Nabataean coinage; J. Dentzer-Feydy on the architectural decoration of the temple at Khirbet Edh-Dharih; D. J. Johnson on Nabataean piriform unguentaria; M. Killick on the Nabataeans at Udhruh; D. Kirkbride on the Nabataeans, Trajan, and the *Periplus;* M. B. Lyttelton and T. F. C. Blagg on sculpture from the temenos of Qasr El-Bint at Petra; J. R. B. Mason and K. ʻAmr on Nabataean pottery manufacturing techniques; G. L. Mattingly on settlement on Jordan's Kerak plateau from Iron Age IIC through the early Roman period; A. Negev on Mampsis (the end of a Nabataean town); F. Villeneuve on the pottery from the oil-factory at Khirbet Edh-Dharih (2nd century A.D.); J. P. Zeitler on a private building from the 1st century B.C. in Petra; M. Abdul-Latif Abdul-Karim on the Nabataeans in the Arab tradition; and S. Hamarneh on the Nabataeans after the decline of their political power (from the Arabic Islamic sources). Also included is a memorial note on J. Starcky (1909-88) by Al-Muheisen and Tarrier.

D. Adan-Bayewitz, *Common Pottery in Roman Galilee. A Study of Local Trade,* Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat-Gan: Bar-Ilan University Press, 1993, $42) 303 pp., 11 tables. Illustrated. Bibliography. Indexed. ISBN: 965-226-118-1.

A revised, expanded, and updated version of a doctoral dissertation supervised by I. Perlman and D. Sperber and submitted in 1985 to the Hebrew University, this volume investigates the provenience and local trade of the common kitchen pottery of the Galilee and Golan from the latter half of the 1st century B.C. to the early 5th century A.D. After discussing the rabbinic texts that pertain to pottery manufacture in Galilee, it uses the methods of archaeology and archaeometry, giving particular attention to the Kefar Ḥananya pottery repertory and related materials from the Galilee and Golan. Adan-Bayewitz concludes that Kefar Ḥananya was the source of a series of common household vessels for the Galilee and Golan markets in the Roman and early Byzantine periods [see § 35-875].

S. BENKO, *The Virgin Goddess. Studies in the Pagan and Christian Roots of Mariology,* Studies in the History of Religions 59 (Leiden—New York—Cologne: Brill, 1993, 160 gld. or $91.50) viii and 293 pp. and 8 plates. Bibliography. Indexed. LCN: 92-44596. ISBN: 90-04-09747-3.

Benko, author of *Pagan Rome and the Early Christians* (1986), contends that in Mariology the Christian genius preserved and transformed some of the best and noblest ideas that paganism developed before it. After discussing the pagan goddess as a concern for Christian theology, he considers goddesses in the Greco-Roman world (Caelestis, Isis, the Syrian goddess, the cult of Dionysus, Cybele the Great Mother), the image of the goddess in the NT (the woman clothed with the sun in Revelation 12 and pagan mythology), the Great Mother and Montanism, the women who sacrificed to Mary (the Kollyridians), the development from devotion to doctrine, and Mary and the history of salvation. He argues that rather than being a "regression" into paganism, Mariology was a progression toward a clearer and better understanding of the divine and the role of the female in the history of salvation.

O. BETZ AND R. RIESNER, *Jesus, Qumran und der Vatikan. Klarstellungen* (Giessen—Basel: Brunnen, 1993, DM 29.80; Freiburg—Basel—Vienna: Herder) 221 pp., 8 plates, 14 figs. Bibliography. ISBN: 3-7655-9800-3 (B), 3-451-23058-5 (H).

In response to sensational and inaccurate claims made about the Dead Sea scrolls, this volume answers ten questions: Has the Vatican suppressed the publication of the Qumran scrolls? Which Qumran texts have not yet been published? Were the Qumran writings composed by Sadducees? Was Qumran a fortress or an Essene monastery? Is James the Lord's brother hidden behind the "Teacher of Righteousness?" Does a Qumran text speak of the crucified messiah? Do the Qumran writings criticize Jesus as the "godless priest?" Have NT manuscripts been found in Qumran Cave 7? What do the Qumran texts mean for the understanding of Jesus of Nazareth? Did the Essenes turn to Jesus as the Messiah? Betz dealt with the third, fifth, sixth, seventh, and ninth questions, and Riesner with the others.

F. BOVON AND H. KOESTER, *Genèse de l'écriture chrétienne,* Mémoires premières (Turnhout: Brepols, 1991, paper 561 BFr) 139 pp. ISBN: 2-503-50044-7.

After J.-C. Picard's sixteen-page introduction concerning the memory of Christian origins, this volume presents French versions of essays by Koester on the extracanonical words of the Lord as the product of the Christian community [§ 2-643] and on the apocryphal Gospels and the canonical Gospels [§ 25-738], as well as Bovon's article on the Synoptic Gospels and the apocryphal Acts of the Apostles [§ 32-570].

W. P. BROWN, *Structure, Role, and Ideology in the Hebrew and Greek Texts of Genesis 1:1–2:3,* SBL Dissertation Series 132 (Atlanta: Scholars Press, 1993, cloth $44.95, paper $29.95) xvi and 268 pp. Bibliography. LCN: 93-17786. ISBN: 1-55540-759-5 (cloth), -760-9 (paper).

Prepared as a doctoral dissertation under the direction of C. A. Newsom and J. H. Hayes, and accepted in 1991 by Emory University in Atlanta, this volume argues that the textual basis of the Old Greek version of Gen 1:1–2:3 does not stem from a concern to produce a harmonized version but rather is the result of socio-ideological concerns that are markedly different from those of the Masoretic text. It gives particular attention to the differing cosmogonic roles that the waters are assigned by the LXX and MT, and the prominence of a heptadic structure in the MT. It suggests that the Hebrew *Vorlage* of the LXX, which can be reconstructed with some confidence in light of Qumran findings, represents an earlier textual tradition than that preserved by the Masoretes.

H. BURGMANN, *Weitere lösbare Qumranprobleme,* Qumranica Mogilanensia 9 (Krakow: Enigma, 1992, cloth $25, paper $15) viii and 178 pp. Bibliography. ISBN: 83-900504-6-3 (cloth), -4-6 (paper).

The eleven essays in this posthumously published collection concern the identity of the

Wicked Priest (1989), the migration from the north (1991), the death of the Teacher of Righteousness, the Pesharim, a historically justifiable dating of 4QMMT (1990), Jonathan the neglected Maccabee, the life-setting of the Joshua curses in 4Q379 22 II and 4QTestimonia [*NTA* 36, p. 442], John the Baptist as an Essene (1990), the dispute about the origins of the sect, the identity of the Wicked Priest, and 11QTemple. Also included are Z. J. Kapera's tribute to Burgmann (1914-92) and a bibliographic supplement to his writings on the Dead Sea scrolls.

S. P. Carbone and G. Rizzi, *Le Scritture ai tempi di Gesù. Introduzione alla LXX e alle antiche versioni aramaiche,* Testi e commenti, La Parole e la sua tradizione 1 (Bologna: Dehoniane, 1992, paper 18,000 L) 154 pp. Bibliography. Indexed. ISBN: 88-10-20554-5.

After introductory comments and a chapter on the Masoretic text, this volume discusses the birth of the first version of the OT (the Greek translation of the Septuagint), the development and influence of the Septuagint, and the characteristics of the versions in the Septuagint tradition. Then it treats targumic language and literature, the Targums of the Pentateuch and the Prophets, and the purposes and methods of the Targums. Finally it examines particular texts with reference to the various sources, and outlines methods for using these textual resources. R. Le Déaut has provided a one-page preface.

D. Cohn-Sherbok (ed.), *Torah and Revelation* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1992, $69.95) viii and 243 pp., 3 figs. LCN: 92-34722. ISBN: 0-7734-9165-1.

The eleven papers in this volume explore central issues in Jewish thought: A. Green on the nature of Jewish theology; W. E. Kaufman on revelation and Torah (a phenomenological approach); A. Unterman on whether there can be a written Torah; P. Ochs on postcritical scriptural interpretation in Judaism; A. M. Singer on revelation as interpretation (taming the muse); J. Neusner on re-presenting the Torah (Sifra's rehabilitation of taxonomic logic and the Judaic conception of how through the Torah we enter the mind of God); M. Kellner on revelation and messianism (a Maimonidean study); P. S. Zaas on protology and eschatology in the Jewish-Christian dialogue; H. Atlan on the God of persons and the form of the human body; E. Rackman on Torah and law; and T. Bayfield on Sinai, law, and responsible autonomy (progressive Judaism and the halakic tradition). The editor has provided a two-page preface.

B. P. Copenhaver, *Hermetica. The Greek* Corpus Hermeticum *and the Latin* Asclepius *in a new English translation, with notes and introduction* (Cambridge, UK—New York: Cambridge University Press, 1992) lxxxiii and 320 pp. Bibliography. Indexed. LCN: 91-25703. ISBN: 0-521-36144-3.

The 49-page introduction to the Hermetic writings deals with Hor and Manetho, the world of the Hermetica, technical and theoretical Hermetica, Hermetic collections, and Hermes and his readers. Then after a 22-page bibliography, the volume presents new English translations of the seventeen Greek treatises of the *Corpus Hermeticum* and the Latin *Asclepius* as well as extensive notes (pp. 93-260) that deal with textual and linguistic matters, references to other Hermetic texts and further parallel literature, and items in the bibliography. Copenhaver is professor of history and philosophy at the University of California in Riverside.

E. Dassmann, *Die Anfänge der Kirche in Deutschland. Von der Spätantike bis zur frühfränkischen Zeit,* Urban-Taschenbücher 444 (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 28) 232 pp., 58 figs. Indexed. ISBN: 3-17-011734-3.

After brief chapters on the German provinces of the Roman empire and on literary and archaeological evidence for German Christians before Constantine, this volume focuses on four early centers of Christianity in Germany: Augsburg and the province of *Raetia secunda,* Mainz and the province of *Germania prima,* Trier and the Moselleland church, and Köln and the province of Lower Germany. Then it discusses the movement of peoples and church continuity, and describes remnants of early Christian art in Germany. Dassmann teaches early church history, patrology, and Christian archaeology at the University of Bonn.

H. Delkurt, *Ethische Einsichten in der alttestamentlichen Spruchweisheit,* Biblisch-Theologische Studien 21 (Neukirchen-Vluyn: Neukirchener, 1993, paper DM 44) 176 pp. Bibliography. Indexed. ISBN: 3-7887-1446-8.

Prepared as a doctoral dissertation under the direction of W. H. Schmidt and accepted in 1992 by the Evangelical theological faculty at Bonn, this volume investigates OT proverbial wisdom (especially Prov 10:1–22:16; 25–29) for its portrayals of parents and children, husband and wife, the lazy and the diligent, and poor and rich. It considers their relation to one another, the expectations and advice associated with them, the role of "faith" and understanding of God, and life-setting. Delkurt concludes that the characterization of OT wisdom as opportunistic, eudaemonistic, and utilitarian is inadequate, and that ancient Israel's sages were very much concerned with social relations vis-à-vis God and other humans.

B. W. W. Dombrowski, *An Annotated Translation of Miqṣāt Maʿśēh ha-Tôrâ (4QMMT)* (2nd ed.; Krakow—Weenzen: Dombrowski, 1993, paper) 47 pp.

The second edition of the work described in *NTA* 37, pp. 141-142 features an addition to note 225 (on the Qumran association's veneration of David), a one-page postscript, and a photograph and a *curriculum vitae* of the author. This limited edition is available free to subscribers of *The Qumran Chronicle* (Enigma Press, ul. Borsucza 3/58, 30-408 Krakow, Poland).

F. G. Downing, *Cynics and Christian Origins* (Edinburgh: T. & T. Clark, 1992, $39.95) ix and 377 pp., frontispiece. Bibliography. Indexed. ISBN: 0-567-09613-0.

Downing, author of *Christ and the Cynics* (1988), contends that some kind of Cynic influence may have been accepted by Jesus and that the early Christians would have looked and sounded like Cynics, even if yet another fresh variety of them [see §§ 29-797; 32-75; 33-104, 466; 37-1633]. Under the heading "Cynics and Christians" he deals with introductory issues, the definition of who and what counts as Cynic, sorting and dating the Cynic evidence, and the social contexts. Then under "Christians and Cynics" he treats Christians and Cynics in the A.D. 50s (the Q document), Jesus and the Cynics in Galilee in the A.D. 20s, and Cynic traditions in the 2nd-century church, in the Western church (from Tertullian to Pelagius), and in the Eastern church (from Clement of Alexandria to the desert ascetics in Egypt, and from Bardesanes to John Chrysostom in Syria and Cappadocia), respectively. Two appendixes (on the *dramatis personae* and on choices of sources) and a glossary are included.

L. H. Feldman, *Jew and Gentile in the Ancient World. Attitudes and Interactions from Alexander to Justinian* (Princeton, NJ: Princeton University Press, 1993) xii and 679 pp. Bibliography. Indexed. LCN: 92-11952. ISBN: 0-691-07416-X.

This volume seeks to explain the apparent success of Judaism during the Hellenistic-Roman period in winning so many converts and "sympathizers" at a time when, apparently, Jews were hated by the Gentile masses. It first discusses the contacts between Jews and non-Jews in the land of Israel, and assesses the strength of Judaism in the Diaspora. Next it deals with official anti-Jewish bigotry (the responses of governments to the Jews), popular prejudice against Jews, and prejudice against Jews among ancient intellectuals. Then it considers the attractions of the Jews: their antiquity, the cardinal virtues, and Moses as the ideal leader. Finally it treats the success of proselytism by Jews in the Hellenistic and early Roman periods, the success of Jews in winning "sympathizers," and proselytism by Jews in the 3rd, 4th, and 5th centuries A.D. Feldman, professor of classics at Yeshiva University in New York, concludes that in the Hellenistic-Roman period Judaism was internally strong and so was admired by many, even its detractors, especially at a time of general political and economic disarray, and that Judaism took advantage of the tolerance of the polytheistic religions in the Greco-Roman world.

J. Fernández Lago, *La Montaña, en las Homilías de Orígenes,* Collectanea Scientifica Compostellana 7 (Santiago de Compostela: Instituto Teológico Compostelano, 1993, paper 2,900 Ptas) 248 pp. Bibliography. Indexed. ISBN: 84-7009-377-0 (Ediciones Aldecoa, Burgos).

Prepared as a doctoral dissertation directed by A. Orbe and accepted in 1992 by the Gregorian University in Rome, this investigation of Origen's biblical exegesis focuses on his treatment of mountains in his homilies on Scripture. After discussing the literal sense of mountains, it considers the importance of allegorical "orography" for Origen, mountains in the history of salvation, and the allegory of biblical mountains. Then it analyzes Origen's treatment of specific biblical mountains: from the sea to the true mountains (see Jer 16:16-21), the encounter of Moses and Aaron on the mountain, salvation on the mountains of Gerizim and Ebal, the revelation on the mountain, Lot's salvation on the mountain, and the heavenly dwellings. Fernández Lago gives attention to Origen's literary and hermeneutical procedures, as well as his interest in the spiritual, ascetical, and mystical dimensions of the biblical texts.

E. J. Fisher (ed.), *Interwoven Destinies. Jews and Christians Through the Ages,* Studies in Judaism and Christianity, A Stimulus Book (New York—Mahwah, NJ: Paulist, 1993, paper $9.95) viii and 154 pp. Bibliography. Indexed. LCN: 92-37707. ISBN: 0-8091-3363-6.

Based on papers prepared for the 1986 National Workshop on Christian-Jewish Relations held in Baltimore, MD, this volume traces relations between Jews and Christians under four headings: Christianity in the context of Second Temple Judaism (two), the parting of the ways (two), medieval developments (two), and Judaism and Christianity entering the modern world (two). The papers most pertinent to NT study are by D. J. Harrington on the teaching of Jesus in his context, M. J. Cook on a Jewish approach to early Christian writings, M. Himmelfarb on the parting of the ways in the Roman empire from a Jewish perspective, and J. G. Gager on the parting of the ways from a Christian perspective. The other contributors are J. Cohen, E. A. Synan, A. L. Eckardt, and A. Hertzberg. Also included are an introduction and an epilogue by Fisher.

G. Fowden, *Empire to Commonwealth. Consequences of Monotheism in Late Antiquity* (Princeton, NJ: Princeton University Press, 1993, $17.95) xvii and 205 pp., 10 plates, folding map. Bibliography. Indexed. LCN: 92-37903. ISBN: 0-691-06989-1.

Fowden, author of *The Egyptian Hermes. A Historical Approach to the Late Pagan Mind* (1986), contends that the defining characteristic of late antiquity was its conviction that knowledge of the one God both justified the exercise of imperial power and made it more effective. He traces the consequences of monotheism between the 2nd and 9th centuries under six headings: the world's two eyes (Iran, Rome, and the pursuit of world empire), polytheist Rome (toward cultural universalism within empire), the Fertile Crescent (cultural universalism between and beyond empires), Constantine (Christian empire and crusade), the first Byzantine commonwealth (interactions of political and cultural universalism), and Islam (world empire, then commonwealth). He concludes that late antiquity's contribution to the technique of empire was the discovery of a nonmilitary and only partially political basis for self-perpetuation.

D. Frankfurter, *Elijah in Upper Egypt. The Apocalypse of Elijah and Early Egyptian Christianity,* Studies in Antiquity and Christianity (Minneapolis, MN: Fortress, 1993, $41.95) xviii and 380 pp. Bibliography. Indexed. LCN: 92-17353. ISBN: 0-8006-3106-4.

The revision and expansion of a doctoral dissertation directed by M. Himmelfarb and J. Gager and presented to Princeton University's department of religion in 1990, this volume first considers *Apocalypse of Elijah* as religious literature: the Coptic version, the biblical context, the Egyptian context of Christian Elijah pseudepigraphy, literary aspects (genre, self-presentation, audience), major themes and traditions (the lawless one and the fate of the saints), and the lore of martyrdom. Then it discusses the convergence of Egyptian and Christian worldviews in *Apocalypse of Elijah* with particular attention to envisioning the collapse of things (*Chaosbeschreibung*). Finally it treats the historical and social context of the work: Egypt in the 3rd century A.D., millennialism in the Egyptian chora ca. A.D. 260-270, and a sect in the crossfire of asceticism debates ca A.D. 260-290. The appendix provides the text of *Apocalypse of Elijah* in English.

C. GIANOTTO, *La testimonianza veritiera,* Testi del Vicino Oriente antico 8, Letteratura egiziana gnostica e cristiana 1 (Brescia: Paideia, 1990, paper 33,000 L) 206 pp. Bibliography. Indexed. ISBN: 88-394-0453-8.

Testimony of Truth (NHC IX,3) is a gnostic-Christian writing characterized by an aggressively polemical spirit and a rigid asceticism. This volume provides a 73-page introduction to the work (general description, composition and literary characteristics, basic themes and purposes, doctrinal characteristics, milieu and date), a bibliographical note, an Italian translation, notes on the text, and 71 pages of commentary. Gianotto is the author of *Melchisedek e la sua tipologia* (1984).

R. GRAY, *Prophetic Figures in Late Second Temple Jewish Palestine. The Evidence from Josephus* (New York—Oxford: Oxford University Press, 1993, $45) xvii and 238 pp. Bibliography. Indexed. LCN: 92-22896. ISBN: 0-19-507615-X.

The revised version of a doctoral dissertation directed by E. P. Sanders and submitted in 1990 to the faculty of theology at Oxford University, this volume examines the evidence from Josephus' writings for prophetic figures in Jewish Palestine in the late Second Temple period. After considering Josephus' approach to the idea that prophecy had ceased, it discusses the prophetic claims that Josephus made for himself and argues that they are important for understanding him. Then it analyzes the most important passages from Josephus about prophetic figures in the late Second Temple period: the Essenes, the sign prophets, and other prophetic figures. Gray interprets the reports about prophecy in relation to Josephus' personal career and his thought and work as a whole. She concludes with observations on three important features of Josephus' understanding of prophecy: the predictive aspect, the need for technical expertise, and the connections between prophecy and priesthood.

N. G. L. HAMMOND, *Sources for Alexander the Great. An analysis of Plutarch's* Life *and Arrian's* Anabasis Alexandrou, Cambridge Classical Studies (Cambridge, UK—New York: Cambridge University Press, 1993, $64.95) xvi and 345 pp. Indexed. LCN: 92-12772. ISBN: 0-521-43264-2.

The companion volume to *Three Historians of Alexander the Great: the so-called Vulgate authors, Diodorus, Justin and Curtius* (1983), this volume first investigates Plutarch's sources for the narrative passages about Alexander (on Alexander's origin, boyhood, and relations with Philip; Balkan campaign, sack of Thebes, and landing in Asia; the set battles in Asia; Alexander and Darius; etc.), and considers Plutarch's reflective passages and Alexander's personality. Then it examines Arrian's sources for *Anabasis Alexandrou* (methodology; from Macedonia to the Tanaïs; from the Tanaïs to the Indus Valley; etc.), and deals with Arrian's personality and his choice and use of sources. Hammond, honorary fellow of Clare College, Cambridge, is also the author of *Alexander the Great: King, Commander and Statesman* (1980).

S. HEID, *Chiliasmus und Antichrist-Mythos. Eine frühchristliche Kontroverse um das Heilige Land,* Hereditas 6 (Bonn: Borengässer, 1993, DM 56) xxxiii and 248 pp. Bibliography. Indexed. ISBN: 3-923946-21-X.

The partial revision of a doctoral dissertation directed by E. Dassmann and presented in 1990 to the Catholic theological faculty at Bonn, this volume first considers the origin and development of the "thousand year reign" teaching in early Christianity: Jerusalem chiliasm in the NT and OT, Justin's chiliasm in dialogue with Jews, early critics of chiliasm (Marcion, Celsus), Holy Land chiliasm as a response to Marcion (Justin, Irenaeus, Tertullian), the development of Jerusalem and Holy Land chiliasm (Hippolytus, Victorinus, Lactantius), and later criticism of chiliasm. Then it deals with the origin and development of the Antichrist teaching: Irenaeus' Asia Minor tractate, the Antichrist myth of Hippolytus, and the development of Hippolytus' Antichrist myth.

W. HORBURY AND D. NOY, *Jewish Inscriptions of Graeco-Roman Egypt. With an index of the Jewish inscriptions of Egypt and Cyrenaica* (Cambridge, UK—New York: Cambridge University Press, 1992, $110) xxiv and 378 pp. and 32 plates. Bibliographies. Indexed. LCN: 92-9233. ISBN: 0-521-41870-4.

This volume gathers all known (134) Jewish inscriptions from Egypt between the 3rd century B.C. and the 6th century A.D. Each entry supplies the following information: place of origin, date, and class of inscription; museum or other location; authority for the text; text and translation, with notes of other important publications in which there are different readings or conjectures; a chronologically ordered bibliography; comments on points of interest or difficulty; and description of the stone where possible, with notes on letter forms. The three appendixes concern six inscriptions not considered Jewish, thirteen inscriptions from outside Egypt, and Jewish names in three pagan inscriptions. Also included are a 101-page index, a general bibliography, and a concordance of the entries with those in *Corpus Inscriptionum Judaicarum* and *Corpus Papyrorum Judaicarum.*

H. HÜBNER (ED.), *Die Weisheit Salomos im Horizont Biblischer Theologie,* Biblisch-Theologische Studien 22 (Neukirchen-Vluyn: Neukirchener, 1993, paper DM 34) vii and 112 pp. Indexed. ISBN: 3-7887-1447-6.

The three articles in this volume are by L. Ruppert on the righteous and the wicked (godless) in Wis 1:1–6:21 (new understanding and actualization of OT tradition in Wisdom of Solomon), Hübner on Wisdom of Solomon and ancient philosophy, and N. Walter on Wisdom of Solomon and Paul (a report on P.-G. Keyser's 1971 Halle dissertation).

Jahrbuch für Antike und Christentum 34 · 1991 (Münster: Aschendorff, 1993, cloth DM 92, paper DM 80) 215 pp. and 8 plates, 3 figs. ISBN: 3-402-08541-0 (cloth), -08540-2 (paper).

The twelve articles in this fascicle [see *NTA* 36, p. 294] are by J. Hammerstaedt on Origen's trinitarian use of the concept of ὑπόστασις, G. Wirth on the mission of the *Katholikos* and the problem of Armenian-Roman relations in the 4th century, C. P. E. Springer on the aesthetics of antiphony in Ambrose's *Veni redemptor gentium,* P.-A. Deproost on Avitus' use of Vergil's language and technique in his description of the Flood, H. Brakmann on an unnoticed echo of Emperor Justinian's letter about the feast of the *Hypapante* (February 2), R. Amedick on the Tyche figures from the Esquiline treasure and the chariot of the prefect of Rome, B. Kiilerich on the interpretation of the Nicomachorum-Symmachorum Diptych, M. Haffner on elements from late antiquity in illustrations in the Carolingian Agrimensoren-Codex (Vat. Pal. lat. 1564), R. Wisskirchen on Pope Leo III and the mosaic programs in churches of Saint Apollinaris in Classe (Ravenna) and Saints Nereus and Achilleus (Rome), E. Alföldi-Rosenbaum on medallions and amulets, E. C. Lapp on two ceramic lamps from Asia Minor in late antiquity, and B. Fischer on the Christian rereading of the Psalter in the patristic period. Also included are a memorial note by W. Speyer on J. H. Waszink (1908-90), fifteen book reviews, and two reports.

A. LINTOTT, *Imperium Romanum. Politics and administration* (London—New York: Routledge, 1993, cloth $49.95, paper $19.95) xv and 247 pp., 15 plates. Bibliography. Indexed. LCN: 92-26011. ISBN: 0-415-01594-4 (cloth), -09375-9 (paper).

Lintott, fellow and tutor in ancient history at Worcester College, Oxford, and author of *Judicial Reform and Land Reform in the Roman Republic* (1992), seeks to explain the structure of the Roman empire and how it worked. He first considers the growth of empire, elements of empire, the organization of empire, government and the governor, taxation and corvees, and restrictions on magistrates and the punishment of delinquents. Then he deals with the impact of the monarchy on the empire; cities, municipalities, and local government; Roman and indigenous law; Roman citizenship; the workings of patronage; and publicity, theater, and cult. He concludes that, though the Roman empire brought some coherence, it was not the coherence of a city, a nation-state, or even a league of cities with a regular constitution.

E. A. Livingstone (ed.), *Studia Patristica. Vol. XIX. Papers presented to the Tenth International Conference on Patristic Studies held in Oxford 1987. Historica, Theologica, Gnostica, Biblica et Apocrypha* (Leuven: Peeters, 1989, paper $85) xvi and 405 pp. ISBN: 90-6831-231-6. Distributed in the USA by Eerdmans, Grand Rapids (ISBN: 0-8028-0581-7).

The fifty-two papers in this volume appear under four headings: *Historica* (nineteen), *Theologica* (twenty), *Gnostica* (four), and *Biblica et Apocrypha* (nine). Those most pertinent to NT study are by P. Allen on war and the early Greek church historians, P. Garnet on who originated the putative alterations in the *Testimonium Flavianum,* D. E. Groh on Judaism in Upper Galilee at the end of antiquity in the light of excavations at Gush Halav and en-Nabratein, E. Mühlenberg on the development from early Christian morality to theological ethics, F. Young on exegetical method and scriptural proof (the Bible in doctrinal debate), G. Casadio on gnostic womanhood (toward a typology of the feminine in 2nd-century gnosticism), A. J. Droge on Homeric exegesis among the gnostics, E. F. Lupieri on John the gnostic (the figure of the Baptist in Origen and heterodox gnosticism), J. Ries on the formation of Manichaean thought (from Elchasaism to gnosticism), B. Dehandschutter on anti-Judaism in the NT Apocrypha, J.-D. Dubois on the affair of the standards of Pilate in *Acts of Pilate* 1, G. Hahneman on redating the Muratorian Fragment, H. J. Lehmann on evidence of the Syriac Bible translation in the Greek Fathers of the 4th and 5th centuries, and C. Stockhausen on early interpretations of 2 Corinthians 3.

R. MacMullen, *Enemies of the Roman Order. Treason, Unrest, and Alienation in the Empire* (London—New York: Routledge, 1992, paper $17.95) xiii and 370 pp. Bibliography. Indexed. LCN: 92-18399. ISBN: 0-415-08621-3.

The paperback version of a work first published in 1966 by Harvard University Press, this volume investigates patterns of deviation from views accepted among the dominant groups and classes during the first four centuries of the Roman empire. It contains chapters on the following topics: Cato, Brutus, and their succession; philosophers; magicians; astrologers, diviners, and prophets; urban unrest; and outsiders. There are appendixes on famines and brigandage. MacMullen, professor of history and classics at Yale University, has supplied a new three-page preface for this edition.

A. Mattioli, *Beatitudini e felicità nella Bibbia d'Israele* (Prato [Firenze]: Città Nuova, 1992, 70,000 L) 561 pp. Bibliography.

Mattioli, professor of Sacred Scripture at the Antonianum in Rome, first discusses human happiness according to the myths and wisdom of the ancient Near East and Greco-Roman philosophy, the biblical idea of Yahweh the helper and savior, and the literary and doctrinal character of the OT beatitudes. Then he divides the OT beatitudes into ten groups and examines them in detail: Blessed is Israel because of its faith in the one God Yahweh (Pss 33:12; 89:16; 144:15; Deut 33:29); blessed are those who hope and trust in the Lord (Pss 2:12; 34:9; 40:5; etc.); blessed are those who live in genuine fear of the Lord (Pss 112:1; 128:1; Sir 25:7-11); and so forth.

Mogilany 1989. Papers on the Dead Sea Scrolls offered in memory of Jean Carmignac. Part 1, *General Research on the Dead Sea Scrolls, Qumran and the New Testament, the Present State of Qumranology,* ed. Z. J. Kapera, Qumranica Mogilanensia 2 (Krakow: Enigma, 1993, cloth $35, paper $25) 294 pp., frontispiece. Bibliography. Indexed. ISBN: 83-900504-2-0 (paper).

The sixteen papers in this first volume honoring the memory of J. Carmignac (1914-86) deal with general research on the Dead Sea scrolls (seven), Qumran and the NT (six), and the present state of Qumranology (three). They are by P. R. Callaway on the 364-day calendar traditions at Qumran, J. Chmiel on the Dead Sea scrolls in the light of communication theory, P. R. Davies on re-asking some hard questions about Qumran, Davies on Qumran and apocalyptic, N. Golb on the Jerusalem origin of the Dead Sea scrolls, L. H. Schiffman on 4QMMT and the origins of the Qumran sect, J. C. Trever on Cave 1 manuscripts and archaeology, O. Betz on forty years of research on Qumran and the NT, Betz on *Temple Scroll* 64:7-13 and the trial of Jesus, G. J. Brooke on Levi and the Levites in the Dead Sea scrolls and the NT, H. Burgmann on John the Baptist as an Essene, H. Lichtenberger on John the Baptist and the Qumran texts, F. Sieg on the kingdom of God in the Qumran texts and Revelation, F. Sen on Qumran in Spanish research, F. E. Young on the Kansas Qumran project, and Kapera on the present state of Qumranology. Also included are an introduction by Kapera, the 1989 Mogilany Resolution, articles by Kapera on Carmignac's life and work and by P. Lathuiliere on Carmignac's views on dating the Gospels, an index for both volumes by W. Adamski, and a postscript by Kapera. The second volume was described in *NTA* 36, pp. 449-450. A booklet summarizing the papers was noticed in *NTA* 36, p. 447.

J. NEUSNER, *The Bavli's Unique Voice. A Systematic Comparison of the Talmud of Babylonia and the Talmud of the Land of Israel.* Vol. 7, *What is Unique about the Bavli in Context? An Answer Based on Inductive Description, Analysis, and Comparison,* South Florida Studies in the History of Judaism 79 (Atlanta: Scholars Press, 1993) xxiii and 312 pp. Indexed. LCN: 93-20017. ISBN: 1-55540-866-4.

This study of the Babylonian Talmud explores the three fundamental questions of description: (1) What is this? (the Bavli described out of its own resources)—system or tradition, its one voice, its one statement, and its generative problematic; (2) Why this and not that? (the Bavli in relation to prior writing)—the prior rabbinic tradition; and (3) So what? (the Bavli described through comparison and contrast with the Yerushalmi)—their difference and autonomy, the Bavli's structural and intellectual morphology, its intellectual hegemony, and Judaism and the integrity of truth.

J. NEUSNER, *Decoding the Talmud's Exegetical Program. From Detail to Principle in the Bavli's Quest for Generalization. Babylonian Talmud Tractate Shabbat,* South Florida Studies in the History of Judaism 67 (Atlanta: Scholars Press, 1992, $64.95) xii and 264 pp. Indexed. LCN: 92-39001. ISBN: 1-55540-804-4.

After discussing the Bavli's one statement (metapropositional program) and intellectual character (generative problematic), this volume examines large sections of its treatment of tractate *Šabbat* (chaps. 3, 7, 8, 9, 11, 16, 19) in an effort at decoding the framers' exegesis of the Mishnah. The two main questions explored in the volume are these: Is there a set of premises not expressed in the Mishnah and not articulated by the Bavli's framers at any given passage, which (in the view of the talmudic exegetes of the Mishnah) are addressed to what the Mishnah does say and which account for the Talmud's necessarily consequent exegesis of the Mishnah? What proportion of the discussion as a whole is taken up by the interplay of the Mishnah's grid with this other, abstract grid? Neusner concludes that the results of these probes are not promising because in all instances the cases are not subject to demonstrable generalization.

J. NEUSNER, *The Foundations of the Theology of Judaism. An Anthology.* Part 3, *Israel,* South Florida Studies in the History of Judaism 48 (Atlanta: Scholars Press, 1992, $59.95) xi and 154 pp. Indexed. LCN: 90-1122. ISBN: 1-55540-714-5.

The first two volumes in Neusner's three-part anthology on the foundations of Judaism dealt with God (1990) and the Torah [*NTA* 37, p. 152]. This volume reviews the several pictures of "Israel" that the theology of Judaism put forth in the formative age and affirmed from then to now. After reflecting on what Israel is, it treats empowered Israel, transitive Israel, and intransitive Israel (the family of Abraham, Isaac, and Jacob).

J. Neusner, *Israel's Love Affair with God. Song of Songs,* Bible of Judaism Library (Valley Forge, PA: Trinity Press International, 1993, paper $14.95) xix and 132 pp. Indexed. LCN: 93-18503. ISBN: 1-56338-052-8.

The sages who compiled *Song of Songs Rabbah* read the biblical book as a sequence of statements of urgent love between God and Israel. After an introduction concerning the passionate love affair of God and Israel, this volume presents analytical translations and expositions of the midrashic treatments of specific texts in Canticles: 1:2; 1:5; 2:6; 3:9-10; 4:1; 8:1; 8:6; and 8:8-10. It concludes with remarks on symbol and theology in Judaism. Neusner's full translation of *Songs of Songs Rabbah* was described in *NTA* 34, p. 274.

J. Neusner, *Sources of the Transformation of Judaism. From Philosophy to Religion in the Classics of Judaism,* South Florida Studies in the History of Judaism 68 (Atlanta: Scholars Press, 1992, $74.95) xiv and 307 pp. Indexed. LCN: 92-42836. ISBN: 1-55540-813-3.

The ten essays in this volume explain various aspects of the meaning of the proposition that between A.D. 200 and 400 Judaism changed from being a philosophy to being a religion. They concern the transformation from mishnaic philosophy to talmudic religion; the Talmud of the Land of Israel in literary context; *Leviticus Rabbah* and the Hebrew Scriptures; from exegesis to syllogism (how *Leviticus Rabbah* makes intelligible statements—listmaking and classifying facts); *Genesis Rabbah* and the history of Israel; when Judaism became a messianic religion; what is meant by an "event" in Judaism; the transformation of the Torah; the redefinition of "Israel"—Judaism and its social metaphors; and God—principle, presence, person, and personality in the formation of Judaism.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 2A, *Shabbat Chapters 1-2,* Brown Judaic Studies 270 (Atlanta: Scholars Press, 1992, $59.95) xx and 192 pp. Indexed. LCN: 92-37135. ISBN: 1-55540-797-8.

Tractate *Šabbat* deals with general principles of Sabbath observance, preparation for the Sabbath, acts of labor prohibited on the Sabbath, and other Sabbath taboos. This volume provides a nine-page general introduction and a structured American translation for folios 2a-36b in the Babylonian Talmud's treatment of the topic (= *m. Šabbat* 1:1–2:7) along with short literary observations. Also included (pp. 131-179) is an appendix on the problem of agglutinative discourse in the Babylonian Talmud (part one).

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 12, *Hagigah,* Brown Judaic Studies 280 (Atlanta: Scholars Press, 1993, $59.95) xvii and 174 pp. Indexed. LCN: 92-247132. ISBN: 1-55540-823-0.

Tractate *Ḥagiga* concerns the participation of common folk in the Temple cult on the occasion of the three pilgrim festivals. It deals with the three sacrifices (appearance, festal, peace) that they brought to the Temple, and with the rules of cleanness governing the common folk on the occasion of the festivals. After a brief introduction, this volume presents a structured American translation of the Babylonian Talmud's treatment of the tractate (folios 2a-27a) along with brief literary comments. Also included are six appendixes (pp. 107-162) that comment on recent books and developments in Jewish studies.

J. Neusner, *The Torah in the Talmud. A Taxonomy of the Uses of Scripture in the Talmud. Tractate Qiddushin in the Talmud of Babylonia and the Talmud of the Land of Israel* (2 vols.; Atlanta: Scholars Press, 1993, $59.95 each) xv and 194 pp., xii and 194 pp. Indexed. LCN: 92-46278. ISBN: 1-55540-828-1 (vol. 1), -829-X (vol. 2).

These two volumes explore what happens to the Torah in the Talmud, and how the Talmud is shaped by the Torah. After outlining the problem of the Torah in the Talmud, the first volume examines the extent to which the Torah plays a role in chapter 1 of the tractate *Qiddušin* in the Babylonian Talmud (folios 2a-41a) and surveys the principal results. The second volume follows the same procedure with regard to the Talmud of the Land of Israel, and then reviews the results of the treatment of *Qiddušin* by both Talmuds within the same analytical categories. Neusner concludes that the two Talmuds use Scripture in basically the same ways, and that their differences emerge chiefly from their Mishnah exegesis rather than from their Scripture exegesis. Also included are an epilogue on the authority of Scripture in Judaism and an appendix on the reception of the OT in Judaism (the case of *lex talionis* in the Hebrew Scriptures and in rabbinic Judaism).

D. O'Brien, *Théodicée plotinienne, théodicée gnostique,* Philosophia Antiqua 57 (Leiden—New York—Cologne: Brill, 1993, 80 gld. or $45.75) vii and 117 pp. Bibliographies. LCN: 92-9638. ISBN: 90-04-09618-3.

This investigation of Plotinus' "treatise against the gnostics" in *Enneads* 2.9 [33] contends that Plotinus used gnostic beliefs as a foil to his own ideas on the relation of good and evil. It first discusses Plotinus as a polemicist, the descent of the soul, the generation of matter, sin and generation, generation and "illumination," and the soul and matter. Next in three complementary notes it deals with other scholarly approaches to these issues, especially those of H.-R. Schwyzer and J. M. Rist. Then it presents Greek texts and French translations (with notes) for the pertinent passages in *Enneads.* O'Brien argues that because the generation and illumination of matter are necessary and thus without beginning or end in time, there can be, according to Plotinus, no future triumph of evil over good or good over evil.

S. M. Olyan, *A Thousand Thousands Served Him. Exegesis and the Naming of Angels in Ancient Judaism,* Texte und Studien zum Antiken Judentum 36 (Tübingen: Mohr-Siebeck, 1993, DM 138) xiv and 148 pp. Bibliography. Indexed. ISBN: 3-16-146063-4.

This volume shows how the emergence and development of angelic names and brigade designations in Second Temple, rabbinic, Hekhalot, and magical sources fit within the wider exegetical framework characteristic of Jewish literature from the late Second Temple period onward. The four chapters concern patterns in angelic exegesis, the exegetical origins of the angelic brigades, exegesis and the names of individual angels, and angelic names derived from divine attributes and cultic terms. Olyan, author of *Asherah and the Cult of Yahweh in Israel* (1988), concludes that the interpretation of Hebrew biblical texts was responsible for the vast majority of angelic brigade designations and many angelic personal names. An appendix provides a rough chronology for the earliest attestations of the angelic names.

Orthodoxie et hérésie dans l'Église ancienne. Perspectives nouvelles, Cahiers de la Revue de Théologie et de Philosophie 17 (Geneva—Lausanne—Neuchâtel: Revue de Théologie et de Philosophie, 1993, paper 29 SFr) 143 pp. Bibliographies. ISSN: 0250-6971.

Taking as a starting point W. Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934; 2nd ed., 1964), the five papers in this volume deal with different aspects of the problem of "orthodoxy and heresy" in the 2nd and 3rd centuries: G. Strecker on Jewish-Christianity between the synagogue and the church, W. Rordorf on heresy and orthodoxy according to the apocryphal correspondence between the Corinthians and Paul, J.-P. Mahé on gnostic elitism and the defilement of the catholic church according to Nag Hammadi texts, E. Junod on the necessity and utility of Christian heresies according to Origen (*Contra Celsum* 3.12-13), and H.-D. Altendorf on provisional reflections on orthodoxy and heresy.

E. Osborn, *The Emergence of Christian Theology* (Cambridge, UK—New York: Cambridge University Press, 1993, $59.95) xvii and 334 pp. Bibliography. Indexed. LCN: 92-11489. ISBN: 0-521-43078-X.

By focusing on five Christian thinkers of the 2nd century A.D. (Justin, Athenagoras, Irenaeus, Clement of Alexandria, and Tertullian), this volume shows how Christianity using the Bible and philosophy made monotheism axiomatic in its response to the hostile environment in which it developed. The eight chapters appear under the following headings: one God (questions and opposition); the One and the Mind; the Bible as the material of theology; one God as cause and father; the unity of all things in Christ; one God in a new way (by the Son and Spirit); one good; and one mind, truth, and logic. The three appendixes deal with

Scripture and philosophy, recent recapitulation, and Christianity and Platonism. Osborn, emeritus professor at Queen's College, University of Melbourne, and visiting professor at La Trobe University in Melbourne, concludes that the combination of Greek philosophy and Christian gospel in the 2nd century was a turning point for European culture.

L. Ouspensky, *Theology of the Icon,* trans. A. Gythiel (2 vols.; Crestwood, NY: St. Vladimir's Seminary Press, 1992, paper $25.95) 528 pp. Illustrated. Indexed. LCN: 92-12323. ISBN: 0-88141-124-8 (set).

These volumes seek to make known from a historical perspective the evolution of the icon and its content. The first volume is a revision and expansion of *Essai sur la théologie de l'icône dans l'Eglise orthodoxe* (1960; English, 1978). The second volume consists of various chapters published in Russian in *Messager de l'Exarchat du Patriarche russe en Europe occidentale.* The chapters most important to the NT world concern the symbolism of the church, origins of the Christian image, the first icons of Christ and the Virgin, the art of the first centuries, and sacred art in the Constantinian epoch. Ouspensky was one of the most influential iconographers and iconologists of the 20th century.

S. J. Patterson, *The Gospel of Thomas and Jesus,* Foundations & Facets: Reference Series (Sonoma, CA: Polebridge, 1993, cloth $26.95, paper $17.95) ix and 275 pp. Bibliography. Indexed. LCN: 91-35781. ISBN: 0-944344-31-3 (cloth), -32-1 (paper).

A much revised version of a doctoral dissertation directed by J. M. Robinson and accepted by the Claremont Graduate School in California, this volume first investigates the place of *Gospel of Thomas* in the literary development of the Jesus tradition with respect to method, content, and form. Then it treats the place of *Thomas* in the historical development of early Christianity with regard to time and place, social-historical location, and relations to itinerant radicalism and to settled communities. Finally it considers the contributions of *Thomas* to our understanding of the historical Jesus. Patterson, assistant professor of NT at Eden Theological Seminary in St. Louis, MO, views *Thomas* as representing an essentially autonomous tradition, as continuing the tradition of itinerant social radicalism, and as essential in carrying forward any new quest of the historical Jesus.

S. Raven, *Rome in Africa* (3rd ed.; London—New York: Routledge, 1993, cloth $65, paper $17.95) xxxiii and 254 pp., 4 maps, 9 plans. Illustrated. Bibliography. Indexed. LCN: 84-4423. ISBN: 0-415-08261-7 (cloth), -08150-5 (paper).

The third, revised edition of a work first published in 1969, this history of Roman influence and activity in North Africa is presented in fourteen chapters: between the desert and the sea, the rise of Carthage, the wars between Rome and Carthage, new masters for Africa, the conquest of a country, granary of the empire, the six-hundred cities, careers open to talent, the first African emperor, the new religion, a church divided, the greatest African (Augustine), the Vandal interregnum, and Africa returns to the East. Raven, a journalist, is co-author of *Women in History* (1981).

W. Rebell, *Urchristentum und Pädagogik,* Arbeiten zur Theologie 74 (Stuttgart: Calwer, 1993, paper DM 38) 126 pp. Bibliography. ISBN: 3-7668-3197-6.

Rebell, author of *Neutestamentliche Apokryphen und Apostolische Väter* (1992), seeks to explain the loss of theological substance after the NT period as due to the neglect of pedagogical thinking by the NT writers. After establishing this loss (with reference to *Odes of Solomon,* the Apostolic Fathers, and the Apocrypha), he explores the significance of pedagogics for maintaining group identity (with special reference to Judaism), considers the absence of the pedagogical dimension in the NT and the reasons for it, and attempts a sketch of NT pedagogics for today.

D. T. Runia (ed.), *The Studia Philonica Annual. Studies in Hellenistic Judaism.* Vol. 4, *1992* (Atlanta: Scholars Press, 1993, $59.95) viii and 195 pp., fig. Bibliographies. Indexed. ISBN: 1-55540-771-4.

The six major articles in this fascicle are by C. K. Wong on Philo's use of *Chaldaioi,* G. E. Sterling on Philo's thought on creation (*temporalis, aeterna, vel continua?*), A. Reinhartz on infanticide according to Philo, P. W. van der Horst on Josephus' *War* 2:161 and *Antiquities* 18:38, Runia on Philo and Christian heresy, and A. Hilhorst on whether Philo was read by pagans (the statement on Heliodorus in Socrates' *Hist. eccl.* 5.22). Also included are a review article by Runia on J. R. Royse's *The Spurious Texts of Philo of Alexandria* (1991), Runia's index to L. Cohn and P. Wendland's *apparatus testimoniorum,* an annotated bibliography of Philo research for 1988-89 and a provisional bibliography for 1990-92 (by Runia, R. Radice, and D. Satran), fifteen book reviews, and other information.

D. F. Sawyer, *Midrash Aleph Beth,* South Florida Studies in the History of Judaism 39 (Atlanta: Scholars Press, 1993, $74.95) ix and 344 pp. Bibliography. Indexed. LCN: 92-46089. ISBN: 1-55540-691-2.

Based on a doctoral dissertation directed by P. Hayman and presented to the University of Edinburgh, this study of *Midrash Aleph Beth* consists of a 34-page introduction, a reproduction of the Hebrew text according to the Bokhara manuscript, and a translation and commentary for each chapter. The comments seek to elucidate the meaning of the text by looking at the biblical context of passages cited, at examples of parallel interpretations from haggadic texts, and at the immediate and wider context of particular passages as they occur in the midrash itself. Sawyer contends that the midrash was composed in Palestine sometime during the 7th or 8th century A.D.

D. N. Schowalter, *The Emperor and the Gods. Images from the Time of Trajan,* Harvard Dissertations in Religion 28 (Minneapolis, MN: Fortress, 1993, paper $15) xii and 164 pp., 26 figs. LCN: 90-40141. ISBN: 0-8006-7082-5.

Prepared as a doctoral dissertation under the direction of D. Mitten and H. Koester and accepted by Harvard Divinity School, this volume investigates how the relationship of the Roman emperor to the gods was understood in Trajan's time in the light of Pliny's writings and coins, epigrams, and monuments. After placing Pliny and his *Panegyricus* in their scholarly context, it examines the senatorial perspective in *Panegyricus* and explores the relationship between the emperor and the gods in the work. Then it considers literary, numismatic, and monumental artistic and architectural evidence pertaining to the relationship. Schowalter concludes that there were several different portrayals of the relationship in Trajan's time.

N. Schur, *History of the Samaritans,* Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums 18 (2nd ed.; Frankfurt—Bern—New York: Lang, 1992, paper $60.80) 307 pp. Bibliography. Indexed. ISBN: 3-631-43642-4.

This history of the Samaritans from biblical times to the present is divided into six "books": the OT period; the Hellenistic, Roman, and Byzantine periods; the medieval period (A.D. 635-1516); the early Ottoman period; the 19th century; and the 20th century. The second "book" treats (among other topics) Alexander the Great and the cult center on Mount Gerizim; the spread of Samaritan settlement; the Samaritan Diaspora; Samaritan religious beliefs, customs, and practices; the Samaritan synagogue; and Samaritan sects. An appendix lists the Samaritan high priests since the beginning of the Ottoman period. Schur concludes that Samaritanism survived because it was a special fusion of religious and national elements, as in Judaism.

E. Segelberg, *Gnostica—Mandaica—Liturgica. Opera eius ipsius selecta & collecta septuagenario Erico Segelberg oblata,* ed. J. Bergman, J. Hjärpe, and P. Ström, Acta

Universitatis Upsaliensis, Historia Religionum 11 (Uppsala: Uppsala University, 1990, paper 156 SKr) 212 pp., plate. Bibliography. ISBN: 91-554-2667-0. Distributed by Almqvist & Wiksell International, Stockholm.

The thirteen articles in this collection appear under three headings: *Gnostica* (five), *Mandaica* (six), and *Liturgica* (two). Those most pertinent to the NT field concern the Coptic gnostic *Gospel of Philip* and its sacramental system (1960), the Antiochene background of *Gospel of Philip* (1966), the Antiochene origin of *Gospel of Philip* (1967-68), *Gospel of Philip* and the NT (1983), the evidence of some Nag Hammadi documents for prayer among the gnostics (1977), OT and NT figures in Mandaean version (1969), the Mandaean week and the problem of Jewish Christianity and Mandaean relationship [§ 17-768], and how the Mandaean tradition relates to Jewish and Christian tradition. Also included are a photograph of Segelberg, a *tabula gratulatoria*, a preface by the editors, and a list of Segelberg's publications between 1935 and 1990 (compiled by O. Bexell).

B. STEIMER, *Vertex Traditionis. Die Gattung der altchristlichen Kirchenordnungen,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 63 (Berlin—New York: de Gruyter, 1992, DM 148) xvi and 402 pp. Bibliography. Indexed. ISBN: 3-11-013460-8.

Prepared as a doctoral dissertation under the direction of N. Brox and accepted in 1991 by the theological faculty at the University of Regensburg, this investigation of the literary *Gattung* of church order first examines the pertinent early Christian texts under three headings: literary unities (*Didache, Traditio apostolica, Didascalia, Constitutiones ecclesiasticae apostolorum*), special forms (*Canones Hippolyti, Epitome constitutionum apostolorum VIII, Canones apostolorum, Testamentum Domini*), and collective works (Verona fragment, *Constitutiones apostolorum,* Alexandrian synod, Clementine Octateuch). Then it considers by way of synthesis the characteristics and history of the genre (with particular attention to the NT Pastorals) as well as its structure of legitimation (pseudo-apostolic origin).

E. STERN (ED.), *The New Encyclopedia of Archaeological Excavations in the Holy Land* (4 vols.; New York—London: Simon & Schuster, 1993, $355) xxii and 1552 pp. Illustrated. Bibliographies. Indexed. LCN: 92-17712. ISBN: 0-13-276288-9 (set).

The revised and updated English version of a work published between 1975 and 1978 [*NTA* 23, p. 247], these four volumes report on the archaeological investigation of materials found in the Holy Land ranging from the dawn of human creativity to the Ottoman period. The entries are arranged alphabetically by site, with some articles for collective subjects. Prepared by more than 150 scholars, each of the more than 420 sites is described with reference to location, topography, archaeological excavations and their results, historical significance, and relationship to written sources. The contributors who deal with topics of special interest for NT study include S. Applebaum on Gerasa; N. Avigad on Beth Alpha, Beth She'arim, and Jerusalem; M. Avi-Yonah on Bethlehem, Caesarea, and churches; B. Bagatti on Nazareth; M. Broshi on Khirbet Qumran and 'Ein Feshkha; G. Foerster on Beth-Shean, Herodium, Jericho, and Tiberias; R. W. Funk on Beth-Zur; K. G. Holum on Caesarea; L. I. Levine on synagogues; S. Loffreda on Capernaum; B. Mazar on Beth She'arim, Jerusalem, and Kinneret; E. M. Meyers on Gush Ḥalav, Meiron, Nabratein, and Khirbet Shema'; E. Netzer on Caesarea, Cypros, Herodium, Jericho, and Masada; R. H. Smith on Pella; V. Tzaferis on Bethlehem, Capernaum, Kursi, Nazareth, and Shepherds' Field; R. de Vaux on Khirbet Qumran and 'Ein Feshkha; S. Wachsmann on Ginnosar; Z. Weiss on Sepphoris; and Y. Yadin on Judean Desert caves and Masada.

M. J. STEUSSY, *Gardens in Babylon. Narrative and Faith in the Greek Legends of Daniel,* SBL Dissertation Series 141 (Atlanta: Scholars Press, 1993, cloth $29.95, paper $19.95) xiii and 226 pp., fig., 20 tables. Bibliography. Indexed. LCN: 93-12923. ISBN: 1-55540-870-2 (cloth), -871-0 (paper).

Prepared as a doctoral dissertation under the direction of J. L. Crenshaw and accepted in

1992 by Vanderbilt University, this volume explores the relationship between narrative and faith in the Old Greek and Theodotionic versions of the book of Daniel. It gives particular attention to the stories of "Bel and the Dragon" and "Susanna" and to their settings in "Babylon." Steussy concludes that the Masoretic Daniel expresses a religious community's expectation of imminent deliverance from corruption and oppression, the Old Greek version tones down the expectation of final deliverance but retains a concern for communal ethics, and Theodotion's Daniel moves farthest in the direction of Hellenistic interest in the individual and stresses personal ethics as the key to survival in an ongoing world.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 1, *Personalities of the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $75) xvi and 415 pp. Illustrated. LCN: 92-36215. ISBN: 0-8153-1061-7.

Of the sixteen articles (all previously published) in this volume, those most pertinent to the NT period are by W. J. Wilson on the career of the prophet Hermas, C. P. Hammond Bammel on Ignatian problems, and G. H. Williams on Justin glimpsed as martyr among his Roman contemporaries. There are also articles by R. M. Grant on the problem of Theophilus of Antioch, W. R. Schoedel on theological method in Irenaeus, M. F. Wiles on the theological legacy of Cyprian, H. Marrou on Augustine and his influence through the ages, and R. P. C. Hanson on the date of St. Patrick.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 2, *Literature of the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $59) xiv and 348 pp. LCN: 92-39999. ISBN: 0-8153-1062-5.

The fourteen previously published articles in this collection include E. J. Goodspeed on *Didache, Barnabas,* and *Doctrina;* K. P. Donfried on the theology of *2 Clement;* C. H. Turner on *Gospel of Peter;* G. Quispel on *Letter of Ptolemaeus to Flora;* G. W. Clarke on the literary setting of the *Octavius* of Minucius Felix; Clarke on the historical setting of the *Octavius;* F. S. Jones on the history of research on the Pseudoclementines; and T. D. Barnes on pre-Decian *Acta Martyrum.*

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 3, *The Bible in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $63) xiv and 381 pp. Bibliographies. LCN: 92-42825. ISBN: 0-8153-1063-3.

Among the sixteen previously published articles in this volume those most relevant to the NT field are by B. F. Westcott on the primitive doctrine of inspiration, A. C. Sundberg on the OT of the early church, F. F. Bruce on the beginning of the NT canon, O. Cullmann on the tradition, L. Foster on the earliest collection of Paul's epistles, R. G. Heard on the Old Gospel prologues, N. A. Dahl on the origin of the earliest prologues to the Pauline letters, H. de Lubac on typology and allegorism, E. Dassmann on the understanding of Paul in the Eastern churches, H. F. D. Sparks on the Latin Bible, and M. Black on Rabbula of Edessa and the Peshitta.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 4, *Orthodoxy, Heresy, and Schism in Early Christianity,* ed. E. Ferguson (New York—London: Garland, 1993, $60) xvi and 354 pp. LCN: 92-41867. ISBN: 0-8153-1064-1.

The fourteen previously published essays in this volume include G. La Piana on the Roman church at the end of the 2nd century; A. F. Walls on Papias and oral tradition; H. Koester on γνῶμαι διάφοροι—the origin and nature of diversification in the history of early Christianity; F. W. Norris on Ignatius, Polycarp, and *1 Clement*—W. Bauer reconsidered; G. May on Marcion in contemporary views; H. J. Carpenter on popular Christianity and the theologians in the early centuries; A. H. M. Jones on whether ancient heresies were national or social movements in disguise; and H. J. Lawlor on the heresy of the Phrygians.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 5, *Gnosticism in the Early Church,* ed. D. M. Scholer (New York—London: Garland, 1993, $66) xv and 404 pp. Bibliographies. LCN: 93-2815. ISBN: 0-8153-1065-X.

The twenty-one previously published articles in this collection are by A. D. Nock on gnosticism; E. Yamauchi on pre-Christian gnosticism, the NT, and Nag Hammadi in recent debate; A. H. Armstrong on gnosis and Greek philosophy; N. A. Dahl on the arrogant Archon and the lewd Sophia (Jewish traditions in gnostic revolt); B. A. Pearson on the use, authority, and exegesis of Mikra in gnostic literature; R. McL. Wilson on Simon and gnostic origins; H. A. Green on gnosis and gnosticism (a study in methodology); F. Wisse on anti-femininity in gnostic texts and the question of social milieu; A. E. Samuel on how many gnostics there were; G. C. Stead on the search for Valentinus; J. D. Turner on Sethian gnosticism (a literary history); G. W. MacRae on the ἐγώ-proclamation in gnostic sources; Wilson on ethics and the gnostics; Wilson on alimentary and sexual encratism in the Nag Hammadi tractates; E. H. Pagels on what became of God the Mother (conflicting images of God in early Christianity); P. Perkins on Sophia and the Mother-Father (the gnostic goddess); D. H. Tripp on gnostic worship (the state of the question); J. M. Robinson on Jesus from Easter to Valentinus; Wisse on the use of early Christian literature as evidence for inner diversity and conflict; MacRae on why the church rejected gnosticism; and G. Vallée on theological and non-theological motives in Irenaeus' refutation of the gnostics.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 6, *Early Christianity and Judaism,* ed. E. Ferguson (New York—London: Garland, 1993, $64) xiv and 377 pp., 8 plates, fig. Bibliography. LCN: 92-41463. ISBN: 0-8153-1066-8.

The nineteen articles in this collection of previously published papers are by R. A. Kraft on problems of definition and methodology regarding "Jewish Christianity" and its "theology"; M. Simon on problems of Jewish Christianity; G. Strecker on the problem of Jewish Christianity; R. Murray on "disaffected Judaism" and early Christianity; A. F. J. Klijn on the study of Jewish Christianity; J. Munck on Jewish Christianity in post-apostolic times; H. J. Schoeps on Ebionite Christianity; H. Moxnes on God and his angel in *Shepherd of Hermas;* W. Rordorf on the "two ways" in Jewish-Christian ethics; F. Gavin on rabbinic parallels in early church orders; O. S. Rankin on the extent of the influence of the synagogue service on Christian worship; J. Gutmann on early synagogue and Jewish catacomb art and its relation to Christian art; S. Krauss on the Jews in the works of the Church Fathers; D. J. Constantelos on Jews and Judaism in the early Greek Fathers (A.D. 100-500); W. H. C. Frend on the persecutions—some links between Judaism and the early church; S. Lowy on the confutation of Judaism in *Epistle of Barnabas;* A. J. Philippou on Origen and the early Jewish-Christian debate; H. J. W. Drijvers on Jews and Christians at Edessa; and J. Neusner on the Jewish-Christian argument in 4th-century Iran (Aphrahat on circumcision, the Sabbath, and the dietary laws).

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 7, *Church and State in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $67) xiii and 415 pp. LCN: 92-41857. ISBN: 0-8153-1067-6.

The eighteen articles (all previously published) in this collection include studies by A. N. Sherwin-White on the early persecutions and Roman law; G. E. M. de Ste. Croix on why the early Christians were persecuted, with an amendment by Sherwin-White and a rejoinder by de Ste. Croix; T. D. Barnes on legislation against the Christians; L. F. Janssen on *superstitio* and the persecution of the Christians; and W. H. C. Frend on early Christianity and society—a Jewish legacy in the pre-Constantinian era.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 8, *The Early Church and Greco-Roman Thought,* ed. E. Ferguson (New York—London: Garland, 1993, $65) xiv and 395 pp. LCN: 92-40952. ISBN: 0-8153-1068-4.

The seventeen previously published articles in this volume deal with the relation between

Greco-Roman thought and early Christian writers (Justin, Clement of Alexandria, Tertullian, Origen, Basil, Gregory of Nyssa, Augustine). There are articles by E. F. Osborn on the pattern of apologetic from Justin to Origen; H. Chadwick on Justin's defense of Christianity; R. M. Grant on five apologists and Marcus Aurelius; A. J. Droge on Justin and the restoration of philosophy; R. P. Casey on Clement and the beginnings of Christian Platonism; and A. Dihle on philosophical doctrines of fate and freedom in early Christian theology.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 9, *Doctrines of God and Christ in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $55) xv and 315 pp. LCN: 92-41865. ISBN: 0-8153-1069-2.

The eighteen previously published articles in this volume include W. R. Schoedel on the early Christian doctrine of God ("enclosing, not enclosed"); M. Wiles on the origins of the doctrine of the Trinity; C. G. Stead on the concept of divine substance; C. Kannengiesser on Arius and the Arians; J. T. Lienhard on the "Arian" controversy (some categories reconsidered); F. M. Young on the Greek Fathers on God and evil (insight or incoherence?); R. L. Wilken on tradition, exegesis, and the christological controversies; and A. Vööbus on the origin of the Monophysite church in Syria and Mesopotamia.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 10, *Doctrines of Human Nature, Sin, and Salvation in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $58) xiv and 339 pp. Bibliography. LCN: 92-41462. ISBN: 0-8153-1070-6.

The sixteen previously published papers in this volume include A. Vööbus on theological reflections on human nature in ancient Syrian traditions; A. Sage on the birth of the dogma of original sin; H. A. Wolfson on the philosophical implications of the Pelagian controversy; J. M. Rist on Augustine on free will and predestination; M. Slusser on primitive Christian soteriological themes; J. P. Burns on the economy of salvation—two patristic traditions; N. Gauthier on images of afterlife in Christian antiquity; H. Chadwick on Origen, Celsus, and the resurrection of the body; and Wolfson on immortality and resurrection in the philosophy of the Church Fathers.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 11, *Conversion, Catechumenate, and Baptism in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $70) xv and 435 pp. LCN: 92-40951. ISBN: 0-8153-1071-4.

Of the twenty-two previously published articles in this volume, those most pertinent to the NT world are by A. D. Nock on the spread of Christianity as a social phenomenon; R. MacMullen on two types of conversion to early Christianity; O. Skarsaune on the conversion of Justin Martyr; W. H. C. Frend on the winning of the countryside; S. J. Case on the acceptance of Christianity by the Roman emperors; A. Ehrhardt on the adoption of Christianity in the Roman empire; J. Daniélou on catechesis in the patristic tradition; L. de Bruyne on Christian initiation and its reflections in paleo-Christian art; Ferguson on baptismal motifs in the ancient church; H. J. Carpenter on creeds and baptismal rites in the first four centuries; E. C. Whitaker on the history of the baptismal formula; and Ferguson on inscriptions and the origin of infant baptism.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 12, *Missions and Regional Characteristics of the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $62) xiv and 367 pp., 11 figs. LCN: 92-41449. ISBN: 0-8153-1072-2.

The fifteen articles (all previously published) in this volume include W. H. C. Frend on the missions of the early church between A.D. 180 and 700; E. Molland on whether ancient Christianity had a missionary program and missionary methods; E. A. Judge and S. R. Pickering on papyrus documentation of church and community in Egypt to the mid-4th century A.D.; J. M. C. Toynbee on pagan motifs and practices in Christian art and ritual in Roman Britain; R. Murray on the characteristics of the earliest Syriac Christianity; H. J. W.

Drijvers on facts and problems in early Syriac-speaking Christianity; and S. Brock on Syriac attitudes to Greek learning (from antagonism to assimilation).

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 13, *Church, Ministry, and Organization in the Early Church Era,* ed. E. Ferguson (New York—London: Garland, 1993, $66) xvi and 389 pp. LCN: 92-42822. ISBN: 0-8153-1073-0.

This collection of seventeen previously published papers contains contributions by A. J. Mason on conceptions of the church in early times; W. Rordorf on the theology of ministry in the ancient church; P.-M. Gy on ancient ordination prayers; Ferguson on laying on of hands—its significance in ordination; J. G. Davies on deacons, deaconesses, and the minor orders in the patristic period; J. L. Garrett on the pre-Cyprianic doctrine of the priesthood of all Christians; G. H. Williams on the role of the laity in the ancient church; and J. F. McCue on the Roman primacy in the 2nd century and the problem of the development of dogma.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 14, *Women in Early Christianity,* ed. D. M. Scholer (New York—London: Garland, 1993, $59) xiii and 339 pp., 2 plates, fig. LCN: 93-2813. ISBN: 0-8153-1074-9.

The sixteen papers in this collection of previously published articles include S. Benko on 2nd-century references to the mother of Jesus; W. M. Ramsay on the worship of the Virgin Mary at Ephesus; R. L. P. Milburn on the historical background of the doctrine of the Assumption; W. H. C. Frend on Blandina and Perpetua as two Christian heroines; F. Cardman on the Acts of the Women Martyrs; F. C. Klawiter on the role of martyrdom and persecution in developing the priestly authority of women in early Christianity (the case of Montanism); J. K. Coyle on the Fathers on women and women's ordination; G. P. Corrington on the "divine woman"—propaganda and the power of celibacy in the NT Apocrypha; J. E. Goehring on women in the so-called libertine gnostic communities; J. A. McNamara on sexual equality and the cult of virginity in early Christian thought; R. S. Kraemer on the conversion of women to ascetic forms of Christianity; and R. R. Ruether on misogynism and virginal feminism in the Fathers of the Church.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 15, *Worship in Early Christianity,* ed. E. Ferguson (New York—London: Garland, 1993, $62) xv and 375 pp. LCN: 92-42826. ISBN: 0-8153-1075-7.

The twenty-one previously published papers in this collection are by G. Kretschmar on early Christian liturgy in the light of contemporary historical research; M. H. Shepherd on the origin of the church's liturgy; R. D. Richardson on Eastern and Western liturgies—the primitive basis of their later differences; S. M. Gibbard on liturgy as proclamation of the word; R. P. C. Hanson on the liberty of the bishop to improvise prayer in the Eucharist; T. J. Talley on the eucharistic prayer of the ancient church according to recent research; H. B. Swete on eucharistic belief in the 2nd and 3rd centuries; Y. Brilioth on the Eucharist in the early church; C. W. Dugmore on sacrament and sacrifice in the early Fathers; W. Rordorf on the eucharistic sacrifice; G. Mathew on the origins of eucharistic symbolism; B. Fischer on the common prayer of congregation and family in the ancient church; D. Y. Hadidian on the background and origin of the Christian hours of prayer; H. Darre on the use of hymns in the church from the beginning to Gregory the Great; E. Werner on the attitude of the early Church Fathers to Hebrew psalmody; J. McKinnon on the meaning of the patristic polemic against musical instruments; Rordorf on Sunday—the fullness of Christian liturgical time; Talley on liturgical time in the ancient church (the state of research); F. E. Brightman on the Quartodeciman question; R. H. Bainton on the origins of Epiphany; and O. Cullmann on the origin of Christmas.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 16, *Christian Life: Ethics, Morality, and Discipline in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $60) xiv and 358 pp. LCN: 92-41589. ISBN: 0-8153-1076-5.

The sixteen articles (all previously published) in this volume include R. M. Grant on the Decalogue in early Christianity; J. Whitaker on Christianity and morality in the Roman empire; A. J. Malherbe on Athenagoras on Christian ethics; T. Barrosse on the unity of the two charities in Greek patristic exegesis; W. Rordorf on marriage in the NT and in the early church; K. Stevenson on the origins of the nuptial blessing; J. P. Arendzen on ante-Nicene interpretations of the sayings on divorce; J. T. Noonan on abortion and the catholic church; R. H. Bainton on the early church and war; E. A. Ryan on the rejection of military service by the early Christians; H. B. Swete on penitential discipline in the first three centuries; F. van de Paverd on disciplinary procedures in the early church; and G. H. Joyce on private penance in the early church.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 17, *Acts of Piety in the Early Church,* ed. E. Ferguson (New York—London: Garland, 1993, $62) xiii and 372 pp. LCN: 92-41588. ISBN: 0-8153-1077-3.

This collection of sixteen previously published articles contains contributions by M. Pellegrino on the imitation of Christ in the Acts of the Martyrs; M. Viller on the martyr and asceticism; W. Rordorf on the origins of the cult of the martyrs; H. B. Swete on prayer for the departed in the first four centuries; A. Meredith on Christian and Greek asceticism; H. von Campenhausen on early Christian asceticism; P. Brown on the rise and function of the holy man in late antiquity; C. Osiek on the ransom of captives (evolution of a tradition); and R. P. Maloney on the teaching of the Fathers on usury.

Studies in Early Christianity. A Collection of Scholarly Essays. Vol. 18, *Art, Archaeology, and Architecture of Early Christianity,* ed. P. C. Finney (New York—London: Garland, 1993, $81) xiii and 443 pp. Illustrated. LCN: 92-40135. ISBN: 0-8153-1078-1.

The twenty-two previously published papers in this collection include E. Dinkler on the oldest Christian monuments; Finney on whether the gnostics made pictures; H. L. Kessler on scenes from Acts on some early Christian ivories; K. E. McVey on the domed church as microcosm (literary roots of an architectural symbol); C. Murray on art and the early church; J. Quasten on the painting of the Good Shepherd at Dura-Europos; L. Reekmans on the chronology of ancient Christian painting; and K. Weitzmann on book-illustration of the 4th century.

B. A. Taylor, *The Lucianic Manuscripts of 1 Reigns.* Vol. 2, *Analysis,* Harvard Semitic Monographs 51 (Atlanta: Scholars Press, 1993, $29.95) xix and 152 pp., 53 tables. Bibliography. LCN: 92-36940. ISBN: 1-55540-785-4.

The first volume in this dissertation was described in *NTA* 37, p. 317. This volume seeks to ascertain by statistical analysis and comparison the relation of the Lucianic manuscripts (boc$_2$e$_2$) of 1 Reigns to the Old Greek (MS B) and the Hexaplaric text (MS A), and to create profiles of the Lucianic variants by computer-based synoptic studies. After detailing the creation of the computer database, it presents a comparative statistical analysis of the three selected families of manuscripts, and provides an analysis of the Lucianic variants supported by a majority or minority of manuscripts. Taylor concludes that the four Lucianic manuscripts in their majority witness testify to their archetype as a somewhat later copy of the original work that S. P. Brock dated to the 4th century A.D. A glossary and an appendix of statistical tables are included.

O. Tellegen-Couperus, *A Short History of Roman Law* (London—New York: Routledge, 1993, cloth $49.95, paper $16.95) xii and 174 pp., 4 maps, table. Bibliography. Indexed. LCN: 92-21949. ISBN: 0-415-07250-6 (cloth), -07251-4 (paper).

The revised and adapted version of a textbook for Dutch law students entitled *Korte* *geschiedenis van het Romeinse recht* (1990), this survey of Roman law in classical antiquity is divided into four parts: from monarchy to early republic (to 367 B.C.), the late republic (367 to 27 B.C.), the principate (27 B.C. to A.D. 284), and the dominate (A.D. 284 to 565). For each period there is a general outline (sources, territory, population, economy), a discussion of political development and structures, and a treatment of various aspects of the law (legislation, civil procedure, administration of justice, etc.). Tellegen-Couperus is lecturer in legal history at Tilburg University.

J. TREBOLLE BARRERA AND L. VEGAS MONTANER (EDS.), *The Madrid Qumran Congress. Proceedings of the International Congress on the Dead Sea Scrolls, Madrid 18-21 March, 1991,* Studies on the Texts of the Desert of Judah 11/1-2 (2 vols.; Leiden—New York—Cologne: Brill, 1992, 300 gld. or $171.50) xxv and 362 pp., vi and 321 pp., 27 plates. Bibliographies. ISBN: 90-04-09771-6 (set).

After a fifteen-page introduction by the editors, the first volume presents seventeen papers on biblical and parabiblical texts as well as the history of the Qumran community, linguistic and literary issues, and Qumran and the NT: F. M. Cross on a generation of Qumran studies (with a response by E. Tov); E. Ulrich on pluriformity in the biblical text, text groups, and questions of canon; Tov on the textual status of 4Q364-367 (4QPP); H. Stegemann on the Qumran Essenes as local members of the main Jewish union in late Second Temple times; J. R. Davila on new Qumran readings for the Joseph story (Genesis 37–50); N. Jastram on the text of 4QNum^b; J. A. Duncan on 4QDt^j in light of the "All Souls Deuteronomy" and Cave 4 Phylactery texts; S. A. White on 4Q364-365; Trebolle Barrera on 4QKings (4Q54); R. Fuller on textual traditions in Hosea and the Minor Prophets; B. Chiesa on textual history and textual criticism of the Hebrew OT; Vegas Montaner on the Hebrew verbal syntax in the Qumran *Hodayot;* E. Qimron on celibacy in the Dead Sea scrolls and the two kinds of sectarians; I. Fröhlich on pesher, apocalyptic literature, and Qumran; Z. J. Kapera on the present state of Polish Qumranology; G. J. Brooke on Ezekiel in some Qumran and NT texts; and H.-W. Kuhn on the impact of the Qumran scrolls on the understanding of 1 Thessalonians. The second volume covers nonbiblical texts, and includes papers on previously unpublished texts as well as already available texts: F. García Martínez on 11QTemple^b; García Martínez on bibliography on *Temple Scroll* from 1985 to 1991; D. Dimant on 4Q390 and new light from Qumran on the Jewish Pseudepigrapha; E. Puech on fragments of a Levi apocryphon and the eschatological personage (4QTestLevi^{c-d}[?] and 4QAJa); J. Baumgarten on the disqualifications of priests in 4Q fragments of *Damascus Document* as a specimen of the recovery of pre-rabbinic halakah; E. Schuller on 4Q373 and some related(?) fragments; A. Steudel on a midrash on eschatology (4Q174 + 4Q177); J. Maier on the calendric implications and style of *Songs of the Sabbath Sacrifice;* J. Milgrom on first-day ablutions in Qumran; M. Kister on aspects of Qumranic halakah; M. Broshi on anti-Qumranic polemics in the Talmud; I. Knohl on postbiblical sectarianism and the priestly schools of the Pentateuch (the issue of popular participation in the Temple cult on festivals); E. and H. Eshel on 4Q471 frag. 1 and *ma'amadot* in *War Scroll;* L. H. Schiffman on the furnishings of the Temple according to *Temple Scroll;* J. C. VanderKam on *Jubilees* fragments from Cave 4; G. W. E. Nickelsburg on the Qumranic transformation of a cosmological and eschatological tradition (1QH 4:29-40); and J. C. Greenfield on the texts from Naḥal Ṣe'elim (Wadi Seiyal).

J. TROMP, *The Assumption of Moses. A Critical Edition with Commentary,* Studia in Veteris Testamenti Pseudepigrapha 10 (Leiden—New York—Cologne: Brill, 1993, 140 gld. or $80) ix and 324 pp. Bibliography. Indexed. ISBN: 90-04-09779-1.

Prepared as a doctoral dissertation under the direction of M. de Jonge and submitted in 1992 to the University of Leiden, this volume first presents on facing pages a critical edition of the Latin text of *Assumption of Moses* and an English translation. Next it provides a systematic account of the text's Latin: phonology and orthography, words, forms, (morpho-)syntax, style-figures, and original language. Then it surveys the history of research on the work: early scholarly interest, the editions of R. H. Charles and C. Clemen, the waning of interest between ca. 1900 and 1970, and research since 1970. Finally it offers a commentary on the entire text: introduction (1:1-9a); Moses' instructions to Joshua—Israel and the purpose of God's creation (1:9b–2:2); sin and punishment (2:3–3:3); repentance, intercession, and salvation (3:4–4:6); etc. Tromp concludes that *Assumption of Moses* was composed in the early 1st century A.D. in Palestine probably in Greek as a "farewell discourse" to strengthen its readers in faithfulness to the Law and to comfort them in the face of Israel's disastrous condition.

Y. TSAFRIR (ED.), *Ancient Churches Revealed* (Jerusalem: Israel Exploration Society, 1993) xi and 358 pp., 24 plates, folding map. Illustrated. Indexed. ISBN: 965-221-016-1.

Based primarily on articles published in *Qadmoniot* and other Hebrew publications between 1968 and 1990, this volume seeks to provide a first-hand summary of current activity in the field of Christian archaeology in Israel. After an introductory section on ecclesiastical architecture from the Byzantine to the Crusader periods (four articles), it presents discussions of the churches and monasteries according to their geographical units: Galilee (six), Samaria and the Mediterranean coast (two), Jerusalem (seven), Judea and the Judean Desert (ten), the Shephelah and the Negev Desert (seven), and the Sinai Peninsula (four). The contributors include J. Wilkinson, V. Corbo, V. Tzaferis, J. Patrich, M. Broshi, N. Avigad, Y. Hirschfeld, A. Kloner, and A. Negev. The articles are accompanied by photographs, plans, maps, and drawings. Tsafrir has provided a one-page foreword.

H. S. VERSNEL, *Inconsistencies in Greek and Roman Religion.* Vol. 2, *Transition and Reversal in Myth and Ritual,* Studies in Greek and Roman Religion 6/2 (Leiden—New York—Cologne: Brill, 1993, 180 gld. or $103) xv and 354 pp. Bibliography. Indexed. LCN: 90-2301. ISBN: 90-04-09267-6.

The first volume in this project was described in *NTA* 36, p. 456. The five chapters in this volume concern the history of the myth and ritual debate; the myth of King Kronos and the Attic festival of the Kronia; the Roman myth and ritual of Saturnus and the Saturnalia; the Roman festival of Bona Dea and the Greek Thesmophoria; and the relation between the gods Apollo and Mars. Versnel is professor of ancient history at Leiden University.

L. I. VOGEL, *To See a Promised Land. Americans and the Holy Land in the Nineteenth Century* (University Park, PA: Pennsylvania State University Press, 1993, $35) xviii and 338 pp., 35 figs. Bibliography. Indexed. LCN: 92-32742. ISBN: 0-271-00884-9.

This volume examines how Americans (primarily Protestants) knew and thought about the Holy Land between 1865 and 1918. After looking at the American concept of the "Holy Land" and the reality of Palestine under Ottoman Turkish rule, it focuses on five recurrent points of American contact with the Holy Land in this period: tourists/pilgrims, missionaries, settlers/colonists, explorers/archaeologists/biblical scholars, and diplomats. Then it looks at the ramifications of the Holy Land as an American cultural myth and shows how the myth, as a mixture of place, past, and faith, correlated with "geopiety," and concludes with a description of the end of Turkish rule and implications for later developments. Vogel is a senior staff member of the Library of Congress in Washington, DC.

S. WALKER, *Roman Art* (Cambridge, MA: Harvard University Press, 1991, paper $11.95) 72 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 90-86299. ISBN: 0-674-77759-X.

Walker, a member of the department of Greek and Roman antiquities at the British Museum, presents her "very personal view of Roman art" by focusing on four themes: how the Romans came into contact with the art of the contemporary Hellenistic world, Roman portraits from the 1st century B.C. to the 4th century A.D., Roman art in public places (mostly cities and sanctuaries), and life at home (organization and use of space, furnishings, decoration, etc.).

B. S. Walters, *Didachè (ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ). The Unknown Teaching of the Twelve Apostles* (San Jose, CA: Bibliographics, 1991, paper) 224 pp. Indexed. LCN: 90-85334. ISBN: 0-9628369-0-7.

This handbook for studying *Didache* consists of a new 28-page introduction by Walters; an essay by J. Wordsworth on Christian life, ritual, and discipline at the close of the 1st century A.D.; an essay by F. W. Farrar on the *Teaching of the Twelve Apostles;* a lecture by J. R. Harris on the genuineness, priority, source, and value of *Didache;* a lecture by C. Taylor on *Teaching of the Twelve Apostles* with illustrations from the Talmud; translations of *Didache* by Farrar and Taylor; introductions by Walters to the essays and lectures; and two appendixes dealing with evidence from Hippolytus. The essays and lectures have been altered slightly in form to provide today's reader with a more lucid text.

J. W. Wevers, *Notes on the Greek Text of Genesis,* SBL Septuagint and Cognate Studies 35 (Atlanta: Scholars Press, 1993, cloth $59.95, paper $39.95) xxv and 880 pp. Indexed. LCN: 93-5041. ISBN: 1-55540-884-2 (cloth), -885-0 (paper).

Wevers's *Notes on the Greek Text of Exodus* (1990) was described in *NTA* 35, pp. 134-135. His notes on the Septuagint of Genesis in this volume serve as a companion to the 1974 edition in the Göttingen Septuagint. In the thirteen-page introduction he states his presuppositions: The translators were consciously at work on a canonical text; the parent text was in the main much like the Masoretic consonantal text; the product of the Alexandrian translators was throughout sensible; and the Greek Genesis represents what Alexandrian Jewry of the 3rd century B.C. thought its Hebrew Bible meant. The notes appear in verse-by-verse order, and deal principally with analysis of the text rather than with scholarly opinions. A two-page appendix proposes about sixty changes in the critical Greek text of Genesis.

T. Zahavy, *The Talmud of Babylonia. An American Translation.* Vol. 30B, *Tractate Ḥullin Chapters 3-6,* Brown Judaic Studies 254 (Atlanta: Scholars Press, 1993, $69.95) xiii and 295 pp. Indexed. LCN: 92-18378. ISBN: 1-55540-731-5.

Tractate *Ḥullin* deals with issues of meat and food preparation according to the rituals of the rabbis based on Scripture and independent oral traditions. The first volume in Zahavy's translation of the tractate according to the Babylonian Talmud was described in *NTA* 37, p. 318. This volume covers folios 42a through 89b, which correspond to 3:1 through 6:7 in the Mishnah tractate. In addition to brief literary observations throughout the text there are a five-page preface and a seventeen-page introduction. Zahavy is the author of *Studies in Jewish Prayer* (1990).

J. Zandee, *The Teachings of Sylvanus (Nag Hammadi Codex VII, 4). Text, Translation, Commentary,* Egyptologische Uitgaven 6 (Leiden: Nederlands Instituut voor het Nabije Oosten, 1991, paper 110 gld.) vii and 601 pp. Indexed. ISBN: 90-6258-206-0.

The late Professor Zandee [see § 37-70] viewed *Teachings of Silvanus* as a unified sapiential work with biblical, Christian, Stoic, and other elements. After a ten-page introduction to the content and structure of the work, this volume presents on facing pages the Coptic text and an English translation. The commentary (pp. 82-483) treats the text of each passage in the light of biblical, Philonic, Stoic, Platonic, gnostic and Nag Hammadi, and patristic materials. Also included are summaries of the various materials and indexes of Greek and Coptic words.

ADDITIONAL BOOKS RECEIVED

H. D. Hunter and P. D. Hocken (eds.), *All Together in One Place. Theological Papers from the Brighton Conference on World Evangelization* (Sheffield, UK: JSOT Press, 1993, paper £14.95 or $19.95) 281 pp. Indexed. ISBN: 1-85075-406-3.

C.-P. MÄRZ (ED.), *Die ganz alltägliche Freiheit. Christsein zwischen Traum und Wirklichkeit*, Erfurter Theologische Studien 65 (Leipzig: Benno, 1993, paper DM 48) 158 pp. ISBN: 3-7462-1072-0.

A. E. MCGRATH, *Iustitia Dei. A History of the Christian Doctrine of Justification from 1500 to the Present Day* (Cambridge, UK—New York: Cambridge University Press, 1993, paper $17.95) viii and 264 pp. Bibliography. Indexed. LCN: 85-31339. ISBN: 0-521-44846-8.

P. MICHALOWSKI, *Letters from Early Mesopotamia*, ed. E. Reiner, SBL Writings from the Ancient World 3 (Atlanta: Scholars Press, 1993, cloth $44.95, paper $29.95) xv and 152 pp., 2 maps, table. Bibliography. Indexed. LCN: 92-43832. ISBN: 1-55540-819-2 (cloth), -820-6 (paper).

G. MÜLLER-FAHRENHOLZ, *Erwecke die Welt. Unser Glaube an Gottes Geist in dieser bedrohten Zeit* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1993, paper DM 68) 276 pp. Bibliography. Indexed. ISBN: 3-579-01941-4.

S. NAKANOSE, *Josiah's Passover. Sociology and the Liberating Bible*, Bible & Liberation (Maryknoll, NY: Orbis, 1993, paper $19.95) xvi and 192 pp. Bibliography. Indexed. LCN: 93-18286. ISBN: 0-88344-850-5.

M. N. RALPH, *Discovering Prophecy and Wisdom. The Books of Isaiah, Job, Proverbs, Psalms*, Discovering the Living Word (New York—Mahwah, NJ: Paulist, 1993, paper $12.95) ix and 326 pp. Indexed. LCN: 93-10245. ISBN: 0-8091-3402-0.

D. S. WILLIAMS, *Sisters in the Wilderness. The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis, 1993) xvi and 287 pp. Indexed. LCN: 93-10654. ISBN: 0-88344-772-X.

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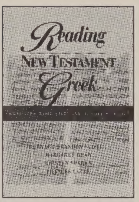

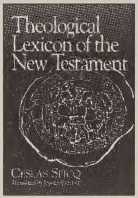

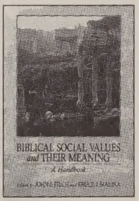

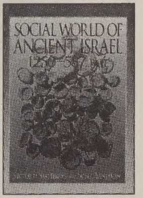

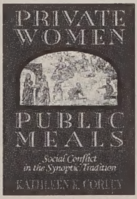

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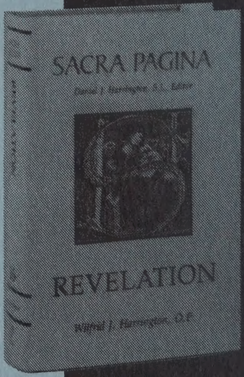

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

601. J. E. Rosscup, "NT Commentaries for Bible Expositors, 1987-1992," *Master's Seminary Journal* [Sun Valley, CA] 4 (2, '93) 203-225.

The article describes and evaluates NT commentaries in sets and on individual books published in English between 1987 and 1992. It also supplies a classification and rating of commentaries on Revelation.—D.J.H.

Canon

602. D. L. Balch, "The Canon. Adaptable and Stable, Oral and Written. Critical Questions for Kelber and Riesner," *Forum* 7 (3-4, '91) 183-205.

The article summarizes J. A. Sanders's views about the origin of canonical stories and traditions, indicates how recent books by W. H. Kelber and R. Riesner emphasize opposite poles of the process, and evaluates Kelber and Riesner's work in light of recent descriptions of the canonical process. Sanders observes both adaptability and stability in the canon. Kelber and Riesner misunderstand this polarity by projecting a post-printing-press mentality back onto the Hellenistic world, which results in dichotomizing oral and written texts, a modern scholarly error pointed out by W. A. Graham.—C.R.M.

603. C. G. De Michelis, "Canone biblico e apocrifi in Russia alla fine del XV secolo," *Annali di storia dell'esegesi* [Bologna] 10 (1, '93) 9-22.

Although apparently tied to the Septuagint, the Russian biblical canon was in fact formed toward the end of the 15th century with the promotion of the Gennadian Bible, which aimed to combat the Novgorod heretics who were regarded as "Judaizing." The article gives particular attention to the role of the apocryphal Prayer of Manasses and Epistle to the Laodiceans in the identification of this tradition.—D.J.H.

604. K.-P. Jörns, "Liturgie – Wiege der Heiligen Schrift?" *ArchivLiturgWiss* 34 (3, '92) 313-332. [See § 37-4.]

The emergence of the OT and NT alike was bound up with the emergence of liturgy. Festal worship needed both a ritual and a festal narrative. The festal cult was the cradle of the Holy Scripture(s) and of the liturgy.—D.J.H.

605. G. May, "Marcione nel suo tempo," *CristStor* 14 (2, '93) 205-220.

Because Marcion was the first to criticize the increasing confusion created in Christian communities between oral and written reports in which interpolations were constantly being made, he made it impossible to put off any longer the establishment of a canon of NT writings. Marcion worked as a philologist against those interpolations and tried to establish the proper relation between genuinely Christian texts and those belonging to an exclusively Hebraic tradition. Though his answers were radical and shocking, Marcion brought to light the hidden crisis present in the church.—D.J.H.

606. T. Söding, "Erweis des Geistes und der Kraft. Der theologische Anspruch der paulinischen Evangeliumsverkündigung und die Anfänge der neutestamentlichen Kanon-Bildung," *Catholica* 47 (3, '93) 184-209.

The understanding that the NT writers had of their mission and the kerygma can serve as the bridge between the original Christ-event and the literary texts that constitute the Sacred Scripture of the NT. Taking Paul as the focus, the article discusses the resurrection of Jesus and the vocation of the apostle, proclaiming the gospel in the power of the Spirit, the gospel as God's word and Jesus' word, the gospel as the manifestation of God's saving power, the distinction between God's word and the apostolic preaching, Paul's letters as a special form of his proclaiming the gospel, and oral and written forms of gospel proclamation. The theological claim that Paul put forward with his oral and written proclamation of the gospel marked the starting-point of the canonical process.—D.J.H.

Interpretation

607. E. Arens, "Hace cincuenta años . . . la 'Divino Afflante Spiritu,'" *TeolVida* 34 (3, '93) 225-241.

To mark the 50th anniversary of Pope Pius XII's encyclical *Divino afflante Spiritu* (1943), the article first discusses its major points on such topics as biblical truth, archaeology, returning to the original texts, the primacy of the literal sense, and the literary genres. Then it places the encyclical in its historical context with particular attention to Pope Leo XIII's *Providentissimus Deus* (1893) and Vatican II's *Dei verbum* (1965). *Divino afflante Spiritu* was undoubtedly a great leap forward in Catholic biblical studies.—D.J.H.

608. D. Bergant, "Women in the bible: friends or foes?" *Theology Digest* [St. Louis, MO] 40 (2, '93) 103-112.

Just because some women seem to be portrayed as self-directed and competent is no guarantee that such was the point intended by the biblical author. In fact, the biblical writer may be reinforcing patriarchal or "kyriarchal" structures. The article focuses on the cases of Deborah the prophetess and judge (Judges 4–5), the women who advise Joab (2 Sam 14:1-17; 20:14-22), Phoebe the deacon (Rom 16:1-2), and Lydia and the house church (Acts 16:11-40). It offers for each text three readings: literary-narrative, the hermeneutic of retrieval and suspicion, and a contemporary feminist interpretation that arises from a recontextualization of the biblical message.—D.J.H.

609. F. H. Borsch, "Teaching the Bible: Between Seminary and Congregation," *QuartRev* 13 (3, '93) 57-71.

The article first discusses resistance to learning biblical-critical method in seminaries and parishes. Then it suggests approaches that may help to bring the Bible into a more central and critically useful role in church life: holism, social setting, dialogue with the text, and biblical theology. It concludes by illustrating the impact and value of these suggestions with reference to the story of "legion" (Mk 5:1-20 parr.).—D.J.H.

610. J. E. Botha, "Contextualization: Locating Threads in the Labyrinth," *Scriptura* Special Issue 9 ('91) 29-46.

The article first traces the rise of contextualization and contextual hermeneutics in the Third and First Worlds, and asks whether this is something completely new. Then it takes up some unresolved issues in contextualization and contextual hermeneutics: real or perceived differences in methodology and in point of departure between First and Third Worlds, and accounting for differences and similarities between contextualization models.—D.J.H.

611. P. J. J. Botha, "Framing the text: 'Background studies' and New Testament interpretation," *HervTeolStud* 49 (1-2, '93) 29-56.

Interpretation is contextualizing. Talking about a text is talking about its context, and the context-text continuum is a matter of imaginative construction. Framing a text implies an interplay with the various levels of context as well as an active engagement in describing aspects of these levels. Thus it is possible to discuss and criticize ("control") our frames with evidence, in the sense of patterns of relationships through time.—D.J.H.

612. J. F. Boyle, "Faith Seeking Understanding. Mediaeval Exegesis," *Canadian Catholic Review* [Saskatoon] 11 (7, '93) 9-13.

The medieval reading and interpreting of Scripture was regarded as a Christian task done in faith. The medieval interpreters stood firmly in the patristic tradition and sought to explicate both literal and spiritual senses. Scripture permeated medieval life.—D.J.H.

613. P. F. Craffert, "Nuwe-Testamentiese studies—'n paradigma vir saamwees in Afrika" [New Testament studies—a paradigm for being together in Africa], *Theol Evang* 26 (3, '93) 10-21.

Cultural differences and attempts at cross-cultural understanding should occupy a central role in discussions on the new South Africa. NT studies in cultural context provide helpful insights into such a process.—C.R.M.

614. F. Deist, "'Contextualisation' as Nomadic Existence," *Scriptura* Special Issue 9 ('91) 47-66.

With reference to the works of P. C. Potgieter and I. J. Mosala, the article argues that a contingent sociopolitical framework provides too narrow a basis for a truly contextual theology, that not every theology that is relevant for a particular contingent situation is necessarily contextual, and that not every social theory that can explain a situation is suitable for constructing a truly contextual theology for that situation. Then it suggests an approach that can assist in speaking less vaguely about "contextual theology."—D.J.H.

615. P. G. R. de Villiers, "The Bible and the Struggle (for Power)," *Scriptura* 45 ('93) 1-28.

After defining the term "contextual theology," the article considers similarities and differences among various populist and technical contextual theologies. Then it reflects on their readings and uses of the Bible, with specific reference to the theme of the Bible and power. One of the problems of contextualizing is to be obedient to the Bible, to allow it to retain its primary position, to correct our ideologies, and to provide us with new perspectives on our contexts.—D.J.H.

616. A.-S. Di Marco, "Retorica ed ermeneutica. Uno schema retorico: chiasmo e circolarità," *RivistBib* 41 (3, '93) 293-303.

In response to criticisms of scholars who find chiastic or circular patterns in biblical texts, the article reflects on the terminology used by ancient writers and modern scholars for these literary phenomena, the circular dimensions of language and hermeneutics, the possibility of the unconscious or implicit use of circular patterns, and related methodological issues. A bibliography of more than sixty books and articles on the topic accompanies the discussion. —D.J.H.

617. J. R. Donahue, "The Bible in Roman Catholicism since *Divino Afflante Spiritu*," *WordWorld* 13 (4, '93) 404-413.

Pope Pius XII's *Divino afflante Spiritu* in 1943 paved the way for the biblical renewal that has transformed Catholic church life for the past half century. After outlining the background of this papal encyclical, the article discusses its content, reception, and impact. Then it reflects on some continuing concerns: opposition to historical criticism, little impact on official church teaching and theology, and so forth.—D.J.H.

618. J. R. Donahue, "A Journey Remembered: Catholic Biblical Scholarship 50 Years After *Divino Afflante Spiritu*," *America* [New York] 169 (7, '93) 6-11.

A shorter version (without notes) of an article also published in *Word and World* [see preceding abstract].—D.J.H.

619. O. C. Edwards, "Biblical Preaching: What Would It Sound Like If You Heard It in Church?" *AnglTheolRev* 75 (4, '93) 538-543.

The job of preachers is to listen for resonances between biblical texts, the liturgical pericopes, and their own communities, and to spell out those that they hear. Part of what we mean by the inspiration of Scripture is its polyseimousness, its capacity to produce insight into an infinite variety of situations.—D.J.H.

620. G. D. Fee, "Exegesis and the Role of Tradition in Evangelical Hermeneutics," *EvangRevTheol* 17 (4, '93) 421-436.

The reprint of an article published in *Crux* [§ 35-1019].—D.J.H.

621. E. Feifel, "Schriftsinn und Vermittlung," *TheolPraktQuart* 141 (4, '93) 329-338.

After reflecting on preaching according to the Scriptures, the article discusses the biblical trajectories and theological foundations of preaching, the shift from the fourfold to the manifold sense of Scripture, and homiletic mediation (kerygmatic communication, elements of a homiletic didactics).—D.J.H.

622. D. H. Fisher, "Work, Text and the Power of Interpretation," *TorontoJournTheol* 9 (2, '93) 177-186.

The distinction between work and text originating in the field of literary criticism offers Scripture interpreters a model for the preliminary consideration of the authority of Scripture. After outlining the main features of the distinction, the article discusses how communities develop texts in response to forced options presented as moral dilemmas, and concludes with reflections on the open character of interpretation. The work of the Holy Spirit is displayed in the dialectic between work and text. There is no absolute, pure, unmediated reading of the work—only the divine-human activity of text-production.—D.J.H.

623. J. A. FITZMYER, "'The Interpretation of the Bible in the Church,'" *America* [New York] 169 (17, '93) 12-15.

The article describes the document from the Pontifical Biblical Commission regarding the interpretation of the Bible in the church that was issued with papal approval in November 1993. The document surveys different methods of and approaches to biblical interpretation, examines certain hermeneutical questions, reflects on characteristics of the Catholic interpretation of the Bible and its relation to other theological disciplines, and considers the role that biblical interpretation plays in the life of the church.—D.J.H.

624. E. E. GREEN, "Women's Words: Sexual Difference and Biblical Hermeneutics," *Feminist Theology* [Sheffield, UK] 4 ('93) 64-78.

The "philosophy of difference" holds insights for biblical interpretation that may help us to overcome the present impasse. After describing the word and body circle as the ground of the female symbolic order, the article shows how when the circle is broken, the word is denied to women and stolen from them, with the result that women are silenced and made invisible. Then it suggests how the word gives itself back to women in an act of restitution and considers what happens when in women's words the word speaks.—D.J.H.

625. L. GREENSPOON, "The New Testament in the Comics," *BibRev* 9 (6, '93) 40-45.

Contemporary cartoons and comic strips have fruitfully and creatively sought their inspiration in the nativity story (Mt 1–2; Lk 1–2) and the Sermon on the Mount (Mt 5–7).—C.R.M.

626. C. GUNTON, "'All Scripture Is Inspired . . .'?" *PrincetonSemBull* 14 (3, '93) 240-253.

The particular quality of the Bible's mediation of revelation is derived from its mediation of salvation. Its uniqueness derives from the uniqueness of the Christ who is mediated and of that which is mediated by Christ. Scripture is inspired because God the Spirit enabled members of a community in a particular time to articulate what it was about that particular configuration of events that was uniquely significant for the salvation of the world.—D.J.H.

627. D. JACOBSEN, "The Calvinist-Arminian Dialectic in Evangelical Hermeneutics," *ChristScholRev* 23 (1, '93) 72-89.

Evangelicals assume that the message of the Bible is clear. But they cannot agree fully what that message is. American evangelicalism began the 20th century (e.g. J. G. Machen) largely dominated by a Calvinist understanding of social hermeneutics (as formulated by J. Turretin) with its twin goals of truth and purity. As this century nears its end (e.g. G. R. Osborne) evangelical practice is almost wholly Arminian (with J. Arminius's stress on peace amid diversity). Yet many evangelicals still desire their hermeneutics to be Calvinistic.—D.J.H.

628r. D. L. JEFFREY (ED.), *A Dictionary of Biblical Tradition in English Literature* [*NTA* 37, p. 266].

J. R. WATSON, "The Bible in English Literature. Review Article," *ExpTimes* 105 (1, '93) 15-16.—This massive achievement will go a long way toward supplying the needs of a generation that has begun to ignore the Bible or reads only certain parts of it. Every page contains a multitude of useful facts. The book will be indispensable to university teachers of English.—D.J.H.

629. L. T. JOHNSON, "The crisis in biblical scholarship," *Commonweal* 120 (21, '93) 18-21.

B. L. Mack's *The Lost Gospel* (1993) shows how bad biblical scholarship can get and yet be published by a major press with enthusiastic blurbs. B. S. Childs's *Biblical Theology of the Old and New Testaments* (1993) shows how not even noble aspirations and amazing effort can create clear thinking. J. D. Levenson's *The Hebrew Bible, the Old Testament, and Historical Criticism* (1993) shows that even in a dark season there is reason to hope. Perhaps the conceptual confusion of history and theology found in so much biblical scholarship might indeed yet be clarified.—D.J.H.

630. L. JONKER, "'Text' in a Multidimensional Exegetical Approach," *Scriptura* 46 ('93) 100-115.

After reflecting on the question "What is a text?," the article discusses D. Patte's proposal toward a multidimensional exegetical methodology that describes the relation between critical exegesis and common reading by the designations "legitimate interpretation" (properly grounded in the evidence of the text) and "ethically valid or authoritative interpretation" (appropriate in terms of a specific set of cultural, religious, or social values). Patte's model provides the framework within which the danger of uncontrolled methodological variety can be managed, and the possibility of any exclusivistic claims can be obliterated.—D.J.H.

631. T. G. KARDONG, "Chewing the Text. Early Monastic *Lectio Divina* of the Bible," *Canadian Catholic Review* [Saskatoon] 11 (10, '93) 7-10.

Early monastic *lectio divina* regards the Bible as God's word and the center of Christian life. It means allowing God to fill our minds and hearts, and naturally issues in prayer. —D.J.H.

632. P. R. KEIFERT, "The Bible, Congregational Leaders, and Moral Conversation," *Word World* 13 (4, '93) 392-397.

A recent study of Christian congregations has revealed the apparent absence of the Bible in their day-to-day moral conversations. Likewise, most seminary students have no sense of a communal commitment to the truth and interpretation of Scripture.—D.J.H.

633. N. KOESTER, "Bible Study in the Congregation," *WordWorld* 13 (4, '93) 385-391.

Most people who study the Scriptures in groups do so because they are interested in the Bible for its own sake, not as a means to some other end. Of the various types of Bible study (lectionary, topical, etc.), whole-book studies have the most to offer.—D.J.H.

634. E. KRENTZ, "Biblical Interpretation for a New Millennium," *CurrTheolMiss* 20 (5, '93) 345-359.

After reflecting on recent challenges to historical criticism, the article discusses some new approaches to NT texts: extensions of historical criticism (social criticism, social description, social history, sociology of knowledge, social science models), literary interpretations (narrative criticism, reader-response criticism and deconstructionism, intertextuality, rhetorical analysis), and ideological interpretations. Finally it comments on the dangers and positive contributions of these approaches.—D.J.H.

635. B. Lategan, "The Challenge of Contextuality," *Scriptura* Special Issue 9 ('91) 1-6.

"Contextuality" not only refers to the fact that the actual circumstances in which a text is read and interpreted have a direct effect on any interpretation, but also tries to understand and account methodologically for how the situation influences our reading and interpretation of texts. It forms part of a third wave in the history of biblical interpretation following on the waves of historicity and structuralism.—D.J.H.

636. I. H. Marshall, "Preaching from the New Testament," *EvangRevTheol* 17 (4, '93) 405-420.

The reprint of an article published in *Scottish Bulletin of Evangelical Theology* [§ 36-585]. —D.J.H.

637. W. Mazamisa, "Reading from this Place: From orality to literacy/textuality and back," *Scriptura* Special Issue 9 ('91) 67-72.

In South Africa it is necessary to speak about the participating reader and the "listening" reader, who has no access to the written text but participates through his/her ears. Textuality for the black biblical scholar is a form of resocialization away from African oral literature. —C.R.M.

638. J. M. Miller, "Interior Intelligibility. The Use of Scripture in Papal and Conciliar Documents," *Canadian Catholic Review* [Saskatoon] 11 (8, '93) 9-18.

The article examines how conciliar and papal documents have used Scripture in their teaching. The extraordinary magisterium has used biblical references primarily to show the continuity between a current dogmatic affirmation and its foundation in revelation attested by the Bible.—D.J.H.

639. F. J. Moloney, "Catholic Biblical Scholarship — Fifty Years On," *AusCathRec* 70 (3, '93) 275-288.

The article first describes the development of biblical scholarship up to 1943 and the place of Catholics in it. Then it discusses the emergence of Catholic biblical scholarship since Pope Pius XII's *Divino afflante Spiritu* in 1943. Finally it reflects on two concerns that have emerged from the development of critical biblical scholarship in the Australian Catholic church since 1943: failure to use available educational resources, and attacks on biblical scholars from parts of the Catholic press.—D.J.H.

640r. I. J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* [*NTA* 34, p. 239].

C. Rowland, "In Dialogue with Itumeleng Mosala: A Contribution to Liberation Exegesis," *JournStudNT* 50 ('93) 43-57.—Mosala's work typifies one form of exegesis influenced by liberation theology: a form of the hermeneutics of suspicion. The article enters into conversation with Mosala on three general matters of interpretative interest: struggling with the text as we have it, understanding the ambiguity of early Christian textual production, and theology of a sectional interest. Mosala's frank recognition of his own interests turns the spotlight on an exegesis that claims to be above the struggle of contemporary life.—D.J.H.

641. H. Moxnes, "Honor and Shame," *BibTheolBull* 23 (4, '93) 167-176.

After reviewing some NT material pertaining to honor and shame and the main characteristics of honor and shame as a system, the article discusses the thesis of a specific Mediterranean honor and shame culture, indicates the relevance of social anthropology for biblical studies, and explores the gender and sex-related aspects of the honor and shame conceptual framework: honor and modesty (social hierarchy and sexual relations), women's world of modesty, the role of women in early Christianity, and honor in family and lineage. Finally it examines the framework's prominent place in Hellenistic and Roman civilization. The various codes of honor and shame give valuable insights into patterns of life in early Christian communities.—C.R.M.

642. B. Nassif, "The 'Spiritual Exegesis' of Scripture: The School of Antioch Revisited," *AnglTheolRev* 75 (4, '93) 437-470.

Behind the Antiochene Fathers' search for the literal meaning of Scripture lies the spiritual hermeneutic known as *theōria* ("vision, insight, contemplation"). This article seeks to demonstrate how the Antiochene Fathers applied *theōria* to their interpretation of the Bible, to show how modern scholars have defined *theōria* in relation to other scriptural senses (literal, allegorical, typological, *sensus plenior*), to summarize current scholarship and suggest new directions, and to encourage a moderate revision of the sterotyped portrayal of Antiochene exegesis that presently dominates the secondary literature.—D.J.H.

643. R. Nysse and D. Juel, "Interpretation for Christian Ministry," *WordWorld* 13 (4, '93) 345-355.

The present setting requires a reconceiving of the vocation of the exegete. The starting point and focus for interpretation that has its place within the life of the church is the actual experience of reading the Bible as intended for us. The article considers biblical authority, what the Bible is, what the Bible does, what the Bible is good for, and interpretation for Christian ministry.—D.J.H.

644. R. Olson, "From Text to Sermon: Confessions of a Parish Pastor," *WordWorld* 13 (4, '93) 379-384.

Preaching involves conversations among the biblical text, the preacher, and the congregation. A broadened understanding of how God's word works leads to a new appreciation for the textuality of texts and a better sense of the communality of a congregation.—D.J.H.

645. D. Patte, "Textual Constraints, Ordinary Readings, and Critical Exegesis: An Androcritical Perspective," *Semeia* 62 ('93) 59-79.

The article examines the issue of textual determinacy from a male European-American perspective that is at once interested and critical. It proposes that the subject/object dichotomy must be dissolved as a prerequisite to a new understanding and practice of textual interpretation. In search of a practice that would exhibit a dialectical understanding of subject and object and would affirm the role of ordinary reading in critical interpretation, it considers several contradictory but equally legitimate readings of Mt 8:17. The goal of critical exegesis is the development of critical interpretations that demonstrate the legitimacy of (ordinary) readings by showing that they are actually based on specific textual constraints or meaning-producing dimensions.—D.J.H.

646. D. **Patte and** G. **Phillips**, "A Fundamental Condition for Ethical Accountability in the Teaching of the Bible by White Male Exegetes: Recovering and claiming the specificity of our perspective," *Scriptura* Special Issue 9 ('91) 7-28.

The pedagogical and exegetical practices of white males are ethically problematic in that they contribute to, sustain, and reinforce patriarchalism, racism, and marginalization. This problem of accountability must be understood foremost in structural terms (the issues of distancing, of the center/margin binary structure). The article suggests a process of conscientization for liberation of white males and some concrete strategies for the future.—D.J.H.

647. L. **Perrone et al.**, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia Nr. 7 [1993/1]," *Annali di storia dell'esegesi* [Bologna] 10 (1, '93) 205-258.

This list of 789 recently published (mainly between 1988 and 1992) books and articles covers general matters (nos. 1-169) as well as the history of exegesis (170-645), of hermeneutics (646-680), and of the uses of the Bible (681-789). The main categories are subdivided topically or chronologically. An index of scriptural references is included (pp. 256-258). —D.J.H.

648. L. **Perrone et al.**, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia Nr. 8 [1993/2]," *Annali di storia dell'esegesi* [Bologna] 10 (2, '93) 645-709.

This installment [see § 38-647] lists 733 books and articles on various aspects of the history of biblical interpretation: bibliography and general issues (nos. 790-940), the history of exegesis (941-1384), the history of hermeneutics (1385-1426), and the history of uses of the Bible (1427-1522). Indexes of scriptural references and authors' names are included.—D.J.H.

649. M. **Perroni**, "Lettura femminile ed ermeneutica femminista del NT: *status quaestionis*," *RivistBib* 41 (3, '93) 315-339.

The article first surveys various feminist approaches to interpreting NT texts: how women are portrayed in the NT, readings from a female perspective, and feminist interpretations. Then it develops a frame of reference for understanding and implementing these developments in the Italian context, with particular attention to their theological, historical, and philosophical trajectories.—D.J.H.

650. R. L. **Rohrbaugh**, "Social Science and Literary Criticism: What is at stake?" *Herv TeolStud* 49 (1-2, '93) 221-233.

For those who are interested in the social sciences and NT interpretation it really matters that authors, texts, audiences, readers, and meanings are understood to encode and incarnate historically and culturally locatable social systems; that the range of meanings in a text is limited by the social system that the text encodes and that wrenching it away from that system irretrievably alters the text; that texts are communication and have authors with something to say; and that writing, reading, hearing, and interpreting are the most social of acts.—D.J.H.

651. D. S. **Russell**, "Interpreting Scripture. Myth and Remythologizing," *ExpTimes* 104 (12, '93) 356-359.

In any attempt to demythologize, two important factors must be kept in mind: Myth must always be taken seriously but not literally; and if mythology is the language of antiquity, it is also the language of modernity. To demythologize the creation-myth of Genesis or the cosmic myth of apocalyptic is simply to remythologize, using the symbols and thought-forms of our own generation and culture.—D.J.H.

652. C. R. Seitz, "Biblical Authority in the Late Twentieth Century: The Baltimore Declaration, Scripture-Reason-Tradition, and the Canonical Approach," *AnglTheol Rev* 75 (4, '93) 471-486.

The recently issued Anglican "Baltimore Declaration" is successful in pointing out the problem with confident modern use of the Bible. But its propositional argument from Scripture is a throwback. In its even mild endorsement of biblical criticism as a positive good it confuses the true role that biblical criticism can and must have if the church is to gain life from its Scriptures again. The canonical approach taken by B. S. Childs can positively harness the negative function of biblical criticism so as to bridge the chasm separating the biblical text from the modern world.—D.J.H.

653. J. Splett, "Die Bibel — mehr als ein Buch. Heilsworte und Ruf zur Antwort an den Heiligen," *GeistLeb* 66 (5, '93) 344-358.

This reflection on the nature and significance of the Bible appears under four headings: a book of the world, the human being before the book, a book for the world, and "we" in the book.—D.J.H.

654r. A. C. Thiselton, *New Horizons in Hermeneutics* [*NTA* 37, p. 110; § 38-44r].

E. V. McKnight, "Old and New Horizons in Hermeneutics: Anthony C. Thiselton on Contemporary Developments in Hermeneutics. A Review Article," *PerspRelStud* 20 (3, '93) 289-302.—After a survey of philosophical presuppositions as they relate to interpretation, the article offers an evaluation of Thiselton's work. The book is a major contribution not only to the teaching of hermeneutics but also to hermeneutical theory and practice. Serious students of biblical interpretation and Christian theology will benefit from study of this volume and must grapple with the challenges presented by the new horizons offered in it. —C.R.M.

655. T. Tiessen, "Toward a Hermeneutic for Discerning Universal Moral Absolutes," *JournEvangTheolSoc* 36 (2, '93) 189-207.

Given that God has revealed universal moral norms in a thoroughly inculturated written revelation, how can we distinguish the universally normative principles from their situationally limited applications? Universal norms are identifiable by (1) their basis in the moral nature of God, (2) their basis in the creation order, (3) transcendent factors in the situation of their promulgation and lack of situational limitation in their formulation, (4) their consistency throughout the progressive revelation of the divine will, and (5) their consistency with the progress of God's redemptive program.—D.J.H.

656. G. West, "The Relationship Between Different Modes of Reading (the Bible) and the Ordinary Reader," *Scriptura* Special Issue 9 ('91) 87-110.

This paper explores the responses of ordinary readers to the different modes of reading emerging from biblical scholarship. After delimiting terminology, it describes workshop research on contextual Bible study. Then it reviews the preliminary findings under these headings: four commitments of contextual Bible study, contextual Bible study and the hermeneutical cycle/spiral, modes of reading and the ordinary reader, doing contextual Bible study in the community, and commentary and conclusions.—C.R.M.

657. V. L. Wimbush, "Reading Texts Through Worlds, Worlds Through Texts," *Semeia* 62 ('93) 129-140.

No more dramatic and poignant example of the nexus between "readings" of religious texts and "readings" of the world can be found in modernity than the history of the engagement of the Bible by African Americans. A certain cluster of NT passages (especially Gal 3:26-28; Acts 2; 10:34-36) provided the evocative rhetorical and visionary prophetic critique and the hermeneutical foundation for the dominant "mainstream" African American "reading" of the Bible and American culture. The contribution of African American religious traditions to hermeneutical theory is the modelling of a radical and consistent adherence to the primacy of interpretation (determination) of everything, including religious texts, through (a particular) "world."—C.R.M.

Textual Criticism

658. P.-M. Bogaert, "Bulletin d'ancienne littérature chrétienne latine. T. VI/13," *RevBén* 103 (3-4, '93) [341]-[369].

This installment [see § 37-611] concludes the general index for Tome VI: scriptural references, Latin manuscripts, lexicographical items, and subjects.—D.J.H.

659. J. F. Coakley, "A Catalogue of the Syriac Manuscripts in the John Rylands Library," *BullJohnRylUnivLibMan* 75 (2, '93) 105-207.

This catalogue describes the seventy Syriac and Karshuni manuscripts and fragments of manuscripts in the John Rylands University Library of Manchester. After reviewing the history of the acquisition of the manuscripts, it presents a synopsis of the collection followed by descriptions of the codicology and contents of the individual manuscripts. Seven manuscripts contain all or part of the NT. The three oldest date from the 6th century (MS 1, Four Gospels), the 9th to the 11th centuries (MS 15, Acts and Epistles), and the 12 century (MS 2, NT).—C.R.M.

660. E. Güting, "Der editorische Bericht als Kommentar zur Textkonstitution und zum Apparat in Editionen des Neuen Testaments," *Editio* [Tübingen] 7 ('93) 94-108.

The critical value of an edition of the NT rests on three pillars: the editor's report, the printed text, and the form of the apparatus. The editor's report should explain the method of constituting the text, justify the selection of the witnesses, and state on what collations the edition is based. The apparatus by its very form implies text-critical decisions. An editor who wishes to leave decisions open or to list debatable alternatives will prefer presentations of variants that do not preclude critical evaluation.—D.J.H.

661r. B. Mayer (ed.), *Christen und Christliches in Qumran?,* Eichstätter Studien 32 (Regensburg: Pustet, 1992).

K. Backhaus, "Qumran und die Urchristen. Zu einem neueren Diskussionsbeitrag," *TheolGlaub* 83 (3, '93) 364-368.—The major focus of the papers prepared for the 1991 conference held at Eichstätt was J. O'Callaghan's hypothesis that a Greek papyrus fragment from Qumran Cave 7 (7Q5) contains the text of Mk 6:52-53. But the identification of 7Q5 with Mk 6:52-53 is improbable, and the text does not prove a pre-A.D. 70 date for the composition of Mark's Gospel.—D.J.H.

662. G. Mink, "Eine umfassende Genealogie der neutestamentlichen Überlieferung," *NTStud* 39 (4, '93) 481-499.

The article explains in what sense and under what conditions a textual "genealogy" of NT manuscripts and a corresponding stemmatic presentation are possible. It deals with matters of definition and purpose, whether "genealogy" is possible, why the search for groups of manuscripts is not the proper starting point, the presuppositions and procedures of the genealogical method, and its possibilities and limits. Illustrative diagrams of manuscript relations are provided on pp. 495-499.—D.J.H.

663. A. Pietersma and S. T. Comstock, "A Sahidic Lectionary of the New Testament and Psalms," *Bulletin of the American Society of Papyrologists* [Atlanta] 29 (1-2, '92) 57-66, plates 7-10.

Two frames designated Papyrus Chester Beatty 2025 belong at least in part to a Sahidic lectionary featuring passages from the Psalms (50:14-15; 96:3-4; 31:1-4) and the NT (Mt 4:3; 1 Jn 4:11-12, 14-16; Acts 13:26-29, 31-33; Mk 8:34).—D.J.H.

Textual Criticism, §§ 38-952, 967.

Biblical Linguistics and Philology

664. P. C. Beentjes, "Na honderdzeventig jaar: Eindelijk een nieuw Septuaginta-woordenboek (After one hundred and seventy years: At last a new Septuaginta-Dictionary)," *Bijdragen* 54 (2, '93) 192-198.

The appearance of the first volume of a four-volume Greek-English lexicon of the Septuagint edited by J. Lust and others represents the first such lexicon since J. F. Schleusner's *Novus thesaurus philologico criticus* of 1820-21. The article comments on the form and content of the new lexicon and offers critical comments with an eye to the volumes to come.—C.R.M.

665. J. J. Janse van Rensburg, "A new reference grammar for the Greek New Testament. Exploratory remarks on a methodology," *Neotestamentica* 27 (1, '93) 133-152.

After establishing the need for a new reference grammar of NT Greek, the article discusses various theoretical linguistic points of departure, the state of the art concerning Greek reference grammars and their methodology, the approach that a new grammar might take, a possible scheme for the relevant part of the envisaged grammar, and the research that needs to be done.—D.J.H.

666. N. M. Loss, "Il greco del Nuovo Testamento nelle scuole teologiche italiane. Nota su alcune opere didattiche," *Salesianum* 55 (3, '93) 459-470.

The article first discusses two works that have been influential in the study of NT Greek in Italy: J. Perin's *Novum Testamentum graece* (1890), and G. Bonaccorsi's *Primi saggi di* *filologia neotestamentaria* (1933). Then it considers two recent initiatives in this field: B. Corsani's *Guida allo studio del greco del Nuovo Testamento* (1987), and C. Buzzetti's *Dizionario base del Nuovo Testamento greco-italiano* (1989).—D.J.H.

667. J. Lust, "Translation Greek and the Lexicography of the Septuagint," *JournStudOT* 59 ('93) 109-120.

Septuagint Greek is first of all translation Greek. Therefore a lexicon of the Septuagint should refer to the Semitic original at least in those cases where the deviations between a Greek word and its Semitic equivalent can be explained on the level of the word forms, but also when the Greek words are incomprehensible because they are transliterations or because they adopted the meaning of the underlying Hebrew or Aramaic. It may also be useful to note neologisms and expressions that can be labelled as "translationisms."—D.J.H.

668. T. Muraoka, "A Septuagint Greek Grammar, but of which Text-Form or -Forms?" *EstBíb* 51 (4, '93) 433-458.

The article focuses on four morphosyntactic and syntactic features of Septuagint Greek—the perfect tense, the τοῦ infinitive, the nominal clause, and some uses of the participle—to explore what contributions grammatical studies can make to the textual criticism of the Septuagint. The texts studied are from 2 Samuel 10–18 (from the Kaige section) and 1 Samuel 30–2 Samuel 9 (a non-Kaige section).—D.J.H.

669. R. L. Troxel, "'Εσχατος and Eschatology in LXX-Isaiah," *BullIntOrgSeptCogStud* 25 ('92) 18-27.

When ἔσχατος appears in temporal expressions in the Septuagint of Isaiah, it connotes the future only in a general sense. The translation does not use ἔσχατος as a technical term of eschatology, nor does its use of ἔσχατος reflect a translator dominated by "end-time" expectation.—D.J.H.

670. J. W. Voelz, "Present and aorist verbal aspect: A new proposal," *Neotestamentica* 27 (1, '93) 153-164.

The chief difference between the aorist and present stems in NT Greek lies in the focus of each. The aorist allows the reader to focus on an activity, while the present focuses on the connection between the activity and the actor(s).—D.J.H.

671. H. G. M. Williamson, "Ancient Hebrew in a Modern University," *JournJewStud* 44 (2, '93) 167-175.

After illustrating the fact that ancient Hebrew is a very foreign language, the article traces the "domestication" of classical Hebrew in the Jewish and Christian traditions and in the modern study of Hebrew and the OT.—D.J.H.

Biblical Linguistics and Philology, § 38-719.

Biblical Translation

672. L. Alonso Schökel, "La 'Biblia del Peregrino', operación cultural," *RazFe* 228 (1139-40, '93) 237-243.

The *Biblia del Peregrino* (1993) offers a revised and improved version of the translation in *Nueva Biblia Española* (1975), new introductions and titles, abundant parallels, cross-references, theological vocabularies, and thematic and exegetical notes. Alonso Schökel responds to questions about the project, especially about its cultural significance.—D.J.H.

673. I. M. CECCHERELLI, "La lettura e le traduzioni della Bibbia nella storia," *BibOr* 35 (2, '93) 75-87.

Both the synagogue and the church have shown love for their sacred texts and fear toward "anarchic" movements in reading and interpreting the Scriptures. The article first traces the history of the public and private reading of the Bible. Then with particular attention to Italy it discusses translations of and attitudes toward the Bible especially in light of the Protestant Reformation.—D.J.H.

674. P. ELLINGWORTH, "Hebrew or Aramaic? Again," *BibTrans* 44 (3, '93) 351-352.

Although debate among specialists continues [see §§ 37-617, 1210], there is yet no reason to modify the suggestion [see § 32-1053] that translators should render ʽΕβραϊστί as "Hebrew" in the text but add a note to cover those cases that are in fact Aramaic.—D.J.H.

675. P. ELLINGWORTH, "Translating the Bible," *EpworthRev* 20 (3, '93) 113-118.

This bibliographic survey covers editions of texts, theoretical discussions of biblical translation, practical handbooks, matters of church life and theology, and wider issues.—D.J.H.

676. D. D. HOOK AND A. F. KIMEL, "The Pronouns of Deity: A Theolinguistic Critique of Feminist Proposals," *ScotJournTheol* 46 (3, '93) 297-323.

This paper spells out theolinguistic implications of the use of pronouns in reference to divinity and critiques current reformist proposals. The claim that the notional gender of modern English "masculinizes" the deity beyond that of the original biblical languages is unsupported by the linguistic realities. The reformists' proposals are linguistically doomed. What is at stake in this issue of pronouns for the deity is nothing less than the faith, identity, and mission of the church of Jesus Christ.—C.R.M.

677. B. M. METZGER, "English Translations of the Bible, Today and Tomorrow," *BiblSac* 150 (600, '93) 397-415. [See § 38-60.]

The article discusses the background, goals, and distinctive features of the Revised Standard Version (1952), the Jerusalem Bible (1966), the New American Bible (1970), the New English Bible (1970), the Good News Bible (1976), and the New International Version (1978). It also calls attention to revisions of these translations and reflects on the future of English Bible versions.—D.J.H.

678. A. O. MOJOLA, "Theories of metaphor in translation with some reference to John 1.1 and 1 John 1.1," *BibTrans* 44 (3, '93) 341-347.

The article first examines the merits and demerits of two theories of metaphor: the substitution/comparison view, and the interaction view. Then it looks at Jn 1:1 and 1 Jn 1:1 to see how the translation of metaphorical texts depends on the underlying theory of metaphor. It concludes that the interaction view better preserves the meaning.—D.J.H.

679. D. **Nestle**, "Zur Druckgestalt der deutschen Bibel," *BerlinTheolZeit* 10 (2, '93) 249-254.

The article criticizes the unattractive appearance of the standard editions of the German Bible, calls attention to the confusion caused by the proliferation of extraneous material (headings, cross-references, summaries, etc.) in them, and makes some suggestions for improvement.—D.J.H.

680. P. M. **Renju**, "Context sensitive Study Bible notes," *BibTrans* 44 (4, '93) 411-417.

The notes in Study Bibles should be controlled by the nature and content of the Bible. The article provides examples of notes that are sensitive (1) to the original understanding of the text and (2) to what readers understand and feel.—D.J.H.

681. B. **Schneider**, "Efforts in Japanese Bible Translation Since 1965," *Japan Christian Review* [Tokyo] 58 ('92) 85-101.

The article first describes confessional Japanese translations of the entire Bible, a Testament, or one or a few biblical books that have appeared since 1965. Then it focuses on the New Interconfessional Japanese Bible translation: its antecedents, organization, publications, language and style, formats, and acceptance and significance.—D.J.H.

682. C. **Wai-boon**, "Chinese Versions of the Bible," *CGST Journal* 16 ('94) 83-95.

The article describes Chinese translations of the Bible under four general headings: versions in the classical style (Wenli Bibles), versions in simplified classical style, versions in Guan-hua (the official language) or Kuoyü (Mandarin), and translations in Modern Chinese.—D.J.H.

683. W. **Weifan**, "The Bible in Chinese," *Chinese Theological Review* [Holland, MI] 8 ('93) 100-123.

This history of Chinese Bible translation considers when the Bible came to China, when it was translated into Chinese, into what Chinese languages it was translated, and when the translations were published. The survey is divided into three historical periods: the Tang, Song, Yuan, and Ming dynasties; from the Qing dynasty to the establishment of the People's Republic of China; and from the establishment of the PRC to the present.—D.J.H.

684. M. **Wojciechowski**, "Nowotestamentowe teksty o Żydach w nowszych polskich przekładach biblijnych (The New Testament Texts on Jews in Polish Biblical Translations)," *CollTheol* 63 (2, '93) 79-88.

An examination of eleven Polish translations of the NT (including their prefaces, headings, and notes) shows that in each there are expressions that weaken friendliness toward Jews in the original texts and strengthen wordings that criticize Jews.—D.J.H.

Computer-Assisted Research

685. B. A. **Taylor**, "The CATSS Variant Database: An Evaluation," *BullIntOrgSept CogStud* 25 ('92) 28-37.

The textual variants in the Computer Assisted Tools for Septuagint Studies (CATSS) database are grouped in five categories: base text, omissions, transpositions, substitutions, and additions. On the basis of ten years' experience, the author offers critical observations about virtual transpositions, the omissions category, the numbering system, the Rahlfs text as the base, and so forth. If programming ability is given the opportunity to keep pace with deepening understanding of the field in general and of the particular LXX book or books under study, then the database will be found to be a very useful tool.—D.J.H.

Scholars

686. S. Agourides, "Oscar Cullmann. O Θεολόγος και ο εκκλησιαστικός άντρας," *Delt BibMel* 21 (1, '92) 5-7.

This biographical sketch of Cullmann (1902-) gives particular attention to his achievements as a NT scholar and theologian as well as his contributions to church life, especially in the area of ecumenism. [The same fascicle contains a photograph of Cullmann, a homily given by him on the occasion of his 80th birthday (pp. 8-13), G. Rigopoulos's clarifying additions to Cullmann's retrospective (pp. 14-22), M. Begzos's article on Cullmann's contribution in eschatological ontology (pp. 23-38), and J. Karavidopoulos's miscellaneous comments on Cullmann (pp. 39-41).]–D.J.H.

687. A. Ben-Tor et al., "The Institute of Archaeology of the Hebrew University of Jerusalem," *BibArch* 56 (3, '93) 121-152.

The article first provides an overview of the institute: history, curriculum, student body, faculty, etc. Then it describes various projects undertaken by members that range from prehistory to the medieval-Islamic period, including the synagogue and Jewish art, archaeology and Jewish sources, Nabatean culture, etc. Finally it discusses special areas and methods: numismatics, epigraphy and palaeography, historical geography, and archaeometry. Photographs and biographical sketches of members of the institute accompany the main text.—D.J.H.

688. J. A. Blakely, "Frederick Jones Bliss. Father of Palestinian Archaeology," *BibArch* 56 (3, '93) 110-115.

With stratigraphy defining each find-spot, Bliss (1859-1937) discovered the three-dimensional structure that W. H. F. Petrie's ceramic chronology lacked by itself. This synthesis established the basis for all subsequent archaeological work in Palestine.—D.J.H.

689. F. Bolgiani, "Henri de Lubac e l'esegesi spirituale," *Annali di storia dell'esegesi* [Bologna] 10 (2, '93) 283-300.

The systematic exploration of the "spiritual" exegesis of the Fathers (which with the doctrine of the four senses of Scripture ran from Origen to Erasmus) led de Lubac to call for a reform of theology and scriptural studies in general. He worked toward overcoming the repetitive scholasticism and textbook nature of certain schools of theology.—D.J.H.

690. L. W. Countryman, "*In Memoriam:* Sherman Elbridge Johnson, 1908-1993," *Angl TheolRev* 75 (4, '93) 434-436.

The article discusses the academic career of the late Professor Johnson, as well as his contributions to NT scholarship and church life. No area of enquiry seemed irrelevant to him. No method was allowed to predetermine results.—D.J.H.

691. D. N. Freedman and H. Shanks, "How the Hebrew Bible & the Christian Old Testament Differ. An Interview with David Noel Freedman. Part 1," *BibRev* 9 (6, '93) 28-39.

After personal reminiscences, Freedman offers responses to questions concerning the overall organization of the Hebrew Bible, especially how and when the Hebrew Scriptures came to take the shape they did.—C.R.M.

692. M. Koppes, "Carlos Mesters: Biblical Scholar and Liberation Theologian," *Carmelus* [Rome] 40 (1, '93) 3-10.

Mesters (1931-) has been instrumental in forming the biblical foundations of the Basic Christian Communities in Brazil. His writings are based on sound scholarship and possess a direct, simple style. Mesters has been courageously outspoken in defending the right of the poor to interpret the Bible and the validity of their interpretation.—D.J.H.

693. H. Lichtenberger, "Ansprache bei der Trauerfeier von Dr. Hans Burgmann am 17.7.1992 in Offenburg (Baden)," *QumranChron* 2 (3, '93) 200-202.

A sketch of Burgmann's life (1914-92) and academic career, with particular attention to his creative contributions to Qumran research. A photograph of Burgmann appears on the inside back cover.—D.J.H.

694. M. Pesce, "Un 'bruit absurde'? Henri de Lubac di fronte alla distinzione tra esegesi storica e esegesi spirituale," *Annali di storia dell'esegesi* [Bologna] 10 (2, '93) 301-353.

For de Lubac the search for a spiritual meaning of the Bible was perfectly compatible with the most rigorous critical exegesis. The theoretical differences between him and C. Spicq can be traced to their different conceptions of the historicity of the biblical text.—D.J.H.

695. H. Schmelzer, "Hermann Leberecht Strack: Die Wissenschaft des Judentums als Dialog," *Judaica* [Basel] 49 (2, '93) 81-89.

Strack (1848-1922) was a pioneer in both scholarly and personal relations between Christians and Jews. He produced the first scientific introduction to rabbinic literature and worked extensively on the Jewish literature of the tannaitic and amoraic periods. An appendix (pp. 84-87) provides the text of his 1907 letter to Rabbi I. Löw.—D.J.H.

696. P. W. van der Horst, "Johann Jakob Wettstein nach 300 Jahren: Erbe und Anfang," *TheolZeit* 49 (3, '93) 267-281.

After sketching Wettstein's life (1693-1754) and academic career, the article discusses his contributions to NT textual criticism. Then it describes his famous collection of ancient parallels to the NT as the absolute highpoint of the *Annotationes* literature of the 17th and 18th centuries. Finally it illustrates the continuing influence of Wettstein's collection by commenting on various 20th-century projects aimed at producing "the new Wettstein." —D.J.H.

697. H.-H. Völker, "Franz Delitzsch als Förderer der Wissenschaft vom Judentum," *Judaica* [Basel] 49 (2, '93) 90-100.

Research on the Jewish Bible, history, and literature as well as the Christian mission to

Jews were the pillars of Delitzsch's life's work (1813-90). The article focuses on Delitzsch's role in the pre-history of the Institutum Judaicum at Leipzig and in the debate about establishing a chair for the study of Jewish history and literature at a German university.—D.J.H.

698. W. Wiefel, "Franz Delitzschs Stellung in der Geschichte der Auslegung des Neuen Testaments," *Judaica* [Basel] 49 (2, '93) 101-106.

Delitzsch (1813-90) lectured on NT books and translated the NT into Hebrew. His commentary on Romans (1870) illustrates his knowledge of rabbinic parallels, Lutheran theological perspective, philosophical idealism, and missionary impulse.—D.J.H.

Bulletins

699. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 103 (45, '93) 616-622.

Descriptions and evaluations of six recently published books, four in French and two in English, on various biblical topics.—D.J.H.

700. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 31 (5, '93) 313-317.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

701. H. Wansbrough, "New Testament Chronicle," *Priests & People* 7 (11, '93) 449-452.

Descriptions and evaluations of sixteen recently published books, all in English, on the NT and its world.—D.J.H.

702. D. Wenham, "The Star of Bethlehem, drawing giraffes, and other good things: a selection of New Testament journal articles 1990-92," *Themelios* 19 (1, '93) 18-19.

The bulletin [see § 35-100] draws attention to some important journal articles on various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

703. C. Christie, "Mary Magdalen," *Month* 254 (9-10, '93) 387-390.

Modern biblical scholarship has helped to restore to Mary Magdalene her roles as chief female disciple of Jesus, apostle to the apostles, and chief witness to the resurrection. In *Mary Magdalen* (1993) S. Haskins contends that much of this scholarship has been disregarded by the church with its self-protective male hierarchy.—D.J.H.

704. J. Engelbrecht, "Die historiese Jesus as wonderwerker (The historical Jesus as miracle worker)," *HervTeolStud* 49 (1-2, '93) 119-133.

The miracles of Jesus are once again on the agenda of NT scholarship. The article reviews research on the topic with regard to the relevant ancient sources, methodology, and the debates about the historicity of different types of miracle stories (exorcisms, healings, nature miracles).—D.J.H.

705. B. R. Gaventa, "A Place for Mary in Protestant Ministry," *WordWorld* 13 (4, '93) 373-378.

To think about Mary in a way consistent with Protestant traditions means to give serious consideration to Mary's place in Scripture. The Evangelists' treatments of Mary connect her with themes that are fundamental to the Gospel and to ministry in the name of that Gospel: the scandal of Mary (Mt), the reflection of Mary (Lk), and the witness of Mary (Jn).—D.J.H.

706. J. P. McIlhone, "The Gospels: A Source for Morality," *BibToday* 31 (5, '93) 277-282.

The Gospels do not present readers with systems or standards of right conduct per se. Rather, they offer perspectives with which believers can shape their response to Jesus' proclamation of the kingdom. They become a source of morality since they chronicle God's actions in Jesus Christ and the ways in which we respond to them.—D.J.H.

Gospels General, §§ 38-982, 1150.

Jesus

707. Anon., "L'insegnamento di Gesù. 'Una dottrina nuova insegnata con autorità,'" *Civ Catt* 144 (3434, '93) 105-115.

Although Jesus expressed himself in many of the external forms used by other Jewish teachers, his teaching was extraordinary in its content (the reign of God, its recipients, God as Father, love) and manner ("a new teaching taught with authority").—D.J.H.

708. R. Burridge, "Review Article: The Literary Quest for the Biographical Jesus," *Theology* 96 (773, '93) 390-394.

Questions about the nature and genre of both biography and the Gospels lurk behind the debate about Jesus triggered by the books of A. N. Wilson [*NTA* 37, p. 444], B. Thiering [*NTA* 37, p. 157], J. S. Spong [*NTA* 37, p. 442], and G. Parrinder (1992). The paradox is that the modern biographer has not grasped the methods of ancient biography, nor have the *literati* grappled with recent literary approaches to the Gospels. Consequently, each writer looks in the mirror and finds his or her own face, while their own concerns leap at them off the page.—C.R.M.

709. W. Chrostowski, "Żydowskość Jezusa (The Jewishness of Jesus)," *CollTheol* 63 (2, '93) 45-60.

When thinking about the Jewishness of Jesus, we must attend to his self-consciousness as a Jew and his place in the Judaism of his day. Jewish and Christian contemplations of Jesus are reciprocally necessary.—D.J.H.

710. D. Dormeyer, "Jesus as wandering prophetic wisdom teacher," *HervTeolStud* 49 (1-2, '93) 101-117.

The wisdom teaching of Jesus involved prophecy, miracle-working, and wandering.

Throughout Mark's Gospel, Jesus is described as wandering and constantly changing his actions. Wandering in a physical as well as a metaphorical-theological sense is a central action of Jesus throughout the NT.—D.J.H.

711. S. Hauerwas, "When the politics of Jesus makes a difference," *Christian Century* [Chicago] 110 (28, '93) 982-987.

J. H. Yoder's *The Politics of Jesus* (1972) marked a new beginning in American Christian theology in the 20th century, and deserves to be considered as a classic. It helped us to locate our lives in the catholic faith. It trained us to read Luke's Gospel with eyes unclouded by the presumption that Jesus is irrelevant for matters of social and political ethics.—D.J.H.

712. H. Koester, "Redirecting the Quest for the Historical Jesus," *Harvard Divinity Bulletin* [Cambridge, MA] 23 (1, '93) 9-11.

Inquiry into the relationship between Christian beginnings and Jesus of Nazareth may not yield any results about the person we call the historical Jesus. The primary focus will have to be Christian beginnings, and the earliest sources are Paul's genuine letters and the earliest stratum of Q. Future research will have to discuss how Jesus can be seen as a link among the diverse traditions and complex movements in Israel in the 1st century A.D.—D.J.H.

713. J. Konings, "O 'Jesus histórico': A nova fase e a divulgação do debate," *PerspTeol* 25 (67, '93) 357-370.

After sketching the history of Jesus research, the article comments on the Portuguese version (1992) of J. P. Meier's *A Marginal Jew*, vol. 1 (1991), with particular attention to its methodology and positions on issues.—D.J.H.

714. C. Marsh, "Is Wright Right about Michelle?" *Theology* 96 (774, '93) 455-461.

N. T. Wright's satirical critique of J. D. Crossan's *The Historical Jesus* [§ 38-102r] is too clever and in the last analysis more wrong than right. After indicating some points of agreement with Wright, the article shows where he is mistaken. Crossan the "postmodern" historian has much to offer the church with his reading of Jesus.—D.J.H.

715. M. McNamara, "The Gospels, Jesus and History," *Scripture in Church* [Dublin] 24 (93, '94) 112-120.

With reference to recent Jesus books, the article discusses reasons for interest in the historicity of the Gospels, the aim of and basic concepts associated with the quest of the historical Jesus, the sources, criteria for deciding what comes from Jesus, and some results. —D.J.H.

716r. J. P. Meier, *A Marginal Jew*, vol. 1 [*NTA* 36, p. 266; §§ 37-671r–672r].

C. Marsh, "J. P. Meier, *A Marginal Jew*," *IrBibStud* 15 (4, '93) 179-185.—The great strengths of this book are seen in its helpful structure, good style, firm conclusions, and good methodological work. But one may ask whether (1) Meier's reading of objectivity in Jesus research is not too simple, (2) the Fourth Gospel can really be used on a par with the Synoptics, (3) the rejection of noncanonical materials is as clear-cut as Meier claims, (4) Meier has made sufficiently clear how he is using the term "marginal," and (5) Jesus' lay status is as much of an issue as Meier claims.—C.R.M.

717. B. F. Meyer, "Master Builder and Copestone of the Portal: Images of the Mission of Jesus," *TorontoJournTheol* 9 (2, '93) 187-209.

Jesus was the conscious bearer of the climactic and definitive mission to Israel. He communicated his messianic identity by act rather than word, or if by word, then by a riddling word. The end result that he envisaged and sought may be grasped in such images as the master builder and the new temple, or the shepherd and the gathered flock. The task that he sought to accomplish appears in such images of work-in-progress as the physician coming to the aid of the sick, the shepherd setting out in search of the straggler, the messenger summoning the guests to the banquet, and the builder choosing stones for the building. The end result is the final restoration of Israel. The immediate task is to elicit a certain kind of free response from Israel: a choice between faith and unfaith.—D.J.H.

718. A. Paul, "Jésus de Nazareth, le Méditerranéen," *FoiVie* 92 (5, '93) 101-111.

The article first considers the efforts of Herod the Great to integrate Israel into the Greco-Roman world and to develop a Jerusalem-Rome axis. Then it discusses the continuation and extension of this "ecumenical" integration in Galilee under Herod Antipas as the setting for Jesus' activity. Rather than focusing on Jesus the Jew, it is more appropriate to regard Jesus as a Herodian, Mediterranean, and Christian figure.—D.J.H.

719. S. E. Porter, "Did Jesus Ever Teach in Greek?" *TynBull* 44 (2, '93) 199-235.

It is still not commonly recognized how strong the likelihood is that Jesus not only had sufficient linguistic competence to converse in Greek but also to teach in Greek during his ministry. After discussing Greek as the *lingua franca* of the Greco-Roman world and the influence of Greek in lower Galilee and Palestine, the article examines various NT passages (Mk 15:2-5 parr.; Mk 7:25-30; Jn 12:20-28; Mt 8:5-13 par.; Mk 8:27-30 parr.) that may record the words of Jesus. It is probable that we have Jesus' actual words in Mk 15:2 parr. and a passage of his teaching originally delivered in Greek in Mt 16:17-19.—C.R.M.

720. E. P. Sanders, "Jesus in Historical Context," *TheolToday* 50 (3, '93) 429-448.

To play down the steady influence upon Jesus' historical context from the Hebrew Bible and the "appointed times" (those recurring events—such as harvests, new moons, and religious festivals—that shape and structure time in Judaism) is a mistake and out of accord with the political and religious realities of Palestine in Jesus' day. The evidence shows that Palestinian Jews were by no means inundated by Hellenistic institutions and Gentile customs, and that the majority resented even the fringe aspects of Greco-Roman culture that were present. Jesus' major theme—the kingdom of God was at hand—depended on the very Jewish idea that God controls history and that it has a goal.—D.J.H.

721. D. Senior, "Understanding Jesus. A Man of His Time," *Church* 9 (4, '93) 5-11.

Modern biblical scholarship has illuminated several aspects of Jesus' life and ministry that are significant for our understanding of Jesus. The article discusses these aspects under the following headings: Jesus' cosmopolitan world, Jesus' turbulent times, Jesus' Jewishness, Jesus' dangerous liaisons, Jesus' piety, and the crucified Messiah.—C.R.M.

722. B. Thiering, "'Jesus the Man'—Thoughts of a Writer," *Feminist Theology* [Sheffield, UK] 4 ('93) 39-55.

The author's *Jesus and the Riddle of the Dead Sea Scrolls* (1992) differs from other recent

Jesus books in that it is the result of more than twenty years of research, following a recognition that there are now new sources (especially the Dead Sea scrolls) about the historical Jesus.—D.J.H.

723. D. W. Ulrich, "Jesus and History," *Brethren Life and Thought* [Oak Brook, IL] 37 (3, '92) 158-168.

The experience of the 19th-century and "new" quests for the historical Jesus suggests that one's view of history is a crucial variable in determining one's view of the historical Jesus. Historical accounts are always concerned with meaning as well as facts. It is fortunate that the early church did not have a positivistic view of history.—D.J.H.

724. N. T. Wright, "The New, Unimproved Jesus," *ChristToday* 37 (10, '93) 22-26.

The article comments on recent attempts to find the "real" Jesus, with particular attention to J. P. Meier's *A Marginal Jew* (1991) and J. D. Crossan's *The Historical Jesus* (1991). Meier's main weaknesses lie in his accepting the distinction between the Jesus of history and the Christ of faith, and in insisting that the two move in different spheres. Crossan radically misreads 1st-century Judaism, errs in reconstructing the passion narratives as fantasies of scribally minded early Christians, and misses seeing that an early Christianity with no resurrection of Jesus is an inherently contradictory idea. Studying Jesus in his historical context remains a disturbing, enriching, and Christianizing activity.—D.J.H.

Jesus, § 38-870.

Passion and Death

725. G. Dautzenberg, "Der Prozess Jesu und seine Hintergründe. Die Eigenart des Konfliktes im Streit der Meinungen," *BibKirch* 48 (3, '93) 147-153.

This discussion of scholarly perspectives on the trial of Jesus first considers the legal-historical approach with respect to the Romans, the Jerusalem Sanhedrin, and the Temple priesthood. Then it treats the causal connection between Jesus' Temple demonstration and his trial. Finally it examines critically other grounds alleged for Jesus' trial: his claims of messiahship or divine sonship, the danger of a messianic uprising or public disorder, and Jesus as a Law-breaker and religious revolutionary.—D.J.H.

726. J. McDade, "The death of Jesus and sin," *Month* 254 (9-10, '93) 340-347.

The article considers various theological explanations for why we are saved through Jesus' death, the biblical metaphors used to describe what happened through Christ's death, the relation between Jesus' death and sin, and the credal affirmation that Jesus "descended to the dead."—D.J.H.

727. L. Richard, "The Many Deaths of Jesus," *Way* 33 (4, '93) 289-303.

What makes Jesus' death on the cross so difficult is that it involves the death of someone who participated in the power of God. Jesus' death can be considered the death of one of us, of a Jew, of a savior, and of God. His death issues in forgiveness for humanity. It reveals a God who chooses to be engaged at the deepest level of the human situation.—D.J.H.

728. D. **Kendall and** G. **O'Collins**, "Christ's Resurrection and the Aorist Passive of ἐγείρω," *Gregorianum* 74 (4, '93) 725-735.

The mere appearance of an aorist passive form of ἐγείρω does not automatically indicate that a punctiliar past tense is the only correct translation. Thus the passive occurrences of ἐγείρω with reference to Jesus' resurrection can be rendered intransitively: "Jesus rose" or "Jesus is risen" rather than "Jesus was raised." The active occurrences, however, clearly present Jesus as the object of the Father's resurrecting activity: "God raised Jesus" (Acts 5:39).—D.J.H.

729. K. **Löning**, "Reincarnation or Resurrection? Resurrection and Biblical Apocalyptic," *Concilium* (5, '93) 67-74.

The article sketches out in six theses the main aspects of the Jewish-Christian belief in resurrection that need to be considered in a discussion about reincarnation or resurrection against the background of texts from early Judaism and earliest Christianity. The NT hope for the resurrection of the dead is still bound up with an apocalyptic perspective on the future. The expected future is not thought of as detached from the corporeal personal and social existence of believers in the present, but is still seen as its consistent consummation by God. —D.J.H.

Synoptics

730. R. **Bartnicki**, "Badania nad ustną tradycją synoptyczną (Research on Oral Synoptic Tradition)," *CollTheol* 63 (1, '93) 21-52.

A review of works from the 18th century to the present regarding the oral Synoptic tradition concludes that the skepticism of the founders of form criticism has been overcome. The research conducted by using various methods increases our confidence in the oral Synoptic tradition. The disciples transmitted faithfully and often verbatim the teaching of Jesus.—D.J.H.

731. J. **Guillet**, "Bulletin d'exégèse synoptique," *RechSciRel* 81 (3, '93) 459-473.

Descriptions and evaluations of fourteen recently published books (in various languages) on aspects of the Synoptic Gospels.—D.J.H.

732r. B. L. **Mack**, *The Lost Gospel* [*NTA* 37, p. 439; § 38-134r].

S. J. **Patterson**, "Q—The Lost Gospel," *BibRev* 9 (5, '93) 34-41, 61-62.—Mack's analysis of Q calls into question the very presence of a christological element in earliest Christianity. After describing the development of the Q hypothesis, the article discusses the contributions to Q research made by J. M. Robinson, J. S. Kloppenborg, and A. Jacobson, and explains Mack's positions against this background. It concludes that Mack's book is a masterful analysis of the entire Q tradition.—D.J.H.

733. M. C. **Moreland and** J. M. **Robinson**, "The International Q Project: Work Sessions 31 July–2 August, 20 November 1992," *JournBibLit* 112 (3, '93) 500-506.

The 1992 sessions of the International Q project [see § 37-688] established a critical text for the following passages of Q: Lk 3:7-9, 16-17; 4:1-4; 6:23; 9:57-60; 10:5-6; 11:15, 17-22, 24-26; 12:22-31, 39-40; 13:23-24, 30; 14:11.—C.R.M.

734. J. NOLLAND, "Reading and Being Read: New Insights into the Parables of Jesus," *Crux* 29 (3, '93) 11-17.

After identifying ways in which Jesus' parables are regularly dishonored by how people read them, the article makes suggestions about becoming better attuned to the parables (with particular attention to the role of metaphor and the goal of transforming perspective rather than delineating ideas). Then it takes up the reading and challenge of three NT parables: the Pharisee and the tax collector (Lk 18:9-14), the sower (Mt 13:1-30 parr.), and the good Samaritan (Lk 10:30-37).—D.J.H.

735. J. M. ROBINSON, "Die Logienquelle: Weisheit oder Prophetie? Anfragen an Migaku Sato, Q und Prophetie," *EvangTheol* 53 (4, '93) 367-389.

In *Q und Prophetie* (1988) Sato argued that Q should be read as a prophetic book, not as a wisdom book. This critique of Sato's thesis discusses the prophetic macro-*Gattung,* the prophetic micro-*Gattungen,* the messenger formula, the "looseleaf" conception of Q, the prophetic redactions (A, B, C), the programmatic speech, and Λόγοι Σοφῶν or Λόγοι Προφητῶν. In keeping with the self-understanding of the Q community and its text, Q should be designated as a "Sayings Gospel." [In the same issue (pp. 389-404) Sato defends his thesis and responds to Robinson's criticisms.]—D.J.H.

736. D. SEELEY, "Here and There. A Response to James G. Williams," *Forum* 7 (3-4, '91) 243-260.

Williams [§ 34-102] has written an interesting and provocative article. However, his efforts to give a more apocalyptic tenor to the kingdom sayings are sometimes questionable, his neglect of recent analyses of Q's layering mysterious, his ad hominem arguments ultimately moot, and his criticism of language's connections to a social context unpersuasive.—C.R.M.

737. M. H. SMITH, "To Judge the Son of Man. The Synoptic Sayings," *Forum* 7 (3-4, '91) 207-242.

From the thirty-seven Son of Man sayings in the Gospels one can isolate eleven sayings whose perspective antedates that of the post-crucifixion kerygma and eschatological expectations. They indicate that the subject's life is transient (Mk 14:21a; 9:31b; Mt 8:20; Lk 17:22, 24), that his behavior is controversial (Mk 2:10, 28; Mt 11:18-19; Lk 12:10) but appropriate to a man of God (Mk 10:45a; Lk 17:26), and that his thought reflects the outlook of an itinerant radical Jewish sage. The authentic sayings in Mk and Q provide a sufficient basis for the development of all the secondary formulations regarding both the temporal difficulties and the cosmic authority of the Son of Man.—C.R.M.

738. M. THEOBALD, "'Jesus und seine Jünger.' Ein problematisches Gruppenbild," *Theol Quart* 173 (3, '93) 219-226.

The assumptions that Jesus gathered disciples after the Jewish pattern and that these disciples were males only, are not borne out by a careful examination of the Synoptic tradition. The references to μαθηταί for the most part reflect the redactional interests of the Evangelists. At an early stage the μαθηταί of the Gospels were conceived in an androcentric way.—D.J.H.

739. C. M. Tuckett, “Les Logia et le Judaïsme,” *FoiVie* 92 (5, ’93) 67-88.

A worthwhile approach to Q seeks to discover whether a coherent point of view emerges from its texts taken as a whole. This contribution to the discussion concentrates on Q’s polemic against Judaism. It first examines the pertinent texts (Lk 11:49-51; 13:34-35; 7:31-35; 6:22-23; 9:58) and the motif of rejection (10:13-15; 11:29-32; 13:28-29). Then it inquires into the identity of “this generation” and asks whether all hope has been abandoned for it. The positive indication found in Lk 13:34-35 reflects a mission that is not devoid of hope. The Christians of Q continue to consider themselves as part of Judaism. Thus the debate in Q takes place within the sphere of Judaism.—C.R.M.

Synoptics, § 38-817.

Matthew

740. E. Cuvillier, “Chronique matthéenne. *'Nova et vetera'* (Mt 13/52),” *ÉtudThéolRel* 68 (4, ’93) 573-584.

This first installment in a bulletin of recent Matthean research describes and evaluates two commentaries (P. Bonnard, L. Morris), three collections of essays (H. D. Betz, G. N. Stanton, D. L. Balch [ed.]), and five monographs (M. Quesnel, B. Charette, J. Lambrecht, J. P. Heil, K.-C. Wong). [To be continued]—D.J.H.

741. E. Cuvillier, “Matthieu et le Judaïsme: chronique d’une rupture annoncée,” *FoiVie* 92 (5, ’93) 41-54.

The article first considers the evidence in Matthew’s Gospel concerning the Matthean community’s proximity to and break with Judaism. Next it shows how the Evangelist described the history of his community’s relations with Israel in Mt 10. Then it suggests that the Gospel’s outline reflects Israel’s rejection of Jesus the Messiah and its consequences. Next it deals with Mt 23 as a help to understand the historical situation in which the Gospel evolved and the Judaism that it confronted. Finally it discusses in which sense “Matthew and Judaism” may be a false problem.—D.J.H.

742. U. Luz, “Fiktivität und Traditionstreue im Matthäusevangelium im Lichte griechischer Literatur,” *ZeitNTWiss* 84 (3-4, ’93) 153-177.

After defining narrative fiction in Mt as the creation of new narratives or scenes that go beyond the author’s sources and community traditions, the study surveys the Gospel from this perspective. It points out that Matthew has recourse to bold, conscious inventions in service of the plot of the story of Jesus. Then it compares the Matthean fictions with Greek literary theories on the topic of fictitiousness, with particular attention to fiction in novels and biographies. It concludes that in Mt we find neither knowledge of the problem of fictitiousness nor a developing consciousness for distinguishing between genres. Mt offers no explicit understanding of truth and has no connection with the Greek distinctions among history, fiction, and myth. The closest analogy for Mt is Mk; comparable fictions may also be found in Jewish literature.—C.R.M.

743r. J. Neusner, *A Rabbi Talks with Jesus* [*NTA* 37, p. 441].

R. J. Hutchinson, “What the Rabbi Taught Me About Jesus,” *ChristToday* 37 (10, ’93)

27-29.—Neusner's book is valuable for Christians because as an observant Jew he is able to explain to Torah-illiterate Christians just what was at stake in seemingly innocuous statements of Jesus in their 1st-century Jewish context. Christians can learn from Jews like Neusner what is at stake in following Jesus—away from the Temple and toward the cross.—D.J.H.

744. M. A. Powell, "Expected and Unexpected Readings of Matthew: What the Reader Knows," *Asbury Theological Journal* [Wilmore, KY] 48 (2, '93) 31-51.

Interpretations offered by real readers may be called unexpected readings if they fail to take into account knowledge possessed by the implied reader or depend upon knowledge not possessed by the implied reader. In addition to linguistic competence, Matthew's implied readers have (1) knowledge deriving from universal human experience; (2) knowledge of what is revealed within the narrative; (3) knowledge presupposed by the spatial, temporal, and social setting of the narrative; and (4) knowledge of other literature cited within the narrative. The criteria of availability, degree of repetition, recurrence, and thematic coherence help to determine what knowledge can be ascribed to the implied reader.—C.R.M.

745. C. Rowland, "The Challenge of the Christ-Child," *Priests & People* 7 (12, '93) 462-464.

In Mt identification with the child (who ranks among the marginal) is a mark of greatness (see 11:25; 18:5-6, 10). From the very start of this Gospel Immanuel is a child faced with brutal repression by the rulers in Jerusalem.—D.J.H.

746. [Mt 1–2] B. R. Gaventa and J. D. Crossan, "The challenge of Christmas: Two views," *Christian Century* [Chicago] 110 (36, '93) 1270-1278.

(1) Gaventa ("He comes as one unknown") observes that in Mt 1–2, the unborn Jesus provokes the righteous Joseph to protect himself by refusing to welcome this unknown visitor and prompts Herod to protect himself by murder and attempted murder. In Lk 1–2 the shepherds' exultation causes Mary to ponder exactly who and what her child is. (2) Crossan ("A tale of two gods") explores the uses made by Matthew and Luke of the virginal conception and the Bethlehem birth of Jesus. Jesus' divine origins are just as fictional as those of Octavius; both must be taken metaphorically. The challenge of Christmas is to make a choice between them. [In the same issue (pp. 1278-1280) Gaventa and Crossan respond to each other's contributions.]—C.R.M.

747. [Mt 1–2] N. King, "Through the Eyes of the Poor," *Priests & People* 7 (12, '93) 465-469.

The NT infancy narratives (Mt 1–2; Lk 1–2) celebrate in rather daring ways the importance of the marginalized. They cry out to be read through the eyes of the poor and oppressed. —D.J.H.

748. [Mt 1–2] S. Willis, "Matthew's Birth Stories. Prophecy and the Magi," *ExpTimes* 105 (2, '93) 43-45.

All the OT quotations in Mt 1–2, when taken in their OT contexts, present the theme of the hope of salvation brought about by God's intervention in the human situation of captivity (see Mt 1:21). Thus the Matthean infancy narratives point toward Jesus' death, resurrection, and exaltation. The Magi story in 2:1-12 alluded to Gentile acceptance and Jewish rejection of Jesus as the Messiah.—D.J.H.

Mt 1–2, § 38-815r.

749. [Mt 1:18-25] E. LaVerdiere, "'They Shall Name Him Emmanuel, Which Means "God is With Us,"'" *Emmanuel* 99 (10, '93) 544-551.

There is no separating the names Jesus (Mt 1:21) and Emmanuel (1:23). Because Jesus is God-with-us, he can save us from our sins.—D.J.H.

750. [Mt 2:1-2] D. C. Allison, "What Was the Star that Guided the Magi?" *BibRev* 9 (6, '93) 20-24, 63.

Any investigation of what modern astronomy might tell us about Bethlehem's star (see Mt 2:1-2) amounts to a search for what was never there. In antiquity stars were widely thought to be living beings. The star in Mt 2:2 should be identified as an angel.—C.R.M.

751. [Mt 2:23] J. M. F. Van Reeth, "Le prophète musulman en tant que Nâṣir Allâh et ses antécédents: Le 'Nazôraios' évangélique et le Livre des Jubilés," *Orientalia Lovaniensia Periodica* [Leuven] 23 ('92) 251-274.

Starting from a textual problem in the Koran (S 19:42-43), the article discusses the term *nâṣir Allâh* in the light of OT Nazirite texts and Isa 11:1, and suggests that the designation of Jesus as a "Nazorean" in Mt 2:23 had a soteriological intent. It situates this idea in the exegetical tradition about Terah and Abraham from *Jubilees* and *Apocalypse of Abraham* through various Syriac authors.—D.J.H.

752. [Mt 5–7] R. Buth, "Singular and plural forms of address in the Sermon on the Mount," *BibTrans* 44 (4, '93) 446-447.

In moving from plural to singular forms of address the Sermon on the Mount follows a strategy of particular application. The second-person plurals present general statements and directions, and the second-person singulars present particular examples and applications of the general statements.—D.J.H.

753. [Mt 5:1-12] A. Buono, "Praying with the Beatitudes," *Emmanuel* 99 (8, '93) 466-470.

The eight beatitudes in Mt 5:1-12 are positive words that must be interpreted in light of the age in which we live. The article provides for each beatitude a new translation and suggestions for making it our own.—D.J.H.

754. [Mt 5:3-10] G. W. Buchanan, "Matthaean Beatitudes and Traditional Promises," *JournRadRef* 3 (1, '93) 45-69.

The reprint of an essay that first appeared in W. R. Farmer (ed.), *New Synoptic Studies* (1983). The midrashic analysis of the Matthean beatitudes calls attention to their unity of content, theology, and structure. It also argues against the assumption that the Matthean beatitudes are secondary to Lukan beatitudes or that they were composed in any jigsaw fashion, based on biblical, hypothetical sources. They may be closely identified with Second Isaiah and Psalms 24, 37, and 73.—C.R.M.

755. [Mt 5:3-12] J. I. González Faus, "Hacia una cultura del perdón. La misericordia y las bienaventuranzas como carta magna del creyente," *RevistLatAmTeol* 10 (29, '93) 171-187.

The article first reflects on the nature of forgiveness as an indispensable human value on the personal, national, and international levels. Then it considers Jesus of Nazareth as the foundation of forgiveness in God. Finally it proposes the beatitudes in Mt 5:3-12 and Lk 6:20-23 as a way of moving from a culture of punishment to a culture of unexpected happiness, with particular attention to the relation between justice and mercy.—D.J.H.

756. [Mt 5:17-48] I. Broer, "Die Antithesen der Bergpredigt. Ihre Bedeutung und Funktion für die Gemeinde des Matthäus," *BibKirch* 48 (3, '93) 128-133.

Reading Mt 5:17-20 and 5:21-48 together is the key to interpreting the Matthean antitheses. The text as a whole was a response to the conflict about the Torah between Jesus' followers and the Jewish mother-community. It had implications for the group-identity and Christology of the Matthean community. The radicalization of the Torah in the text was not understood as the abrogation of the OT Law.—D.J.H.

757. [Mt 5:27-32] D. Parker, "The Early Traditions of Jesus' Sayings on Divorce," *Theology* 96 (773, '93) 372-383.

Examination of Jesus' sayings about divorce in the Gospels (Mt 5:27-32; 19:3-9; Mk 10:2-12; Lk 16:18) shows that there are substantial textual variations within the manuscript traditions of each passage. Moreover, modern interpreters mistakenly assume an equivalence in the meaning of such words as "divorce" and "adultery" between our culture and that of early Christianity. For the early Christians there was no definitive form of Jesus' law on divorce but rather an idea to be explored, a tradition to be interpreted.—D.J.H.

758. [Mt 5:31-32] A. E. Harvey, "Marriage, Sex and the Bible (I)," *Theology* 96 (773, '93) 364-372.

This installment [see § 38-1013] explores the biblical foundation of the view that marriage is indissoluble. It is at least questionable whether Jesus' saying in Mt 5:31-32; 19:8-9 was intended to bind the Christian community to a strict discipline with regard to divorce. Neither the texts in Mt nor Mk 10:2-9 can be appealed to as proof of the view that Jesus regarded marriage as in principle indissoluble.—C.R.M.

Mt 5:32, § 38-1101.

759. [Mt 6:9-13] J. C. O'Neill, "The Lord's Prayer," *JournStudNT* 51 ('93) 3-25.

The versions of the "Lord's Prayer" in Mt 6:9-13; *Didache* 8:2; and Lk 11:2-4 are actually collections of Jesus' prayers. Each prayer can and should be regarded as an isolated, self-standing entity: (1) Our Father in heaven, hallowed be thy name. (2) Thy kingdom come. (3) Thy will be done in heaven and on earth. (4) Give us our bread tomorrow. (5) Forgive us our debts. (6) We pray forgiveness for our debtors. (7) Let us not collapse in temptation. (8) Save us from evil. (9) Father, let thy Holy Spirit come and cleanse us.—D.J.H.

760. P. A. Perotti, "Commento al *Pater noster* (Mt. 6,9-13; Lc. 11,2-4)," *Maia* [Bologna] 44 (1, '92) 91-96.

The article comments on various aspects of the Lord's Prayer according to Mt 6:9-13 (text, structure, meaning of words and phrases), and compares it with the version in Lk 11:2-4 and with the "Hail Mary" (see Lk 1:28, 42). The Lord's Prayer holds a place of absolute priority and importance within Christian prayer.—D.J.H.

761. [Mt 6:9-13] U. VANNI, "Il 'Padre nostro'. I," *CivCatt* 144 (3437, '93) 345-358. [See § 38-833.]

After pointing to some "antecedents" to the Lord's Prayer in Mark's Gospel, the article presents an exposition of the prayer as it appears in Mt 6:9-13, with particular attention to the meaning of its most important terms. Then it shows that the major themes of the Lord's Prayer appear also in Paul's letters, and remarks on the "fluid state" and liturgical usage of the prayer in the early church.—D.J.H.

762. [Mt 6:13] K. GRAYSTON, "The Decline of Temptation—and the Lord's Prayer," *Scot JournTheol* 46 (3, '93) 279-295.

The petition in Mt 6:13 (see Lk 11:4) refers to "testing" (πειράζω in Greek, *nasâ* in Hebrew) rather than "temptation." In the biblical tradition God tests people and people test God. The testing is generally unpleasant and damaging but sometimes in the long run may be beneficial. According to Mt 6:13 Jesus' disciples are to say to God: "Lead us not into a situation where we engage in *provocation,* where we find the hardships so intolerable that we are forced into provocation and into trying your patience."—D.J.H.

763. G. SCHWARZ, "Er 'wird einem klugen/törichten Mann ähnlich werden'? (Matthäus 7,24b.26b)," *BibNotiz* 68 ('93) 24-25.

The Aramaic behind Mt 7:24b, 26b was *yitdĕmê ligbar suklĕtānā'* . . . *saklā'*. The verb *yitdĕmê* means "with him it will be as with. . . ." The adjectives contrast one who uses the reason given by God in accord with God's will (*suklĕtānā'* = "reasonable") and one who does not (*saklā'* = "foolish").—D.J.H.

764. C. BURCHARD, "Zu Matthäus 8,5-13," *ZeitNTWiss* 84 (3-4, '93) 278-288.

After establishing the centurion's identity as a Gentile, the article discusses the nature of his ἐξουσία according to Mt 8:9, his place among the Gentiles admitted to the heavenly banquet according to 8:10-12, and the relation of 8:5-13 to 8:1-4 and 8:14-17.—D.J.H.

Mt 8:17, § 38-645.

765. [Mt 10] F. BOVON, "Le discours missionnaire de Jésus: réception patristique et narration apocryphe," *ÉtudThéolRel* 68 (4, '93) 481-497.

This study examines patristic commentaries on the missionary discourse of Jesus (Mt 10; Mk 6; Lk 9–10) between the 2nd and 5th centuries, and accounts of the missionary travels and martyrdoms of the apostles authored during the same period. It aims to discern the similarities and differences of these contemporary productions, perceive their functions, and verify the hypothesis that these two types of literature validate two ways of interpreting the teaching of Jesus, the one intellectual and theological, and the other narrative and based in good part on the imagination. These two currents of Christian literature represent two logical products of a twofold reality already present in the 1st-century where the teaching of Jesus was interpreted simultaneously on a hermeneutical level (e.g. the Pauline epistles) and a narrative level (e.g. Acts). Theological interpretation and narrative verification may well have been two complementary ways of receiving the heritage of Christ and his apostles. —C.R.M.

766. [Mt 12:39-41] F. E. Deist, "Die teken van Jona en Jesus as Messias (The sign of Jonah and Jesus as Messiah)," *SkrifKerk* 14 (1, '93) 20-27.

Jewish tradition and the contexts in which Matthew and Luke refer to the "sign of Jonah" (Mt 12:39-41/Lk 11:29-32) suggest that the sign demanded from Jesus by the authorities should prove his prophetic authority for deviating from the Torah. In light of Jewish tradition regarding Jonah ben Amittai as the (Ephraimite) Messiah ben Joseph the mention of the sign may indicate that, at least in Mt, Jesus claims messianic authority and implies his eschatological victory over all evil powers, leading to the messianic banquet of believers.—D.J.H.

Mt 16:2-3, § 38-836.

767. [Mt 16:23-24] D. C. Stoutenburg, "'Out of My Sight!', 'Get Behind Me!', or 'Follow After Me!': There Is No Choice in God's Kingdom," *JournEvangTheolSoc* 36 (2, '93) 173-178.

Jesus' words to Peter ὕπαγε ὀπίσω μου (Mt 16:23a) have been understood in three different ways: "Out of my sight!" (severe reprimand); "Get behind me!" (moderate rebuke); and "Follow after me!" (call to discipleship). No matter how one interprets these words, Jesus' focus was on the necessity of unconditional obedience in discipleship.—D.J.H.

768. G. E. Sterling, "Jesus as Exorcist: An Analysis of Matthew 17:14-20; Mark 9:14-29; Luke 9:37-43a," *CathBibQuart* 55 (3, '93) 467-493.

After methodological considerations, this study of the exorcism reported in Mt 17:14-20/Mk 9:14-29/Lk 9:37-43a engages in a detailed textual analysis: determination of sources, elimination of redaction, elimination of secondary or tertiary tradition, and postulation of origin. There are good reasons for concluding that the pericope reflects an actual event in the life of Jesus: (1) The traditioners have not recast the tradition in contemporary terms, (2) the story is attested in at least two forms, and (3) a story about the disciples' failure to exorcise would not have been invented. It was the conviction that Jesus made the power of God evident that led to the telling of the story.—C.R.M.

769. A. G. van Aarde, "A silver coin in the mouth of a fish (Matthew 17:24-27)—A miracle of nature, ecology, economy and the politics of holiness," *Neotestamentica* 27 (1, '93) 1-25.

This examination of Mt 17:24-27 from the standpoint of "engaged hermeneutics" first discusses the controversial relation between theology and nature. Next it presents a hermeneutical exploration focusing on (1) past hermeneutical approaches to the nature miracles and (2) God's uniqueness and the politics of holiness. Then it examines Mt 17:24-27 in context and concentrates on the issues raised by the use of Tyrian silver coins for the payment of the Temple tax. In Mt 17:24-27 Jesus emphasizes the freedom of the children of God from exploitative and particularistic politics.—C.R.M.

770. [Mt 18–25] M. Limbeck, “Die Chance des Wohl-Stands. Zur Verkündigung des Matthäus-Evangeliums (3),” *BibLiturg* 66 (3, ’93) 169-174. [See § 38-147.]

This installment refers to various texts in Mt 18–25 to stimulate reflection on entering into life more fully, being a blessing, and learning to wait with trust.—D.J.H.

771. [Mt 18:12-14] M. Dulaey, “La parabole de la brebis perdue dans l’Église ancienne: De l’exégèse à l’iconographie,” *RevÉtudAug* 39 (1, ’93) 3-22.

Patristic references to the parable of the good shepherd (Mt 18:12-14) indicate the existence of an ancient and widespread catechesis according to which the shepherd carrying the sheep on his shoulders represents the risen Christ who returns to the Father while carrying those saved through his passion and death.—D.J.H.

772. B. Weber, “Alltagswelt und Gottesreich. Überlegungen zum Verstehenshintergrund des Gleichnisses vom ‘Schalksknecht’ (Matthäus 18,23-34),” *BibZeit* 37 (2, ’93) 161-182.

The alternative “Jewish versus pagan” in reconstructing the situation implied in the parable of the unforgiving servant in Mt 18:23-34 fails to do justice to both the complexity of 1st-century Palestine and the narrative itself. In interpreting the text appropriate attention must be given to the messianic-eschatological realization of the OT-Jewish idea of the year of remission (see Leviticus 25, Deuteronomy 15).—D.J.H.

Mt 19:3-9, § 38-757.

Mt 19:8-9, § 38-758.

Mt 19:9, § 38-1101.

Mt 19:16-17, § 38-799.

773. D. C. Sim, “The Meaning of παλιγγενεσία in Matthew 19.28,” *JournStudNT* 50 (’93) 3-12.

In Mt 19:28 παλιγγενεσία means not just the new age but rather the total re-creation of the cosmos that accompanies the new age after its prior destruction at the eschaton (see Mt 5:18; 24:35). Matthew described this regeneration with a word borrowed from Stoicism, though he did not share the Stoic view of the manner of the prior destruction.—D.J.H.

774. [Mt 21–28] U. Luz, “Der Antijudaismus im Matthäusevangelium als historisches und theologisches Problem. Eine Skizze,” *EvangTheol* 53 (4, ’93) 310-327.

The German version of an article also published in English [§ 37-734] and Italian [§ 38-167].—D.J.H.

Mt 23:13, § 38-835.

775. C. F. Whelan, “Suicide in the Ancient World: A Re-examination of Matthew 27:3-10,” *LavalTheolPhil* 49 (3, ’93) 505-522.

The key to uncovering how Matthew understood the death of Judas lies in his recording it as a suicide (Mt 27:3-10). In the ancient Mediterranean world suicide was regarded not as dishonorable or as an act of moral cowardice but rather as a mechanism to maintain, achieve, or restore honor. By giving Judas an honorable ending through suicide, Matthew removed the guilt for Jesus' death from him and placed it firmly on the Jewish leaders.—D.J.H.

776. G. J. SWART, "Twee aardbewings of een? Die assosiasie van literêre motiewe in die eksegese van Matteus 27:51-54 & 28:2-4 (Two earthquakes or one? The association of literary motifs in the exegesis of Matthew 27:51-54 & 28:2-4)," *HervTeolStud* 49 (1-2, '93) 255-265.

The treatment of the σεισμός motifs of Mt 27:51-54 and 28:2-4 by various patristic and Byzantine interpreters (*Gospel of Peter*, Melito of Sardis, Athanasius, Gregory of Nyssa, etc.) shows how the two Matthean earthquakes came to be fused into one in some representations of the Easter events.—D.J.H.

777. D. C. SIM, "The 'Confession' of the Soldiers in Matthew 27:54," *HeythJourn* 34 (4, '93) 401-424.

There is no compelling reason on redaction- or literary-critical grounds to view the soldiers' statement in Mt 27:54 as a positive confession of faith that was intended to represent Matthew's viewpoint. Rather, the soldiers at the cross, who are explicitly identified by Matthew as the brutalizers and executioners of Jesus, are wicked characters throughout the passion narrative. Their terrified acknowledgment of Jesus as the Son of God bespeaks their sense of guilt and concession of defeat in the face of the divine, and foreshadows the attitude of the wicked on the day of judgment.—D.J.H.

Mt 28:2-4, § 38-776.

Mark

778. J. J. BARTOLOMÉ, "El discipulado de Jesús en Marcos. Motivo y metodología de un modelo evangélico de vida cristiana," *EstBíb* 51 (4, '93) 511-530.

After discussing the kingdom of God as the motive for following Jesus in Mark's Gospel, the article considers various aspects of discipleship: call and mission, itinerancy as the manner of life, relationship with Jesus as the constitutive element, permanency, and the final failure. Then it deals with discipleship as a historical phenomenon and an ecclesiological model.—D.J.H.

779. C. C. BLACK, "Was Mark a Roman Gospel?" *ExpTimes* 105 (2, '93) 36-40.

Given our present state of knowledge we can recognize an appreciable social, religious, and theological congruence between Mk and 1st-century Roman Christianity. What appears to have prompted, or at least bolstered, the triangulation of Peter-Mark-Rome was the forceful testimony not to Peter's presence in Rome, but to his Roman martyrdom, and its relation to the strong overtones in Mk of sacrifice for the Christian cause.—C.R.M.

780. P. J. J. BOTHA, "The Historical Setting of Mark's Gospel: Problems and Possibilities," *JournStudNT* 51 ('93) 27-55.

Mark's story of Jesus should be interpreted as part of the cultural equipment of an itinerant radical teacher. As oral traditional literature, the Gospel was performed in many contexts before various audiences. It is historically possible and plausible that Mark the storyteller was an oral performer with (whether minimal or extensive) connection/relation to a written text or texts.—D.J.H.

781. J. Dines, "Not to be served, but to serve: women as disciples in Mark's Gospel," *Month* 26 (11, '93) 438-442.

Following, serving, and proclaiming Jesus all overlap in Mark's treatment of women. Though women are not given the title "disciple" (μαθητής), the associative field of that term in Mk indicates that women are not only included but are of crucial importance.—D.J.H.

782. D. J. Harrington, "Preaching Mark," *Church* 9 (4, '93) 53-55.

After a brief introduction to Mark's Gospel, the article discusses some recent books (survey of research, commentaries, literary analyses, new methods, bibliography, spirituality) that may be helpful to preachers and teachers.—D.J.H.

783. J. D. Kingsbury, "The Significance of the Cross Within Mark's Story," *Interpretation* 47 (4, '93) 370-379.

The cross is the place where Mark's story of Jesus reaches its culmination. Not until after Jesus' death on the cross does any human being other than Jesus perceive that he is God's Son. And not until Jesus dies on the cross does his fierce conflict with the religious leaders come to its final resolution. The episode of Jesus on the cross (15:27-39) affirms that salvation is of God and that no human being can save himself or herself.—D.J.H.

784. E. S. Malbon, "Text and Contexts: Interpreting the Disciples in Mark," *Semeia* 62 ('93) 81-102.

The article first proposes a typology of contextual foci of interpreters (internal/external and literary/historical) and applies it to W. Kelber's reading of the Markan story of the disciples as presented primarily in his *The Oral and the Written Gospel* (1983). Then following the suggestions of intellectual historian D. LaCapra, it raises questions about the possible contextual saturation of the meaning of the text, and affirms an alternative reading of the Markan story of the disciples from the viewpoint of an alternative context. It suggests that the images of advocacy and complication give direction to the question of how to interrelate multiple readings of a single text resulting from multiple interpreters focusing on multiple contexts. [The same issue contains responses to Malbon's paper by A. Berlin (pp. 143-147), J. D. Crossan (pp. 149-155), and S. D. Moore (pp. 165-171).]—D.J.H.

785. F. A. Niedner, "Gospel Dramaturgy: Dying and Rising with Christ in Mark," *CurrTheolMiss* 20 (6, '93) 455-461.

Reading or hearing Mk as a drama is perhaps the most useful way to approach it; all of the classic characteristics of drama appear in Mk. By joining into one the drama of Jesus' life, death, and resurrection and the drama of the audience's life, death, and resurrection, Mark's drama functions in much the same way that sacraments function.—C.R.M.

786. M. A. Powell, "Toward a Narrative-Critical Understanding of Mark," *Interpretation* 47 (4, '93) 341-346.

The article examines three of the most significant issues in traditional Markan scholarship and indicates how a narrative critic might interpret the data differently from a historical critic: the secrecy theme, portrayal of the disciples, and the abrupt ending. For narrative criticism the "meaning" of Mk is more likely to be understood in terms of the effect that the story is expected to have on its readers than in the significance that the author attributes to the historical events and persons described by the work. [The same issue contains expository articles on Mk 1:4-11 by R. A. Harrisville III (pp. 399-402), Mk 14:12-26 by J. A. R. Mackenzie (pp. 402-406), and Mk 16:1-8 by R. A. Olson (pp. 406-409).]—C.R.M.

787. D. Rhoads, "Losing Life for Others in the Face of Death. Mark's Standards of Judgment," *Interpretation* 47 (4, '93) 358-369.

A study of standards of judgment for human behavior shows that Mark's Gospel is a tightly woven narrative reflecting two contrasting ways of life: saving one's life out of fear, and losing one's life for others. Self-oriented people become God-oriented by receiving God's rule with all its blessings, seeing in a new way, and being empowered to live the good news. —D.J.H.

788. R. L. Rohrbaugh, "The Social Location of the Markan Audience," *Interpretation* 47 (4, '93) 380-395.

Assuming that Mk was written in a village context in either southern Syria, Transjordan, or upper Galilee around A.D. 70, the article provides a map of the various social groups present in village life and specifies ways in which Mk would have struck a familiar chord in such a setting. After preliminary comments on literacy and schools and the audience of Mk, it discusses social stratification in Mark's story (urban elite; retainers; urban nonelite; degraded, unclean, and expendables; rural peasants and other villagers), and the social level of Mark's audience. The narrative world of Mk accurately re-creates the sharply stratified peasant society of Mark's day. If Mark's Jesus is defending Mark's community, what Mark really asserts is that purity before God is possible within the limits of a peasant way of life. —C.R.M.

789. M. A. Tolbert, "How the Gospel of Mark Builds Character," *Interpretation* 47 (4, '93) 347-357.

Characterization in ancient writings can be described as particularizing the universal or individualizing the general. Ancient characters were subordinate to the overall plot or action. In the parables of the sower (4:3-9, 14-20) and the tenants (12:1-12) Mark summarizes and dramatizes the problematic responses of humanity to Jesus' message through the characterization of all the groups and individuals around Jesus.—D.J.H.

790. E. van Eck and A. G. van Aarde, "Sickness and healing in Mark: A social scientific interpretation," *Neotestamentica* 27 (1, '93) 27-54.

This social-scientific interpretation of sickness and healing in Mk proposes that by healing and performing exorcisms, Jesus extended the boundaries of society and included in the holy community many who were otherwise excluded. After introducing the cross-cultural model of medical anthropology used in the study and discussing exorcism in the 1st-century Mediterranean world, it surveys Jesus' healing and exorcistic activity in Mk. In Mk the emphasis falls on Jesus' healing of illness as a socially disvalued state, including what modern Western science would recognize as disease.—C.R.M.

791. M. I. WEGENER, "Reading Mark's Gospel Today: A Cruciforming Experience," *Curr TheolMiss* 20 (6, '93) 462-470.

Mark's Gospel consists of six scenes of roughly equal length (1:14–3:6; 3:7–6:6; 6:7–8:26; 8:27–10:52; 11:1–13:37; 14:1–15:41) bracketed by a brief prologue (1:1-13) and sequel (15:42–16:8). Mark's story of Jesus and his disciples functions as an antidote to failure by enabling its readers to live a more "cruciformed" existence.—D.J.H.

Mk, § 38-710.

792. J. LAGRAND, "The First of the Miracle Stories According to Mark (1:21-28)," *Curr TheolMiss* 20 (6, '93) 479-484.

Jesus' exorcism in Mk 1:21-28 shows the Messiah ready to do battle against the forces of evil as the new age is ushered in. This first recorded miracle story illustrates motifs that recur throughout Mark's Gospel: Jesus' power and authority, faith, compassion, healing, and the setting in Galilee. Except for older NT critics, it seems that everyone today is interested in miracles.—D.J.H.

793. F. HUNTER AND G. HUNTER, "'Which is easier?' (Mk 2:9)," *ExpTimes* 105 (1, '93) 12-13.

Jesus' question in Mk 2:9 can be construed to mean: Which makes the Sabbath law "easier": saying a word of forgiveness (with no direct consequence for Sabbath observance), or giving a command to walk and carry a burden (which clearly is a command to sit light to Sabbath observance)?—C.R.M.

794. [Mk 3:19b-35] V. K. ROBBINS, "Beelzebul Controversy in Mark and Luke. Rhetorical and Social Analysis," *Forum* 7 (3-4, '91) 261-277.

The study investigates the rhetorical and social aspects of the Markan (Mk 3:19b-35) and Lukan (Lk 11:14-36) versions of the Beelzebul controversy. The rhetorical analysis applies insights gained from the investigation of Hellenistic handbooks, textbooks, and treatises on rhetoric. The socio-cultural analysis uses strategies proposed by B. J. Malina. The Markan version exhibits a centric flow of social interaction toward Jesus in a medium of commitment that commands loyalty by means of negative pressure on a person's internalized self. Rather than evoking power to disempower those who are not loyal, the Lukan Jesus evokes the power of God's kingship to gain access to possessions for the purpose of distributing them to others.—C.R.M.

795. [Mk 5:22-24a, 35b-43] C. W. HEDRICK, "Miracle Stories as Literary Compositions: The Case of Jairus's Daughter," *PerspRelStud* 20 (3, '93) 217-233.

This study analyzes the Markan version of the story of Jairus' daughter (Mk 5:22-24a, 35b-43) as a literary composition, using the insights and techniques of narrative criticism derived from the study of modern fiction. After breaking up Mark's story into periods and clauses, it discusses the subtle influence of Mark's setting, early Christian and modern interpretations, the poetics of the story, how the story works, Mark's reading of the story, and one modern reader's response. By affirming the mystery of death and holding open the possibility of life, the story calls all people to the courage of an irrational faith.—C.R.M.

Mk 6, § 38-765.

796. [Mk 6:22-23] M. NOLAN, "Esther in the New Testament," *ProcIrBibAssoc* 15 ('92) 60-65.

It can be shown on the basis of solid textual evidence that there is at least one occasion in the NT where the author was either influenced by or was referring specifically to the book of Esther. The article compares the A-text and the LXX at Esther 5:3, 6; 7:2 with Mk 6:22b-23.—C.R.M.

Mk 6:52-53, § 38-661r.

797. [Mk 8:27–10:45] E. R. KALIN, "'That I May See': Christology and Ecclesiology in Mark," *CurrTheolMiss* 20 (6, '93) 445-454.

The two grantings of sight in Mk 8:22-26 and 10:46-52 frame the central section of the Gospel, which contains the quintessence of what Mark wants the reader to see. The central section (8:27–10:45) is about Christology and ecclesiology, i.e. about who Jesus is and who the disciples/readers are invited to be. The Gospel concludes in an open-ended way that turns the question about what will happen next back on the reader.—C.R.M.

Mk 8:29, § 38-984.

Mk 9:14-29, § 38-768.

Mk 10:2-9, § 38-758.

Mk 10:2-12, § 38-757.

798. A. WUCKELT, "'Wer das Reich Gottes nicht annimmt wie ein Kind, gelangt nicht hinein' (Mk 10,15) oder: Wehe denen, die Kinder geringachten!" *BibLiturg* 66 (3, '93) 136-141.

After clarifying the content of Mk 10:13-16 parr., the article reflects on the significance of childhood and children in Jesus' time, what it means to say that the kingdom of God belongs to such persons, the fate of those who despise them, and the abiding challenge of this text.—D.J.H.

799. [Mk 10:17-19] J. C. O'NEILL, "'Good Master' and the 'Good' Sayings in the Teaching of Jesus," *IrBibStud* 15 (4, '93) 167-178.

Mark's account of the exchange between Jesus and the rich man in 10:17-19 is a collection of originally independent sayings each of which contained the word "good." Each taken by itself makes perfect sense. This hypothesis is supported by an examination of the textual tradition of Matthew's version of the passage (Mt 19:16-17) and additional evidence indicating that there were in circulation nine separate sayings involving the word "good."—C.R.M.

800. G. O. WEST, "The interface between trained readers and ordinary readers in liberation hermeneutics. A case study: Mark 10:17-22," *Neotestamentica* 27 (1, '93) 165-180.

A close and careful reading of Mk 10:17-22 by ordinary readers in the South African context produces an interpretation that includes both individual and structural sin.—D.J.H.

801. E. LaVerdiere, "The Cursing of the Fig Tree and The Cleansing of the Temple. Mark 11:12-25," *Emmanuel* 99 (8, '93) 440-447.

The cursing of the fig tree (Mk 11:12-14, 20-25) provides the cleansing of the Temple (11:15-19) with a broader context, inviting us to see the Temple event as part of a larger development affecting all of Israel. The cleansing of the Temple for its part focuses the cursing of the fig tree (a symbol for Israel) on Israel's place of worship, inviting us to see the fig tree event as epitomized in the prophetic cleansing and eventual destruction of the Temple.—D.J.H.

802. [Mk 11:15-19] D. Seeley, "Jesus' Temple Act," *CathBibQuart* 55 (2, '93) 263-283.

Virtually every aspect of Jesus' Temple act according to Mk 11:15-19 is easier to understand as a Markan composition than as a reflection of a historical event. It is difficult to imagine the act as behavior by the historical Jesus symbolizing either destruction, or destruction and restoration, or cleansing. But when Mark's aims are considered, the Temple act fits nicely into his literary agenda. The end of the Temple service constitutes a powerful motif running through the last chapters of his Gospel. The Temple act as a subtle coalescence of the motifs of cleansing and destruction allowed Mark to present readers at first with a reforming or purifying Messiah (see *Psalms of Solomon* 17).—D.J.H.

803. E. LaVerdiere, "The Lesson of the Withered Fig Tree. Mark 11:20-25," *Emmanuel* 99 (9, '93) 508-509, 514-516.

The cursing of the fig tree (Mk 11:12-14) and the cleansing of the Temple (11:15-19) should be viewed as a warning addressed to Mark's community. The lesson of the fig tree (11:20-25) involves having a divine faith expressing itself in prayer and the willingness to forgive others.—D.J.H.

804. [Mk 14:26-31] S. L. Cook, "The Metamorphosis of a Shepherd: The Tradition History of Zechariah 11:17 + 13:7-9," *CathBibQuart* 55 (3, '93) 453-466.

One of the most extraordinary shifts in the meaning of a pericope in the Hebrew Bible has taken place in Zech 11:17 + 13:7-9. Originally an imprecation against a coming evil civic ruler, the passage has been transmitted in its canonical form as a messianic prediction of a good shepherd. By using Zech 13:7 in Mk 14:26-31 the Evangelist has placed Jesus' passion within the context of eschatological fulfillment.—D.J.H.

805. [Mk 16:8] R. W. Swanson, "'They Said Nothing,'" *CurrTheolMiss* 20 (6, '93) 471-478.

There are three basic, related offenses in the way Mark's Gospel ends: It is women who flee at the end of the story; the preceding story ends in powerful violence; and Mark is long on Good Friday and short on Easter. Without the offense the reader dismisses the ache that makes Mark's story of Jesus true.—D.J.H.

Luke

806. D. Bock, "El hijo de David y el cometido de los santos: Un estudio práctico del cumplimiento inicial y su hermenéutica," *Kairós* [Guatemala City] 12 ('93) 7-28.

Luke and Paul agree that the promise of the messianic kingdom has already been fulfilled in an initial way. As king Christ has sent the promised Spirit who enables those who belong to the kingdom to carry out their task in the world. This article discusses Lk 1:67-79 as a summary of Jesus' ministry, focuses on its themes of God's visitation and Jesus as the light, considers God's reign and its initial stage according to texts in Lk-Acts and the Pauline letters, and draws implications and conclusions regarding the church's mission.—D.J.H.

807. D. L. Bock, "The Son of David and the Saints' Task: The Hermeneutics of Initial Fulfillment," *BiblSac* 150 (600, '93) 440-457.

In Lk 1:68-79 and elsewhere in Lk-Acts, Jesus is the king who fulfills promises to Abraham and David, and serves as the light to Israel and the Gentiles. Several lines of argument (see Lk 7:28; 16:16; 11:20; 17:20-21; etc.) indicate that the kingdom is present with Christ, i.e. David's promised anointed one. The church is to be an illustration of the presence and outworking of God's love and compassion.—D.J.H.

808. W. R. Domeris, "Cellars, wages and gardens: Luke's accommodation for middle-class Christians," *HervTeolStud* 49 (1-2, '93) 85-100.

Redaction-critical study of Luke's Gospel shows that the Evangelist's concern for the poor and oppressed is no greater than that of the other Evangelists. Luke appears to have been more concerned that the rich should share their wealth in promoting the gospel and not become prisoners of their material possessions. Whatever concern Luke shows for the poor is offset by his ideological commitment to Roman rule and government.—D.J.H.

809. B. C. Frein, "The Literary and Theological Significance of Misunderstanding in the Gospel of Luke," *Biblica* 74 (3, '93) 328-348.

The failure of those around Jesus to perceive correctly his identity, his message, and the demands of discipleship plays an important role in the plot of Luke's Gospel and in the development of its characters. The motif of misunderstanding allows Luke to convey his convictions about Jesus' identity as the Son of God and the culmination of Israel's prophetic tradition, to refute false views of Jesus and discipleship, and to emphasize the importance of the resurrection as the key event necessary for a full understanding of Jesus and his revelation. —D.J.H.

810. D. Gerber, "Luc et le Judaïsme," *FoiVie* 92 (5, '93) 55-66.

Luke accords an important place in his double work to the question of Judaism. His approach is of one divided between gratitude and disappointment. Although the indication of continuity between the people of the promise (Israel) and the church is close to Luke's heart, he does not minimize the break provoked by the recentering of part of Israel, which with the Gentile believers constitutes the "people of salvation."—C.R.M.

811. J. A. Jáuregui, "En el centro del tiempo: La teología de Lucas," *EstEcl* 68 (264, '93) 3-24.

After reflecting on time as a theological problem in Lk-Acts, the article discusses the theory of H. Conzelmann and other scholars that Luke replaced primitive Christian eschatology with salvation history. Then it considers the reactions of Anglo-Saxon and other scholars (e.g. E. E. Ellis and I. H. Marshall) to Conzelmann's approach. Finally it deals with attempts at resolving the impasse between theology and history in Lk-Acts.—D.J.H.

812. R. RIESNER, "Prägung und Herkunft der lukanischen Sonderüberlieferung," *Theol Beitr* 24 (5, '93) 228-248.

The article considers the principal themes of the special Lukan material (L), tries to locate it historically and geographically, and draws some historical and theological consequences. The theological interests and language of the special Lukan traditions point to their origin in the conservative Jewish-Christian circles associated with James in Jerusalem (i.e. the Ἑβραῖοι of Acts 6:1).—D.J.H.

813. J. H. SCHROCK, "'I Am Among You As One Who Serves.' Jesus and Food in Luke's Gospel," *Daughters of Sarah* [Evanston, IL] 19 (4, '93) 20-23.

Luke's Gospel contains several texts where women and meals intersect (4:38-39; 7:36-50; 8:1-3; 10:38-42). Luke recognizes women's service in traditionally female ways as an important part of Jesus' ministry but does not confine women to these roles. Luke's attention to women and table service leads us to read Jesus' role as servant lord (see 22:27) in a new way. —D.J.H.

814. J.-M. VAN CANGH, "La femme dans l'Évangile de Luc. Comparaison des passages narratifs propres à Luc avec la situation de la femme dans le judaïsme," *RevThéolLouv* 24 (3, '93) 297-324.

After surveying the place of women in the OT and the Judaism contemporary with early Christianity, this study examines the role of women in narratives peculiar to Lk. For Luke women are proclaimed blessed neither by virtue of their motherhood (Lk 11:27) nor their traditional domestic function (10:38-42), but because they are disciples after the fashion of the apostles (8:1-2; 11:28). Luke attributes an essential role to them since they alone are present at the death, burial, and empty tomb, and are the first messengers of the resurrection. The question that poses itself today is whether the severe restrictions imposed on the ministry of women in the church are tied to the very nature of woman or are socio-cultural in origin and therefore reformable.—C.R.M.

Lk, § 38-711.

815r. [Lk 1–2] S. MUÑOZ IGLESIAS, *Los Evangelios de la Infancia* [*NTA* 28, p. 203; 31, p. 234; 32, pp. 244-245; 36, p. 113].

M. MASINI, "I 'Vangeli dell'Infanzia' di Gesù: Traguardi e prospettive," *Marianum* 54 (1-2, '92) 451-460.—After general comments on the project, the article describes each of the four volumes (on the canticles in Lk 1–2, the birth announcements in Lk 1–2, the birth and infancy of John and Jesus in Lk 1–2, and the infancy of Jesus in Mt 1–2, respectively) and calls attention to their most important features and findings. These four volumes constitute the most complete study of the NT infancy Gospels. They use as their hermeneutical key the approach of haggadic midrash.—D.J.H.

816. [Lk 1–2] C. SAFRAI, "Jesus' Jewish Parents," *JerusalemPersp* 40 ('93) 10-11, 14-15.

Luke's infancy narrative demonstrates that Jesus' parents observed strictly the commandments regarding circumcision, naming, purification, and redemption. The pilgrimage to Jerusalem and even Jesus' teaching in the Temple fit into the context of ancient Judaism. —D.J.H.

817. J. Frankovic, "Pieces to the Synoptic Puzzle: Papias and Luke 1:1-4," *Jerusalem Persp* 40 ('93) 12-13.

Papias (Eusebius, *Eccl. hist.* 3.39.16) and Luke (1:1-4), taken together, inform us that the original story of Jesus was written in Hebrew, that this story was translated and probably reworked by many individuals, and that somehow the original order of events was obscured. This scenario is foundational to R. Lindsey's Synoptic theory.—D.J.H.

818. A. Aparicio Rodríguez, "La vocación de Maria a la maternidad (Lc 1,26-38)," *EphMar* 43 (2, '93) 153-173.

The differences between Lk 1:26-38 and other biblical announcements of births (see Genesis 17; Judg 13:1-23; etc.) can be explained if Lk 1:26-38 is also considered as a story of vocation (see Exod 3:1-12; Judg 6:11-23). The literary structure and formulas suggest that the pericope should be entitled "the call of Mary to motherhood."—D.J.H.

819. S. Muñoz Iglesias, "La concepción virginal en Lc 1,26-38 hoy," *EphMar* 43 (2, '93) 175-187.

Luke intended to affirm the virginal conception of Jesus. After considering the state of the question in the 20th century, the article considers the real intention of the author in Lk 1:26-38 and responds to the arguments of those Catholic authors who place in doubt the historicity of Jesus' virginal conception.—D.J.H.

820. [Lk 1:39-45] G. Aranda Pérez, "La visitación: el arca nuevamente en camino," *EphMar* 43 (2, '93) 189-211.

The article examines the underlying motifs in Lk 1:39-45, 56 (the ark of the covenant, blessings and beatitudes) from an intertextual perspective. Mary appears as the one who bears with her the presence of the Lord, who is blessed with Christ in a liturgical context, and who is a model of faith for believers.—D.J.H.

821. [Lk 1:46-55] S. García Rodríguez, "El Magnificat, himno de la comunidad cristiana," *EphMar* 43 (2, '93) 229-237.

The Magnificat (Lk 1:46-55) is a song of the new Daughter of Zion, the Christian community, which celebrates the fulfillment of God's plan in history. Mary personifies this community.—D.J.H.

Lk 1:56, § 38-820.

822. [Lk 2:7] M.-E. Rosenblatt, "No Room in the Inn," *BibToday* 31 (6, '93) 371-376.

Matthew and Luke agree that Jesus' birth was a difficult time for his parents. Luke's infancy narrative provides the details about the need for Mary and Joseph to travel to Bethlehem for a political reason and their failure to find lodging at the inn (see 2:7).—D.J.H.

823. A. Serra, "'Troverete un bambino avvolto in fasce . . .' (Lc 2,12)," *EphMar* 43 (2, '93) 239-246.

The child "wrapped in swaddling clothes and lying in a manger" (Lk 2:12) is the Lord of glory clothed in poverty, in the care of his parents, and destined for the tomb (see Lk 23:53). He is God with us (see Phil 2:6-9).—D.J.H.

824. P. FRANQUESA, "La figura de Maria en Lc 2,19.51 y 2,35," *EphMar* 43 (2, '93) 247-256.

The "words" (ῥήματα) that Mary kept in her heart (Lk 2:19, 51) refer to her mission of accepting and witnessing to the word of Jesus. As Mary confronts their content, they become an even sharper sword piercing her heart (Lk 2:35).—D.J.H.

Lk 2:35, § 38-824.

825. R. LAURENTIN, "Ce que le recouvrement (Lk 2,41-52) enseigne sur Marie," *EphMar* 43 (2, '93) 213-226.

After considering methodological issues pertaining to the interpretation of Lk 2:41-52, the article discusses the historical dimensions of the finding of Jesus in the Temple, and reflects on the theological and spiritual aspects of the text: Mary's faith, the reasons for incomprehension, the dynamic of prophecy, the priority of the Father and the eclipse of the mother, and the memory of the heart.—D.J.H.

Lk 2:51, § 38-824.

826. J. LIEBENBERG, "The function of the *Standespredigt* in Luke 3:1-20. A response to E. H. Scheffler's *The social ethics of the Lukan Baptist (Lk 3:10-14)*," *Neotestamentica* 27 (1, '93) 55-67.

The article presents a critical discussion of Scheffler's views on Lk 3:1-20 [see § 35-668]. Luke introduces 3:10-14 into his account of the ministry of John the Baptist to concretize what is meant by repentance and to show what kind of behavior is proper. Contrary to Scheffler, Luke does not tone down the harshness of the Baptist's preaching.—C.R.M.

827. [Lk 3:14] B. KINMAN, "Luke's Exoneration of John the Baptist," *JournTheolStud* 44 (2, '93) 595-598.

Given the political background of the time and Josephus' comments about John the Baptist (*Ant.* 18:117-118), it is easy to imagine that John had been suspected of seditious activity. Thus Luke uses John's advice to the soldiers in Lk 3:14 to exonerate John of such charges and to portray him as a voice for lawfulness.—D.J.H.

Lk 6:20-23, § 38-755.

828. E. R. THIBEAUX, "'Known to Be a Sinner': The Narrative Rhetoric of Luke 7:36-50," *BibTheolBull* 23 (4, '93) 151-160.

Recognizing rhetoric as the use of symbols for sharing access to knowledge and coordinating social action, rhetorical criticism of Lk 7:36-50 yields three conclusions: (1) Jesus and the woman come to an assurance of God's forgiveness of her, whereupon Jesus initiates her into the community of God's reign, where members share benefactions. (2) Simon misunderstands God's reign, which hinders his entry into it. But Jesus' rhetoric leaves it open to him. (3) Luke's primary purpose is to show that through telling and retelling stories of God's work through Jesus, Christians become assured of salvation and show it through loving action.—D.J.H.

Lk 9–10, § 38-765.

Lk 9:37-43, § 38-768.

829. F. J. Matera, "Jesus' Journey to Jerusalem (Luke 9.51–19.46): A Conflict with Israel," *JournStudNT* 51 ('93) 57-77.

Focusing on Lk 9:51–19:46 as a narrative, this essay first identifies changes of time and place in Luke's account of Jesus' journey to Jerusalem and indicates how these become occasions for Jesus to deliver discourses. Then it shows how these discourses disclose a conflict between Jesus and Israel (represented by the crowd and the religious leaders). Viewed in the context of Luke's wider narrative, the conflict disclosed in the journey leads to Jesus' death.—C.R.M.

830. W. Braun, "The Historical Jesus and the Mission Speech in Q 10:2-12," *Forum* 7 (3-4, '91) 279-316.

After preliminary discussion concerning the reconstruction of the Q text of the mission speech in Lk 10:2-12, the study considers whether and how the speech as a unit can be given any weight in reconstructing aspects of Jesus' thought. The largely negative results of this first line of inquiry lead to an examination of the individual sayings and smaller units within the speech to assess their possible anchorage in Jesus' life. In the peace greeting of 10:5 and the ὑιὸς εἰρήνης phrase of 10:6a we probably see the characteristic vocabulary and thematic emphasis of Jesus. While the vocabulary of 10:9 is authentic, its form as a commissioning saying is not.—C.R.M.

831. [Lk 10:25-37] M. Gnanavaram, "'Dalit Theology' and the Parable of the Good Samaritan," *JournStudNT* 50 ('93) 59-83.

The term "Dalit" refers to the oppressed caste people in India. The article considers the importance of the socioeconomic and cultural context in Indian biblical hermeneutics, describes Dalit reality and the importance of Dalit theology in India, and interprets the parable of the good Samaritan (Lk 10:25-37) in the light of Dalit liberation in India. In this parable both the marginalized Samaritan and the exploited traveller become one in their struggle to help each other.—D.J.H.

832. H. Taussig, "The Sexual Politics of Luke's Mary and Martha Account: An Evaluation of the Historicity of Luke 10:38-42," *Forum* 7 (3-4, '91) 317-319.

Lk 10:38-42 is an entirely Lukan composition with a complexity of reference points within both Lk and early Christian discussion. Luke's portrait of Mary and Martha proposes that the women's honored place is in the less politically powerful contemplative roles than in the more central managerial roles.—C.R.M.

833. [Lk 11:2-4] U. Vanni, "Il 'Padre Nostro'. II," *CivCatt* 144 (3438, '93) 477-490.

This installment [see § 38-761] first presents an exposition of the Lukan "Our Father" (Lk 11:2-4) with particular attention to its "omissions" vis-à-vis Mt 6:9-13. Then it considers Jesus' prayer in Jn 17 as the Johannine circle's mature elaboration of the Lord's Prayer and explores how in the Johannine church it became the prayer of Jesus' disciples.—D.J.H.

Lk 11:2-4, §§ 38-759–760.

Lk 11:4, § 38-762.

Lk 11:14-36, § 38-794.

834. S. K. SHERWOOD, "'Blest is the womb that bore you . . .' Lc 11,27-28," *EphMar* 43 (2, '93) 257-262.

The woman shouting from the crowd in Lk 11:27-28 personifies the Jews of Jesus' time who wrongly based their hopes on a purely physical relationship to the Messiah. Jesus says that blessedness flows from the spiritual relationship of hearing and keeping God's word.—D.J.H.

Lk 11:29-32, § 38-766.

835. A. J. HULTGREN, "Jesus and Gnosis. The Saying on Hindering Others in Luke 11:52 and Its Parallels," *Forum* 7 (3-4, '91) 165-182.

The article examines how the various versions of Jesus' saying in Lk 11:52 (Mt 23:13; *Gospel of Thomas* 39; ps.-Clem. *Hom.* 18:16; *Recog.* 1:54; Tatian; Justin) relate to each other, and addresses the issue of authenticity. Lk 11:52 reflects an aspect of the teaching of Jesus in which he not only scolds the scribes for taking away the "key of knowledge" but implicitly contends that there is a "knowledge" into which his hearers are entitled to enter. —C.R.M.

836. F. BOVON, "Wetterkundliches bei den Synoptikern (Lk 12,54-56 par.)," *BerlinTheol Zeit* 10 (2, '93) 175-186.

After providing meteorological information about the south wind and the west wind in the Mediterranean world, the article discusses the Q form of the saying found in Lk 12:54-56; Mt 16:2-3; and *Gospel of Thomas* 91. Then it considers the meaning of Lk 12:56, Luke's understanding of ὁ καιρὸς οὗτος, how the earliest commentators took it, and practical and theological implications. The meteorological situation assumed in Lk 12:54-56 corresponds best to that of Greece.—D.J.H.

837. [Lk 13:32] R. BUTH, "That Small-fry Herod Antipas, or When a Fox Is Not a Fox," *JerusalemPersp* 40 ('93) 7-9, 14.

Jesus' designation of Herod Antipas as a "fox" (ἀλώπηξ in Greek, *šûʿāl* in Hebrew) in Lk 13:32 refers not to Herod's craftiness but rather to his ineptitude or inability to carry out his threat. Thus Jesus questioned Herod's pedigree, moral stature, and leadership by labelling him as a "fox" and not a "lion."—D.J.H.

838. C. NOYEN, "'Teilt meine Freude.' Exegetische Randbemerkungen zu Lukas 15,11-32," *IntKathZeit/Communio* 22 (5, '93) 387-396.

The central message of Lk 15:11-32 is the invitation to share God's joy over the return of the lost sinner (see 15:32). The parable reveals the boundless love of the merciful Father of Jesus (see 10:21-22).—D.J.H.

Lk 16:18, § 38-757.

839. [Lk 16:19-31] J. G. Griffiths, "Cross-cultural Eschatology with Dives and Lazarus," *ExpTimes* 105 (1, '93) 7-12.

After reflecting on the comparative study of ancient religions, in particular the possible influence exercised by some on others, the article discusses the similarities between the parable of the rich man and Lazarus in Lk 16:19-31 and an Egyptian prototype (a Demotic text dating from about A.D. 70-120). Jesus probably retold the familiar tale because of the concluding emphasis, embedded in the original Egyptian story, that divine judgment is based on the moral assessment of conduct in this life on earth.—C.R.M.

840. [Lk 18:1-8] B. Reid, "The Ethics of Luke," *BibToday* 31 (5, '93) 283-287.

The parable of the widow and the judge in Lk 18:1-8 provides a good illustration of the social-ethical demands of Christian life. The parable invites followers of Jesus to fear God, respect human beings, and seek justice persistently.—C.R.M.

841. [Lk 22–23] R. S. Ascough, "Rejection and Repentance: Peter and the People in Luke's Passion Narrative," *Biblica* 74 (3, '93) 349-365.

Luke presents the Jewish religious leaders as bearing primary responsibility for Jesus' death. The Romans play a minor (if any) part. Luke clearly keeps the people from being implicated except for their calling for Pilate to crucify Jesus (see 23:13-23). Until this point the people respond favorably to Jesus' ministry in a controlled and organized manner. Lk 23:13-23 serves to place guilt on the people but only so that they can be presented as repenting of that deed (see 22:54-62) and becoming part of the growing Christian community first through their act of contrition (see 23:48) and then in the early chapters of Acts.—D.J.H.

842. P. K. Nelson, "Luke 22:29-30 and the Time Frame for Dining and Ruling," *TynBull* 44 (2, '93) 351-361.

Various lines of evidence regarding Lk 22:29-30 indicate that the apostles will receive their reward of table fellowship with Jesus and be enthroned to govern the twelve tribes of Israel only in the eschaton. This interpretation is preferable to placing the promise's fulfillment in the time of the church or of both the church and the eschaton.—D.J.H.

843. P. Doble, "Luke 23.47—The problem of *dikaios*," *BibTrans* 44 (3, '93) 320-331.

Most modern English translations render δίκαιος in Lk 23:47 as "innocent." But there are good reasons why δίκαιος here should be rendered by a word—probably "just" rather than "righteous"—that clearly picks up its underlying working model found essentially in Wisdom 2–5 but pervasive also in the Psalms.—D.J.H.

844. C. Combet-Galland and F. Smyth-Florentin, "Le pain qui fait lever les Écritures. Emmaüs, Luc 24/13-35," *ÉtudThéolRel* 68 (3, '93) 323-332.

The process by which the two figures on the way to Emmaus come to understand the truth that Jesus is alive (see v. 23) in Lk 24:13-35 invites the reader to reflect on the modalities of access to the meaning and communication of this truth. The article explores the structure of the narrative, its dynamic of separation, and place within Lk 24.—D.J.H.

845. [Lk 24:13-35] P. Pretot, “Les yeux ouverts des pèlerins d’Emmaüs. Réflexion sur l’utilisation théologique et liturgique d’un texte évangélique,” *MaisDieu* 195 (’93) 7-48.

The account of the Emmaus pilgrims (Lk 24:13-35) has become a basic text for sacramental theology in general and for eucharistic theology in particular. The article discusses the place of this text in the liturgy and liturgical tradition, sketches the history of its iconography and patristic interpretation, and presents a modern reading of the text. It gives particular attention to the theme of the “opening of eyes” and to the dynamic of knowing, seeing, and believing. —D.J.H.

John

846. D. Ball, “Some recent literature on John: a review article,” *Themelios* 19 (1, ’93) 13-18.

The article reviews eight recent books, all in English, on the Fourth Gospel. It concludes with observations on how the works reviewed relate to current trends in the study of Jn (Jn and the Synoptics, Jn and Judaism, historical versus literary criticism) and offers suggestions about where these trends may be leading (a way forward for the Johannine community?). —C.R.M.

847. J. S. Galligan, “And the Mother of Jesus Was There,” *Emmanuel* 99 (10, ’93) 581-583.

From Cana to Calvary, according to John, the Mother of Jesus was there. John’s portrayal of Mary reveals a woman of remarkable presence and fidelity.—D.J.H.

848. A. García-Moreno, “’Αγάπη (amor cristiano) en los escritos joánicos,” *EstBíb* 51 (3, ’93) 353-392.

After describing John as the theologian of charity, the article discusses the differences between ἀγαπάω and φιλέω, the love of God, charity and philanthropy, God as love, the peculiar commandment (ἐντολή), the newness of Christ’s command, the root in Jesus’ own love (“as I have loved you”), the universality of love, the alleged legalism of John, and the non-utopian character of ἀγάπη.—D.J.H.

849. A. Kuśmirek, “Żydzi w ewangelii Jana (Die Juden im Johannesevangelium),” *Stud TheolVars* 30 (2, ’92) 121-135.

The article considers the meaning of οἱ ’Ιουδαῖοι in John’s Gospel, the historical circumstances of the Gospel’s composition, whether John was an anti-Semite, and the significance of these issues for Christian-Jewish dialogue. John’s Gospel reflects the theological confrontation between the developing church and the Jewish community under Pharisaic leadership. It lacks the racist and political-social elements that characterize anti-Semitism.—D.J.H.

850. D. R. Lindsay, “What Is Truth? ’Αλήθεια in the Gospel of John,” *RestorQuart* 35 (3, ’93) 129-145.

The semantic roots of ἀλήθεια in John’s Gospel (and epistles) go deeper than the surface of a common Hellenistic term. Examination of the pertinent passages (Jn 1:14, 17; 3:21;

4:23-24; 8:30-47; etc.) indicates that the Johannine meaning of ἀλήθεια cannot be fully appreciated apart from the meaning of the Hebrew noun *ʾěmet.*—D.J.H.

851. G. Mlakuzhyil, "Mission in the Gospel of John," *Vidyajyoti* 57 (5, '93) 257-268, (6, '93) 321-331.

(1) The origin of the Johannine Jesus' mission is God the Father. Its purpose is to manifest God's unconditional and compassionate love for humankind, and to save all human beings by sharing with them God's own divine life. Jesus' mission is revelatory, saving/liberating, loving, and life-giving. (2) According to John, the Holy Spirit is related to and continues the presence of Jesus in the world. Animated by the Spirit, the disciples' mission in the world is experiential and kerygmatic, a witness of selfless love and self-sacrificing service, and life-giving.—D.J.H.

852. G. A. Reyes, "Teología juanina del milagro," *Kairós* [Guatemala City] 12 ('93) 29-42.

As signs the miracles in the Fourth Gospel not only illustrate the various fields of Jesus' power but also (and more importantly) reveal the fundamental characteristics of his person: his divinity, humanity, and saving power.—D.J.H.

Jn, §§ 38-833, 1183.

Jn 1:1, § 38-678.

853. [Jn 1:1-18] E. L. Miller, "The Johannine Origins of the Johannine Logos," *Journ BibLit* 112 (3, '93) 445-457.

It is primarily, essentially, and exclusively in the Fourth Gospel proper that we encounter the origin of the Logos concept, any other associations attaching themselves only along the way and in a more or less accidental manner. The stages of the christological development of λόγος were (1) the christologically transparent usages of λόγος and ῥῆμα in the Gospel proper, (2) a confused but still more elevated and theologically enriched use of λόγος in 1 Jn 1:1-4, and (3) λόγος as a full-fledged christological title in the Gospel Prologue (1:1-18). —C.R.M.

854. [Jn 1:1-18] H. Weder, "Der Raum der Lieder. Zur Hermeneutik des Hymnischen im Neuen Testament," *EvangTheol* 53 (4, '93) 328-341.

In Jn 1:1-18 the Logos-Christ takes the place of Wisdom. The starting point of the Logos hymn is the experience of grace and truth. The hymn is the place where God's engagement with the world is celebrated. It sings of the unencumbered coming of God to the world and of the blessed event of the incarnation of the divine Word.—D.J.H.

855. T. Baarda, "John 1:5 in the *Oration* and *Diatessaron* of Tatian. Concerning the Reading ΚΑΤΑΛΑΜΒΑΝΕΙ," *VigChrist* 47 (3, '93) 209-225.

The texts of Jn 1:5 in Tatian's *Oration,* where he quotes the verse with two present tenses (φαίνει . . . καταλαμβάνει), and the *Diatessaron,* where he quotes this verse with two past tenses, raise the question which Greek text Tatian had before him. Examination of the text in the *Oration* shows that the use of καταλαμβάνει there was owing to its application to an anthropological discussion on the soul. In the *Diatessaron* Tatian clearly rendered κατέλαβεν.

There is no reason to assume that Tatian's text of Jn 1:5 was different from the text preserved in the majority of our manuscripts.—C.R.M.

856. [Jn 4:1-42] D. GERAGHTY, "Worship in Spirit and in Truth," *NewBlackfr* 74 (872, '93) 292-301.

This reflection on the psychodynamics of conversion and interpersonal encounter with Christ in Jn 4:1-42 finds an intricately woven pattern of wordplay, humor, symbolism, and obfuscation, at least on the part of the woman. It concludes with observations on the appearance of Jesus to Mary Magdalene in 20:11-18.—C.R.M.

857. F. WESSEL, "Die fünf Männer der Samaritanerin. Jesus und die Tora nach Joh 4,16-19," *BibNotiz* 68 ('93) 26-34.

The "five husbands" of the Samaritan woman mentioned in Jn 4:18 represent the five books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy). Jesus presents himself to the woman as the true "husband" who brings living water not only to Jews but also to Samaritans and the pagan world.—D.J.H.

858. J. KONINGS, "Jesus ou os pobres? Análise redacional e hermenêutica de Jo 12,1-8," *PerspTeol* 25 (66, '93) 149-161.

Jesus' statement in Jn 12:8 ("You always have the poor with you, but you do not always have me") must be understood in the light of John's Christocentrism and the imminent absence of Jesus in the Johannine narrative. After placing Jn 12:8 in the context of the Fourth Gospel, the article examines the literary pre-history of Jn 12:1-8 (with reference to the Synoptic parallels), discusses the redaction of Jn 12:1-8 and the meaning of 12:8, and offers some hermeneutical observations.—D.J.H.

859. J. L. STALEY, "Subversive Narrator/Victimized Reader: A Reader Response Assessment of a Text-Critical Problem, John 18.12-24," *JournStudNT* 51 ('93) 79-98.

The ancient textual variants and modern attempts to reconstruct the sources of Jn 18:12-24 reflect implicit responses to an entrapment strategy of the Johannine narrator, a strategy that depends upon a sensitivity to the temporal sequence of the text for its effect. Two thousand years' worth of real readers have been forced to reassess their constructions of the interrogation scene due to the narrator's statement and placement of 18:24. Like the Socratic εἴρων, or dissembler, the narrator undermines the reader's grasp of the story in order to lead the reader into a deeper experience of discipleship.—C.R.M.

860. R. L. BRAWLEY, "An Absent Complement and Intertextuality in John 19:28-29," *JournBibLit* 112 (3, '93) 427-443.

After remarks on intertextuality and on intertextuality and the metaphorical, the article employs recent advances in theories of intertextuality to treat the echo of Scripture in Jn 19:28-29. If Jn 19:28-29 tropes Psalm 69 to interpret the opposition to Jesus in his crucifixion, then the trope also interprets opposition to Jesus contemporaneous with the authorial audience. Although Jn 19:28-29 induces readers to recall Psalm 69, it also teases them with the paradox of an absent complement—the Scripture is missing. This paradox is part of a larger complex of contradictions that emerge under a close reading.—C.R.M.

861. [Jn 19:28-42] A. CHARBONNEAU, "Jésus en croix (Jn 19,16b-42), Jésus élevé (3,14ss; 8,28s; 12,31ss) (2ᵉ partie)," *SciEsp* 45 (2, '93) 161-180.

The second installment [see § 38-250] first considers how in Jn 19:28-30 the King draws all people to himself as he takes the vinegar. Then it treats the preparation for "a great day" in 19:31-42: one of the soldiers pierces Jesus' side (19:31-37); and Joseph and Nicodemus take Jesus' body (19:38-42). The article connects these sections to Jn 2:1-22 and 16:16-22, and relates them to the great events of salvation: the gift of the Spirit, the new birth of the Gentiles, and the Jewish reception of the Word made flesh.—D.J.H.

862. M. J. J. MENKEN, "The Textual Form and the Meaning of the Quotation from Zechariah 12:10 in John 19:37," *CathBibQuart* 55 (3, '93) 494-511.

The peculiar form of the quotation from Zech 12:10 in Jn 19:37 (ὄψονται εἰς ὃν ἐξεκέντησαν) is that of an early Christian Greek translation of the Hebrew text that is found or presupposed elsewhere in early Christian literature. The quotation in its Johannine context refers primarily to the eschatological look upon the pierced one when believers see in the crucified Jesus the risen Lord and in the risen Lord the crucified Jesus.—D.J.H.

Jn 20:11-18, § 38-856.

863. J. D. M. DERRETT, "Miriam and the Resurrection (John 20, 16)," *DownRev* 111 (384, '93) 174-186.

The resurrection appearance in the garden turns Mary Magdalene into a "Miriam" (Jn 20:16, 18). Though she tries to retain her elusive lover in the garden (see Canticles), Jesus reminds her that she is now a "Miriam" and therefore a prophetess.—D.J.H.

Acts of the Apostles

864. C. C. BLACK, "The Presentation of John Mark in the Acts of the Apostles," *PerspRelStud* 20 (3, '93) 235-254.

The depiction of John Mark in Acts fundamentally assists Luke in formulating or bolstering certain theological convictions that are not coterminous with strictly historical preoccupations. The study presents detailed exegetical observations on Acts 12:12; 12:25; 13:5b; 13:13b, and 15:36-40. No evidence emerges to suggest that Luke knew or was dependent on Phlm 24; Col 4:10; 2 Tim 4:11; or 1 Pet 5:13 for his portrayal of John Mark as an apostolic associate. John Mark may be reasonably regarded as a foil: a typical, yet individualized, character who reveals the protagonists of a narrative (Barnabas, Paul, and even God), and often the values of its implied author.—C.R.M.

865. A. CAMPBELL, "The Elders of the Jerusalem Church," *JournTheolStud* 44 (2, '93) 511-528.

(1) The Jerusalem church was led by a body of men originally known as the "twelve," later as the "elders," and later still as the "apostles." The identity of the twelve changed as original members died or went elsewhere in the service of the gospel. (2) In Acts Luke used the term "elders" to show how the human leadership of God's great plan passed from those who stayed in Jerusalem to those who went to Rome.—D.J.H.

866. C. Cook, "Travellers' Tales and After-dinner speeches: The Shape of *Acts of the Apostles*," *NewBlackfr* 74 (875, '93) 442-457.

The structure of Acts joins two elements—the travellers' tales and the after-dinner speeches—in a pattern that traces a similar movement in space and time. The journeys are circular but they trace a progress from Jerusalem to Rome. The speeches repeatedly trace a movement from past to present (and on), a motion that in its repetitions seems to circle back again and again. Acts shows that our present is placed in relation to the past and our future imaginable only as a retelling of familiar stories.—C.R.M.

867. R. Llamas, "Conflicto judaísmo-cristianismo. Una nueva lectura del libro de los Hechos," *RevistEspir* 52 (207-208, '93) 167-201.

After reflecting on the nature of Acts, this "new reading" considers the place of Jesus' community vis-à-vis Judaism. Then it discusses the conflicts and struggles of the new community: Hellenists and Hebrews; Peter and the circumcised; Jewish believers, Pharisees, and Christian Hellenists; the Jerusalem assembly; and after the conflicts. Finally it focuses on the convert Paul: the process of conversion, the way to Jerusalem, and the interpretation of the "we" passages.—D.J.H.

Acts, §§ 38-806–807, 810–811.

868. [Acts 1–12] J. Rius-Camps, "Maria, la madre de Jesús, en los Hechos de los Apóstoles," *EphMar* 43 (2, '93) 263-275.

Acts 1–12 opens and closes with mentions of Mary the mother of Jesus (1:14) and Mary the mother of John Mark (12:12). The first Mary prepares for the investiture of the future messianic community, and the second Mary signals the total liberation of the apostolic community from its ancestral attachment to Jewish institutions.—D.J.H.

869. [Acts 5:33-42] G. D. Schwartz, "The Pharisees and the Church," *BibToday* 31 (5, '93) 301-304.

The recommendation of tolerance by Gamaliel the Elder in Acts 5:38-39 speaks volumes for the Pharisaic recognition of the Jewish movement surrounding Jesus. In the context of Acts and of the NT as a whole this complimentary notice has the ring of authenticity about it.—D.J.H.

870. J. A. Trumbower, "The Historical Jesus and the Speech of Gamaliel (Acts 5.35-9)," *NTStud* 39 (4, '93) 500-517.

The implicit, albeit apologetically rejected, categorization of Jesus in the speech of Gamaliel in Acts 5:35-39 may be of value for the study of the historical Jesus. Luke's comparison of Jesus with Theudas and Judas the Galilean may constitute evidence that there were strong generic similarities among these figures. It is unlikely that Luke would want to introduce Judas and Theudas in such an apologetic fashion if there were no danger that historical reminiscence and/or anti-Christian propaganda might reduce Jesus to the status of just another failed revolutionary or prophet. Therefore Luke's apologetic use of Judas and Theudas increases the likelihood of an originally eschatological Jesus, who has been depoliticized and de-eschatologized by later Christian tradition, including Mk and Lk.—C.R.M.

871. R. F. Wolfe, "Rhetorical Elements in the Speeches of Acts 7 and 17," *JournTrans Textling* 6 (3, '93) 274-283.

The article concentrates on elucidating the rhetorical forms and functions of the speeches in Acts 7:2-53 (Stephen) and 17:22-31 (Paul). It deals with rhetorical features such as types, divisions, devices, and the relation of rhetoric and narrative. It also examines the hortatory features of the speeches and their constituents and segments.—C.R.M.

872. [Acts 8:9-11] S. Haar, "Lens or Mirror: the Image of Simon and Magic in Early Christian Literature," *LuthTheolJourn* 27 (3, '93) 113-121.

The Lukan description of Simon as μαγεύων (Acts 8:9) has dubious value in assisting us to discover the historical Simon. The Simon episode (8:9-11, 18-24) is not primarily about magic but an account to help readers to distinguish between Simon (and others like him) and God's true representatives.—C.R.M.

873. M. Harding, "On the Historicity of Acts: Comparing Acts 9.23-5 with 2 Corinthians 11.32-3," *NTStud* 39 (4, '93) 518-538.

In order to test C. J. Hemer's thesis that the accuracy of detail in Acts implies the trustworthiness of its account, the article examines Acts 9:23-25 in light of Gal 1:17-19 and especially 2 Cor 11:32-33. The consistent Lukan portrayal of the enmity of the Jews toward Christians and Paul's statement concerning the reason for his sudden exit from Damascus lead to skepticism with regard to the historical value of Acts 9:23-25. Luke's account has been influenced by the situation of the believers to whom Acts was addressed.—C.R.M.

874. T. Callan, "The Background of the Apostolic Decree (Acts 15:20,29; 21:25)," *CathBibQuart* 55 (2, '93) 284-297.

The Apostolic Decree (see Acts 15:20, 29; 21:25) derives from laws (largely found in Leviticus 17–18) that apply both to Israel and to the *gēr* in the midst of Israel. In the first century A.D. *gēr* might be understood to mean either "convert" or "resident alien" in the sense of a "Gentile adherent of the synagogue." The Apostolic Decree implies that Gentile Christians are incorporated into Israel either as converts or as a group associated with Israel without full conversion. It seems to be Luke's oblique way of saying what Paul said in Rom 11:18.—C.R.M.

875. [Acts 15:20] A. J. M. Wedderburn, "The 'Apostolic Decree': Tradition and Redaction," *NovTest* 35 (4, '93) 362-389.

The earliest or at least pre-Lukan traditional form of the apostolic decree appears in Acts 15:29. The version in 15:20, which prepares the ground for issuing the decree, may well reflect Luke's interpretation and understanding of its terms. In 21:25 Luke gives a version that is nearer to 15:29. The decree was meant originally to guard against idolatry. Luke may have been aware of the purpose of these rules to ward off the threat of paganism from the Christian fellowship. He shows no sign of being aware of any OT textual basis for the rules.—D.J.H.

Acts 15:29, §§ 38-874–875, 908.

Acts 17, § 38-871.

876. [Acts 17:16-34] K. O. SANDNES, "Paul and Socrates: The Aim of Paul's Aeropagus Speech," *JournStudNT* 50 ('93) 13-26.

This discussion of the aim of Paul's Aeropagus speech in Acts 17:16-34 defines its rhetorical strategy as *insinuatio,* which attracts the attention of the audience by speaking with concealment. The cryptic way of introducing Jesus in v. 31 is appropriate to the rhetorical concept of *insinuatio.* The prelude of the speech involves a clear comparison between Paul and Socrates. Like Socrates, Paul's strategy was to promote curiosity and elicit questions that would lead to further teaching on another occasion.—C.R.M.

Acts 21:25, §§ 38-874–875.

877. S. CHŁĄD, "Głoszenie światła przez zmartwychwstałego Chrystusa (Dz 26,22–23) (Le Christ ressuscité annonce la lumière [Ac 26,22s])," *AnalCracov* 23 ('91) 167-181.

The kerygma (see Lk 24:46-47) presents a program for the Messiah in three steps: suffering, resurrection, and proclaiming "light to our people and to the Gentiles" (Acts 26:23). According to Paul's apology before King Agrippa in Acts 26 the subject of the proclamation is the risen Christ. The "light" has various dimensions: christological (Acts 26:13), theological and soteriological (26:18), and messianic and ecclesiological (26:23).—D.J.H.

878. T. HAWTHORNE, "A Discourse Analysis of Paul's Shipwreck: Acts 27:1-44," *Journ TransTextling* 6 (3, '93) 253-273.

After a "typology overview" of Acts 27 and comments on the author-receiver situation and the narrative's participants, the study examines details of the discourse structure of this text from verb ranking to peak markers to cohesion and quote formulas. Appendixes provide (1) the relevant event-line clauses, and (2) a condensed event-line statement of the passage. —C.R.M.

879. [Acts 27:1–28:14] A. MODA, "Paolo prigioniero e martire. Capitolo Terzo - Gli avvenimenti romani. I e II paragrafo," *BibOr* 35 (2, '93) 89-118.

After reviewing the principal sections of Acts 27:1–28:31 [see § 38-271], this installment first discusses the narrative of Paul's voyage to Rome: chronology, setting (27:1-5), before the storm (27:6-13), the account of the storm (27:14-26), the shipwreck (27:27-44), the stay on Malta (28:1-10), and the continuation of the journey to Rome (28:11-14). Then it treats Paul's actions and speeches (27:10, 21-26, 31, 33-38a; 28:2-6, 7-9), and observes other details of the narrative. Paul appears as counsellor, prophet, man of God, and miracle-worker explaining a mission, forwarding the divine plan, and showing that divine providence intervenes in history.—C.R.M.

EPISTLES—REVELATION

Paul

880. J. BENEDICT, "A Biblical and Theological Case for Openness in Matters of Doctrine," *Brethren Life and Thought* [Oak Brook, IL] 37 (3, '92) 169-178.

From Paul's perspective the purpose of the Law had been to give basic structure to the relationship that one had with God and others (moral guidelines) and to witness to the coming of Christ by demonstrating that righteousness comes by faith, which Paul understood as the gospel of Christ. Paul never recommended the abolition of the Law altogether. He merely wished for the Law to take its place under faith as a servant to the gospel. After his conversion Paul could accept the Law as a broken myth, but not as a sole determinant of what God was or what it meant to be in relationship with God.—D.J.H.

881. C. J. Classen, "St. Paul's Epistles and Ancient Greek and Roman Rhetoric," *Rhetorica* 10 (4, '92) 319-344.

The substantially rewritten English version of an article published in German in *Zeitschrift für die Neutestamentliche Wissenschaft* [§ 36-260].—D.J.H.

882. F. Hahn, "Gibt es eine Entwicklung in den Aussagen über die Rechtfertigung bei Paulus?" *EvangTheol* 53 (4, '93) 342-366.

After preliminary remarks on methodology and procedural assumptions, this treatment of the question of development in Paul's teaching on justification first considers fundamental questions in connection with the theme of justification (Paul's self-understanding, his understanding of the gospel, the connection between the gospel and faith, aspects and dimensions of the νόμος-concept, the supposition of the righteousness of God). Then it examines the statements on justification in the individual Pauline letters. For Paul the preaching of the gospel and teaching on justification are identical in intention and content. One cannot speak of a development of Paul's teaching on justification. Rather a very significant continuation and deepening of the topic are distinguishable.—C.R.M.

883. R. G. Hamerton-Kelly, "Paul's Hermeneutic of the Cross," *Dialog* 32 (4, '93) 247-254.

Paul experienced Judaism as negative sociologically (rather than psychologically) precisely because it excluded the Gentiles for ritual rather than substantive reasons. In light of his conversion to Christ (see Gal 2:19) Paul came to the conclusion that the Law represents and serves religion as a structure of sacred violence. For Paul the Christian community is a manifestation of true humankind beyond the sacral divisions of this world. [The same issue contains responses to this article and/or Hamerton-Kelly's *Sacred Violence. Paul's Hermeneutic of the Cross* (1992) by D. E. Fredrickson (pp. 255-260), K. Stendahl (pp. 261-264), H. G. Perelmuter (pp. 265-268), R. Girard (pp. 269-274), and G. O. Forde (pp. 275-282), as well as a reply by Hamerton-Kelly (pp. 283-288).]—D.J.H.

884. E. R. Kalin, "Where Is Pauline Scholarship Today?" *Dialog* 32 (4, '93) 289-296.

After discussing the sources for and the task of interpreting Paul, the article considers methods used in Pauline studies today: sociological criticism, rhetorical criticism, and feminist interpretation. Then it treats theological issues: Paul and Luther on justification, Paul on the Law, and violence according to Luther and R. G. Hamerton-Kelly [see § 38-883].—D.J.H.

885. A. J. Spallek, "The Origin and Meaning of Εὐαγγέλιον in the Pauline Corpus," *ConcTheolQuart* 57 (3, '93) 177-190.

The study first examines the origin and meaning of εὐαγγέλιον in non-biblical Greek, in the Septuagint and Judaica, and in the Gospels and Acts. Then after an overview of Paul's use of the term, it discusses the content and the origin of the messages to which Paul refers as εὐαγγέλιον, with particular reference to Rom 1:1-6; 1 Cor 15:1-11; 2 Tim 1:10; 2:8.—C.R.M.

886. W. Stegemann, “Paul and the Sexual Mentality of His World,” *BibTheolBull* 23 (4, ’93) 161-166.

The history of mentalities focuses on cultural orientations as a set of cultural values typical of the manners, attitudes, and behavior of average people. This analysis of Paul’s sexual mentality in the context of the sexual mentality of his world sketches the situation of ancient women and compares it with what Paul says on three social gender issues: public and private space (1 Cor 14:34-35), dress/demeanor (1 Cor 11:5-6, 14-15), and sexual object choice (Paul and homosexuality: 1 Cor 6:9-10; Rom 1:26-27). On these issues Paul shared the Mediterranean consensus of his day.—C.R.M.

887. D. Sweetland, “Captivity and Christian Witness,” *BibToday* 31 (6, ’93) 341-347.

Luke devotes a remarkable amount of space to Paul’s periods of captivity in Acts. Four letters in the Pauline corpus allude to an origin from prison (Philippians, Philemon, Colossians, Ephesians). The prison ordeals of D. Bonhoeffer, M. L. King, and T. Anderson are 20th-century models of Christian faith.—C.R.M.

888. P. J. Tomson, “Tradycje Jezusowe a chrystologia Pawła Apostoła (Jesus Traditions and Christology in Paul’s Letters),” *CollTheol* 63 (2, ’93) 27-43.

Paul saw a close relationship between the earthly Jesus and the heavenly Christ. He always perceived Jesus’ person and teaching in light of the resurrection. In treating practical matters of halakah, Paul alluded to Jesus’ teachings and based his own recommendations on them and on Jewish customs, views, and laws. Rather than being a Christian Hellenist, Paul was a faithful witness to Jesus the Jew and won for him new non-Jewish followers.—D.J.H.

889. D. Zeller, “Tyrann oder Wegweiser? Zum paulinischen Verständnis des Gesetzes,” *BibKirch* 48 (3, ’93) 134-140.

In the light of Paul’s own statements and contributions to the recent scholarly debate [see § 32-729], the article considers various aspects of Paul’s understanding of the Law: Israel’s privilege, its reduction in the Gentile mission, its exorbitant demand, its relation to faith and grace, and so on.—D.J.H.

Paul, §§ 38-606, 806, 944, 999.

Romans, 1–2 Corinthians

890. [Rom 1:18-32] A. B. du Toit, “Die Kirche als doxologische Gemeinschaft im Römerbrief,” *Neotestamentica* 27 (1, ’93) 69-77.

There is a strong (though antithetical) correlation between Rom 1:18-32 and 15:1-13. In 1:18-32 the iniquity of the Gentiles is identified as their refusal to glorify and thank God as God, whereas in 15:1-13 the church as the eschatological people of God consisting of Jews and non-Jews glorifies God and so appears as a doxological community.—D.J.H.

891. T. H. Tobin, “Controversy and Continuity in Romans 1:18–3:20,” *CathBibQuart* 55 (2, ’93) 298-318.

Paul crafted his rhetoric in Rom 1:18–3:20 very carefully in order to persuade his Roman readers that his apparently controversial positions about the sinfulness of both Jews and

Gentiles were really rooted in Jewish Scriptures and tradition. He did this by constantly appealing to the Jewish Scriptures and to traditional Jewish attitudes toward Gentiles and beliefs about God's impartiality. Both these traditional appeals and their juxtaposition are present in Paul's opening statement (1:2-6, 16-17) and in the restatement of his position (3:21-31). They are then developed in detail in his main argument (1:18–3:20). He also made use of various topics from Greco-Roman rhetoric which were familiar to his Roman readers and which had a conservatively oriented bias. In this way Paul hoped to allay their suspicions and skepticism about the gospel that he was preaching.—D.J.H.

892. K. Holter, "A Note on the Old Testament Background of Rom 1,23-27," *BibNotiz* 69 ('93) 21-23.

A reasonable background for Paul's juxtaposition of idolatry and homosexuality in Rom 1:23-27 is Gen 1:26-28 (see also Deut 4:16-18). Paul was thinking in terms of a reversing of the creation of humankind, a point that corresponds with his argument that humankind is without excuse for its godlessness—since God has been known "from the creation of the world" (Rom 1:20).—D.J.H.

893. [Rom 5] D. B. Garlington, "The Obedience of Faith in the Letter to the Romans. Part III: The Obedience of Christ and the Obedience of the Christian (continued)," *WestTheolJourn* 55 (2, '93) 281-297.

This installment [see § 38-293] concludes the treatment of Rom 5:12-21 with reference to the reign of death from Adam to Moses. Then it discusses the obedient last Adam and the new humanity, and Christ (not the Law) as the source of life. The obedience of Christ, according to Romans 5, is specifically his fidelity to God the creator and his perseverance in the course set before him by his Father. Christ thus fulfills the role originally assigned to Adam as the progenitor of the human race, and serves as the actual εἰκὼν τοῦ θεοῦ.—D.J.H.

894. A. Gieniusz, "Rom 7,1-6: Lack of Imagination? Function of the Passage in the Argumentation of Rom 6,1–7,6," *Biblica* 74 (3, '93) 389-400.

Paul's effort in Rom 7:1-6 was to show that freedom from the Law cannot be understood except as freedom for a new obedience. The passage serves as an open or temporary conclusion within Romans 6–8. The marriage image from the rhetorical viewpoint is an *exemplum* (παράδειγμα). It illustrates well both the past and the present of the Christian with their consequences (transgression and death) and obligations (bearing fruit for God).—D.J.H.

895. J. L. Wu, "The Spirit's Intercession in Romans 8:26-27: An Exegetical Note," *ExpTimes* 105 (1, '93) 13.

The Spirit's intercession in Rom 8:27 is "according to God's will" (κατὰ θεόν) in that the Spirit, who searches God's mind (see 1 Cor 2:10), makes up the believers' deficit in interceding for them according to God's will so that they will be able to live κατὰ θεόν or κατὰ πνεῦμα (8:4). The references to universal sufferings and groanings in 8:17-25 draw a parallel between Jesus' prayers in Gethsemane and the believers' attitude as children of God.—D.J.H.

896. M. Cranford, "Election and Ethnicity: Paul's View of Israel in Romans 9.1-13," *JournStudNT* 50 ('93) 27-41.

Paul's apparent association of covenant privileges with ethnic Israel as a whole in Rom

9:1-5 is qualified in 9:6 (“these are not all Israel who are from Israel”) where he distinguishes between ethnic and elect Israel. Then in 9:7-13 Paul demonstrates that the word of God has not failed by showing that covenant privileges continue to be associated with ethnic Israel through a faithful subset.—D.J.H.

897. A. RAKOTOHARINTSIFA, “Paul aux prises avec le Judaïsme: la question de la Loi et l’exemple de Romains 10,1-4,” *FoiVie* 92 (5, ’93) 89-100.

The article first discusses the understanding of the Torah in the OT and Pharisaic Judaism as background for Paul’s statements. Then it considers the origin, circumstances, intention, and argumentative plan of Romans in order to situate and interpret Rom 10:4. Paul’s theological judgment (“Christ is the end of the Law”) was based on his understanding of Christ and missionary experience, not on the analysis of the written and oral Torah in itself and according to its own logic.—D.J.H.

898. J. V. HILLS, “‘Christ was the Goal of the Law . . .’ (Romans 10: 4),” *JournTheolStud* 44 (2, ’93) 585-592.

The absent copula (or linking verb) between Χριστός and τέλος (or vice versa) in Rom 10:4 should be read not as the present “is” (ἐστίν) but as the imperfect “was” (ἦν). From the first Christ was the goal of the Law—always its purpose but now revealed once and for all as the power of God for the salvation of everyone who believes (see Rom 1:16).—D.J.H.

899. [Rom 11:26] H. REICHRATH, “‘Der Retter wird aus Zion kommen,’” *Judaica* [Basel] 49 (3, ’93) 146-155.

After outlining the problems involved in interpreting Paul’s statement that the Deliverer will come from Zion (Rom 11:26; see Isa 59:20-21), the article discusses the parting of the ways between Christians and Jews, Israel and the “God fearers” from the Gentiles, Paul’s Law-free Gentile mission, the salvation of all Israel, and the co-inheritance of the promise. —D.J.H.

900. D. PETERSON, “Worship and Ethics in Romans 12,” *TynBull* 44 (2, ’93) 271-288.

The term λογικὴ λατρεία in Rom 12:1 refers to the service rendered by those who truly understand the gospel and its implications (“understanding worship”). In Rom 12:1-2 Paul proclaims a reversal of the downward spiral depicted in 1:18-32. The theme of service in the body of Christ is then developed by the various exhortations and examples in Rom 12:3-21.—D.J.H.

901. D. KROGER, “Paul and the Civil Authorities: An Exegesis of Romans 13:1-7,” *Asia JournTheol* 7 (2, ’93) 344-366.

After setting Rom 13:1-7 in its literary context, the article argues against the hypothesis that it is a non-Pauline interpolation, describes the historical situation of the Roman Christians, and provides an exegesis of the text. Aware that taxation was a vexing issue for Roman Christians, Paul urged them to adopt a practical attitude of obedience and submission to the governing authorities.—D.J.H.

Rom 15:1-13, § 38-890.

902. M. de Burgos Núñez, “La Correspondencia de Pablo con las Comunidades de Corinto,” *Communio* 26 (1, ’93) 33-67.

After describing the early Christian community at Corinth from a sociohistorical perspective, the article calls attention to the problem of the literary unity of 1 Corinthians and suggests that it contains four letters (A-D), relates each letter to the community’s life and history, and sketches the redactional history of 1 Corinthians. Then it argues that 2 Corinthians consists of three letters (A-C) and relates them to the new situation of the Corinthian community. This approach helps us to understand the relations between the texts and the community’s history, and to appreciate better Paul’s achievements as an apostle and author. —D.J.H.

903. J. Murphy O’Connor, “Co-Authorship in the Corinthian Correspondence,” *RevBib* 100 (4, ’93) 562-579.

This study seeks to verify the hypothesis that those associated with Paul in the address of a letter functioned as co-authors. It focuses on 1–2 Corinthians in which the use of “we” and “I” pose the greatest problems. It is time to envisage seriously the possibility that the presence of “we” in 1 Cor 1:18-31 and 2:6-16 indicates a contribution of Sosthenes to the formulation of 1 Corinthians. 2 Corinthians 1–9 is essentially a “we-letter”; there is a prima facie case that it is a joint letter into which one of the co-authors (Paul) occasionally erupts. Silvanus and Timothy, Sosthenes, and Timothy made substantial contributions to 1–2 Thessalonians, 1 Corinthians, and 2 Corinthians 1–9, respectively, even though the degree of their involvement varied, being maximal in the Thessalonian letters and minimal in 1 Corinthians. —C.R.M.

1–2 Cor, § 38-1152.

904. [1 Cor] D. W. J. Gill, “In Search of the Social Élite in the Corinthian Church,” *Tyn Bull* 44 (2, ’93) 323-337.

Holding that the Corinthian correspondence is addressed to Roman citizens and that it deals with issues within the setting of a Roman colony, the article considers whether the following passages can be read against the background of social élites jostling for power in the church: law courts (1 Cor 6:1-8), head dresses (11:2-16), divisions at the Lord’s Supper (11:17-21), Christians as benefactors (11:17-33), the household of Stephanas (16:15), and invitations to dinner (10:27; 8:4-6).—C.R.M.

905. J. T. South, “A Critique of the ‘Curse/Death’ Interpretation of 1 Corinthians 5.1-8,” *NTStud* 39 (4, ’93) 539-561.

The most widespread critical understanding of 1 Cor 5:1-8 may be termed the “curse/death” interpretation whereby Paul enjoins the pronouncement of a curse upon the offender in question with the expectation that he will die as a result. A more satisfactory explanation of 1 Cor 5:5 is that by παραδοῦναι τῷ σατανᾷ Paul referred not to the offender’s sudden physical demise under the power of a curse but rather to his exclusion from the fellowship of the Christian community. The article exposes the inadequacies of the evidence for the curse/death interpretation and shows that the exclusion interpretation explains what Paul was instructing the Corinthian church to do as an act of communal discipline.—C.R.M.

906. A. C. MITCHELL, “Rich and Poor in the Courts of Corinth: Litigiousness and Status in 1 Corinthians 6.1-11,” *NTStud* 39 (4, ’93) 562-586.

Paul’s advice in 1 Cor 6:1-11 presupposes that people of higher status were taking those of lower status to court, where the latter were at a disadvantage. To counter this trend Paul asked the community to settle lawsuits “in-house” by means of private arbitration, an extra-judicial procedure available to them under Greco-Roman law. After showing the connections between 1 Cor 6:1-11 and other sections of the letter dealing with problems of stratification, the article examines the evidence for identifying people of upper status as the offenders, looks at the relationship of status and litigation in Greco-Roman society, and attempts to show that people of lower status were the ones offended.—D.J.H.

907. D. E. MALICK, “The Condemnation of Homosexuality in 1 Corinthians 6:9,” *BiblSac* 150 (600, ’93) 479-492.

Paul’s prohibitions against homosexuality in 1 Cor 6:9 were against all forms of sexual relationships between persons of the same sex. They were not limited to homosexual abuse or pederasty.—D.J.H.

1 Cor 7, § 38-1197.

908. [1 Cor 8–10] B. WITHERINGTON, “Not So Idle Thoughts about *eidolothuton*,” *TynBull* 44 (2, ’93) 237-254.

The term εἰδωλόθυτον appears to have originated as a pejorative Jewish-Christian term, possibly even coined by Paul. In all its 1st-century occurrences εἰδωλόθυτον refers to an animal sacrificed in the presence of an idol and eaten in the temple precincts. It does not refer to a sacrifice that came from the temple and was eaten elsewhere (ἱερόθυτον). The decree in Acts 15:29 was about Gentiles refraining from meals and immorality in pagan temples. 1 Corinthians 8–10 reflects Paul’s acceptance and implementation of the decree. Galatians reflects the struggle that led to the decree.—D.J.H.

909. R. GARRISON, “Paul’s use of the athlete metaphor in 1 Corinthians 9,” *StudRel/SciRel* 22 (2, ’93) 209-217.

After noting that the image of the athlete and the themes of training and competing were popular in the philosophical and moral teachings of the Stoics and Cynics, the article examines Paul’s similar use of the imagery of athletics with particular attention to the themes of self-control and the imperishable wreath in 1 Cor 9:25.—C.R.M.

910. M.-L. RIGATO, “A quali angeli allude Paolo nella Prima Lettera ai Corinzi (11,10)?” *RivistBib* 41 (3, ’93) 305-313.

Far from being unfavorable toward women, 1 Cor 11:10 establishes a woman’s decision-making power and right of self-determination (“to have power over the head”) by allusion to the Easter-event. The “angels” refer to the angelophany accompanying the discovery of the empty tomb (see Mt 28:2, 5; Lk 24:4, 23; Jn 20:12). In the light of Jesus’ resurrection woman is a “new creation” (2 Cor 5:17; see Gal 3:28).—D.J.H.

911. [1 Cor 11:17-34] E. LAVERDIERE, “The Eucharist, Sacrament of the Transformation of the World,” *Emmanuel* 99 (7, ’93) 378-385.

As the sacrament of the kingdom of God, the Eucharist proclaims and brings about the transformation of the world. According to 1 Cor 11:17-34 Christians assemble as a church because they are one in Christ, and acknowledge Jesus as Lord at the Lord's Supper.—D.J.H.

912. J. N. Collins, "Ministry as a distinct category among charismata (1 Corinthians 12:4-7)," *Neotestamentica* 27 (1, '93) 79-91.

Linguistic and rhetorical considerations indicate that the διακονίαι in 1 Cor 12:4-7 should be understood as ministries that are a commission from the Lord and reserved to apostolic preachers. They constitute a species, distinct from ἐνεργήματα (the range of gifted spiritual attainments exemplified by Paul in vv. 8-10), within the generic concept of χαρίσματα. —D.J.H.

913. R. L. Thomas, "1 Cor 13:11 Revisted. An Exegetical Update," *Master's Seminary Journal* [Sun Valley, CA] 4 (2, '93) 187-201.

Updating a 1974 article on 1 Cor 13:8-13 [§ 19-212], this article shows why τὸ τέλειον in 1 Cor 13:10 cannot mean "the perfect" and why it must mean "complete" or "mature," gives reasons why 1 Cor 13:8-13 requires the concepts of completion and maturity, and answers objections to the completion-maturity explanation.—D.J.H.

1 Cor 13:13, § 38-936.

914. M. J. Cartledge, "A Model of Hermeneutical Method—An Exegetical Missiological Reflection upon Suffering in 2 Corinthians 4:7-15," *EvangRevTheol* 17 (4, '93) 472-483.

Analysis of 2 Cor 4:7-15 shows that Paul found a missiological purpose in his experience of suffering and weakness. Suffering is part of the gospel and its proclamation by Christians through mission.—D.J.H.

915. [2 Cor 8–9] P. Vassiliadis, "The Collection Revisited," *DeltBibMel* 21 (1, '92) 42-48.

Despite H. D. Betz's emphasis on the administrative and rhetorical character of Paul's remarks in 2 Corinthians 8–9, it appears that the ultimate purpose of the collection was the equal distribution and permanent sharing of material wealth.—D.J.H.

2 Cor 11:32-33, § 38-873.

916. C. R. A. Morray-Jones, "Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul's Apostolate. Part 1: The Jewish Sources," *HarvTheolRev* 86 (2, '93) 177-217.

The rabbinic tradition of the four men who entered *pardes* was originally associated with the mishnaic tradition concerning the *ma'ăśeh merkābâ*. The earliest form of the story referred quite unambiguously to a visionary ascent to the heavenly temple. There is no reason to assume that the attribution to Aqiba (late 1st and early 2nd century A.D.) in the original first-person version is inaccurate. English versions of the pertinent rabbinic texts are supplied on pp. 210-217.—D.J.H.

917. J. D. G. DUNN, "Echoes of Intra-Jewish Polemic in Paul's Letter to the Galatians," *JournBibLit* 112 (3, '93) 459-477.

Gal 2:11-17 provides the fullest hints ("Cephas separated himself," "he feared those of the circumcision," "they played the hypocrite," etc.) and echoes ("Gentile sinners," "works of the Law," "live like a Gentile") of intra-Jewish factional polemic. There are also echoes of intra-Jewish polemic in 4:10 ("observing days and months and special times and years") and 4:17 ("they are zealous").—D.J.H.

918. W. B. RUSSELL, "Rhetorical Analysis of the Book of Galatians, Part 2," *BiblSac* 150 (600, '93) 416-439.

This installment [see § 38-327] first determines the rhetorical arrangement of the material in Galatians: prescript/salutation (1:1-5); prologue or proem or *exordium* (1:6-10); proof or *probatio* or *confirmatio* (1:11–6:10) consisting of historical (1:11–2:21), experiential (3:1–4:31), and causal (5:1–6:10) arguments; and postscript or epilogue or *conclusio* (6:11-18). Then it looks back over the entire book and tries to recapture the picture as a whole. Tracing Paul's argument/rhetoric demonstrates the continuity in chapters 3 through 6.—D.J.H.

919. G. SEGALLA, "Identità cristiana e cammino secondo lo Spirito nella lettera ai Galati," *Teologia* 18 (1, '93) 7-63.

The article first discusses the literary composition of Paul's letter to the Galatians, with particular attention to its christological-ethical structure revolving around the salvific event of the cross. Then after comments on the epistolary genre and rhetorical forms in the service of the gospel, it considers Christian ethics against the social-religious background of the Galatian community (with reference to the recent hypotheses of G. Howard, E. P. Sanders, F. Watson, and J. Barclay), and proposes a new synthesis based on the theme of Christian identity and walking in the Spirit.—D.J.H.

Gal, § 38-908.

920. N. H. TAYLOR, "Paul's Apostolic Legitimacy. Autobiographical Reconstruction in Gal. 1:11-2:14," *JournTheolSAfric* 83 ('93) 65-77.

After noting recent challenges to the prevailing consensus regarding the historical reliability of Galatians 1–2, this examination of Paul's assertion of apostleship in the autobiographical narrative in Gal 1:11–2:14 reconstructs the background of Galatians. Then it considers Paul's account of events in his past life and identifies ways in which historical events are appropriated and reinterpreted for a particular ideological and ecclesial-political purpose. Paul portrays a discontinuous and inconsequential sequence of events in his life as evidence in support of his claim to oversight of the Galatian churches.—C.R.M.

921. [Gal 2:11-14] J. D. G. DUNN, "Should Paul Once Again Oppose Peter to His Face?" *HeythJourn* 34 (4, '93) 425-428.

At Antioch (see Gal 2:11-14) Paul opposed Peter to his face because Peter refused eucharistic fellowship with other Christians. Should not "Paul" once again oppose the current exclusivist eucharistic practice of those who claim to be Peter's successor today?—D.J.H.

922. K. H. Jobes, "Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31," *WestTheolJourn* 55 (2, '93) 299-320.

The article attempts to understand more clearly how Paul uses Isa 54:1 in Gal 4:27 by identifying at least some of the unstated points of resonance echoing between Galatians and Isaiah. It examines these intertextual echoes to clarify how they function to support Paul's radical claim that (1) the Galatian Christians are heirs of the Abrahamic covenant without the covenant sign of circumcision, and (2) the Jews are not the heirs of the Abrahamic covenant in spite of circumcision.—C.R.M.

923. W. B. Russell, "Does the Christian Have 'Flesh' in Gal 5:13-26?" *JournEvang TheolSoc* 36 (2, '93) 179-187.

The term σάρξ does not change its basic sense in Galatians. Paul used σάρξ and πνεῦμα to represent the two competing identities of the people of God in Galatia. The "flesh community" (Judaizers) is identified with the Mosaic-Law era, and characterized by a person bodily in frailty and transitoriness and not indwelt by God's Spirit. The "Spirit community" is characterized by a person bodily aided and enabled by God's presence and liberated from sin's dominion. "Flesh" in Gal 5:13-26 is that which is merely human and distinctively Jewish. The Christian has the Holy Spirit, not the flesh.—D.J.H.

924. E. Best, "Ministry in Ephesians," *IrBibStud* 15 (4, '93) 146-166.

This discussion of the theological place of ministry in the plan of God according to Ephesians unfolds under the following headings: fulfilled ministries (2:20; 3:5), continuing ministries (4:11), the ministry of the saints, the ministry of Paul, and clergy and laity. It seems that for the author of Ephesians leaders were not people who had special tasks within the whole but people who exercised in a special way the roles that were open to all.—C.R.M.

925. J. H. Roberts, "The enigma of Ephesians: Rethinking some positions on the basis of Schnackenburg and Arnold," *Neotestamentica* 27 (1, '93) 93-106.

The article examines R. Schnackenburg's commentary on Ephesians (1982; English, 1991) and C. E. Arnold's *Ephesians: Power and Magic* (1989), and assesses their respective contributions to understanding the setting and theology of the epistle. The actual problem of the communities addressed by Ephesians was one of disunity between Jewish and Gentile Christians. The author dealt with this problem by suggesting that it was caused by the power of evil and could be overcome by the utilization of God's all-encompassing power.—C.R.M.

926. P. W. Gosnell, "Ephesians 5:18-20 and Mealtime Propriety," *TynBull* 44 (2, '93) 363-371.

First-century readers would have found completely normal the contrast in Eph 5:18-20 between drunkenness as a deed of foolishness/sinfulness and filling by the Spirit resulting in praise to God as a deed of wisdom/righteousness. Without referring to any known spiritual problem among its readers, the exhortation discloses an underlying setting common for gatherings of all types of people.—D.J.H.

927. V. Koperski, "The Early History of the Dissection of Philippians," *JournTheolStud* 44 (2, '93) 599-603.

S. Le Moyne clearly believed that Paul's letter to the Philippians was originally one letter, which had at some point been divided into two [see § 25-993]. The earliest verifiable date for the suggestion of a compilation hypothesis for Philippians was 1803 (J. H. Heinrichs) rather than 1685 (Le Moyne), and it took quite a different form from the modern version. —D.J.H.

928. [Phil] E. MALONEY, "Paul in Prison," *BibToday* 31 (6, '93) 336-340.

In his letter to the Philippians Paul shared from prison his agonizing decision to pull through his affliction and continue his mission. From it we find out how a Christian should endure suffering and what it can mean to a person of faith.—D.J.H.

929. [Phil] E. PETERSON, "Letter from a Roman Jail," *ChristToday* 37 (15, '93) 38-42.

An expansive paraphrase of Paul's letter to the Philippians in contemporary language. For example, it renders Phil 2:6 as follows: "He had equal status with God but didn't think so much of himself that he had to cling to the advantages of that status no matter what." The author also explains his approach to translation in question-and-answer format (p. 41). —D.J.H.

930. B. J. CAPPER, "Paul's Dispute with Philippi: Understanding Paul's Argument in Phil 1–2 from his Thanks in 4.10-20," *TheolZeit* 49 (3, '93) 193-214.

The thesis of a binding arrangement of the Philippians to support Paul's mission can be implemented to illuminate further the circumstances behind the issue of Paul's "receipt" in Phil 4:10-20 and to explain the sequence of the argument in Philippians 1–2. Paul condescends in continuing to speak of the Philippians' material support as a sacrifice in the face of his preparedness to make the martyr's far greater sacrifice. Since they are *societas* copartners, the contributions of each party to the work of the gospel are equally deserving of honor.—C.R.M.

931. [Phil 2:6-11] S. J. KRAFTCHICK, "A Necessary Detour: Paul's Metaphorical Understanding of the Philippian Hymn," *HorBibTheol* 15 (1, '93) 1-37.

Paul transferred the structure of the Christ-hymn contained in Phil 2:6-11 from the field of soteriology to that of ethics by means of a metaphorical detour. The same mechanism that creates metaphors (their inherent similarity/dissimilarity structure) enabled Paul to apply the hymn about Christ to the situation that he perceived in Philippi. The idea of metaphorical appropriation indicates how the non-ethical hymn could be used by Paul for ethical instruction, and how we can still heed E. Käsemann's call for maintaining the theological integrity of the hymn and its content.—D.J.H.

932. V. KOPERSKI, "The Meaning of *Pistis Christou* in Philippians 3:9," *LouvStud* 18 (3, '93) 198-216.

The article first reviews scholarly arguments for taking διὰ πίστεως Χριστοῦ in Phil 3:9 as containing an objective genitive (A. J. Hultgren) or a subjective genitive (L. T. Johnson, S. K. Williams, M. D. Hooker, R. B. Hays). Then it restates the case for the objective genitive interpretation in the Pauline corpus as a whole and in Phil 3:7-11 in particular. Paul never unambiguously speaks of Christ as the subject of an act of believing nor clearly equates faith with obedience. The πίστις Χριστοῦ construction in Phil 3:9 is best interpreted as belief in Christ as risen Lord and Savior. The righteousness that results is from God because the prior gift of belief in Christ likewise comes from God.—D.J.H.

Phil 4:10-20, § 38-930.

933. J. Sumney, “Those Who ‘Pass Judgment’: The Identity of the Opponents in Colossians,” *Biblica* 74 (3, ’93) 366-388.

The identity of the opponents in Colossians can be established by analyzing explicit statements about them, allusions to them, and affirmations that seem to address them. Colossians addressed a community troubled by ascetic visionaries. Their asceticism included food and drink regulations and the observance of holy days, including Sabbaths and new moons. In their visions the opponents observed and probably participated in angelic humility and angelic worship. Paul’s complaint against them was that they bound these regulations on others and condemned those who did not live by them. They may also have passed judgment against ordinary Christians for not having visions.—D.J.H.

934. [1–2 Thess] J. M. G. Barclay, “Conflict in Thessalonica,” *CathBibQuart* 55 (3, ’93) 512-530.

This study highlights the conflict in Thessalonica between Christians and non-Christians. Using the evidence of 1 Thessalonians it specifies the likely causes of the social harassment experienced by the Thessalonian Christians, demonstrates the correlation between this experience and their apocalyptic understanding of Christian faith, and shows that Paul was concerned lest they themselves provoke non-Christians. Finally it proposes that 2 Thessalonians is Paul’s response to a feverish church that was convinced that the day of wrath (see 1 Thess 5:2-3) had already begun.—C.R.M.

935. E. Cornelius, “Die funksie van die ‘danksegging(s)’ in 1 Tessalonisense (The function of the ‘thanksgiving(s)’ in 1 Thessalonians),” *HervTeolStud* 49 (1-2, ’93) 57-84.

The problem of the multiple thanksgivings in 1 Thessalonians is better approached with the help of an interactive model than from the perspectives of form or content. The term “thanksgiving” is in fact inappropriate for 1 Thess 1:2-10; 2:13-16; and 3:9-13. The function of these passages is rather to render the implied reader favorable toward the encoded author so that he/she can be receptive to the argumentation.—D.J.H.

936. [1 Thess 1:3] W. Weiss, “Glaube — Liebe — Hoffnung. Zu der Trias bei Paulus,” *ZeitNTWiss* 84 (3-4, ’93) 196-217.

After analyzing the uses of the faith-love-hope triad in 1 Thess 1:3 and 5:8, the article considers the significance of this triad for understanding 1 Thessalonians as a whole, the Pauline origin of the triad in the πίστις-ἀγάπη and πίστις-ἐλπίς dyads, the understanding of the triad in 1 Thessalonians, and the faith-hope-love triad in 1 Cor 13:13 in light of this triad.—D.J.H.

1 Thess 5:8, § 38-936.

937. D. C. Arichea, “Authorship and translation. The authorship of the Pastorals and its implications for translation,” *BibTrans* 44 (3, ’93) 331-340.

The article examines two areas of exegesis and interpretation in the Pastorals (especially 1 Timothy) to determine whether a translator’s stand on the authorship of the Pastorals affects his or her translation. Thus it treats autobiographical/historical materials (1 Tim 1:12-16;

2 Tim 4:9-22), and theological terminology (faith). While the problems of authorship have only a minimal effect on the translation task, they are very important for study Bibles. —C.R.M.

938. D. Horrell, “Converging Ideologies: Berger and Luckmann and the Pastoral Epistles,” *JournStudNT* 50 (’93) 85-103.

It is possible that the use of P. L. Berger and T. Luckmann’s theoretical perspectives to interpret the Pastorals results essentially in a confirmation of the ideology of the Pastoral Epistles. After describing Berger and Luckmann’s project, the article raises critical concerns about their theory. Then it discusses three areas of critical questioning that are required for the development of a sociological interpretation of the Pastorals. To interpret the Pastorals from the perspective of Berger and Luckmann’s theory is to use a theoretical framework that easily reiterates and legitimates the perspective of the epistles, and thus fails to penetrate them critically.—C.R.M.

939. I. H. Marshall, “‘Sometimes Only Orthodox’ — Is there more to the Pastoral Epistles?” *EpworthRev* 20 (3, ’93) 12-24.

The Pastorals confront a situation of heretical teaching, which was plainly a major threat. They faithfully and creatively apply the central core of Pauline theology (Christology and soteriology) to a specific situation. There are many places where this development is not a case of being “merely orthodox” but of using orthodox teaching constructively.—D.J.H.

940. S. Page, “Marital Expectations of Church Leaders in the Pastoral Epistles,” *Journ StudNT* 50 (’93) 105-120.

The lists of qualifications for overseers, deacons, and elders in the Pastorals all require that a person aspiring to leadership should be μιᾶς γυναικὸς ἀνήρ (1 Tim 3:2, 12; Tit 1:6). Although most translations assume that this phrase refers to marital status, a better interpretation understands the phrase to refer to the characteristic of being devoted exclusively to one’s spouse (e.g. NEB: “faithful to his one wife”).—C.R.M.

941. J. T. Reed, “Discourse Features in New Testament Letters with Special Reference to the Structure of 1 Timothy,” *JournTransTextling* 6 (3, ’93) 228-252.

A discourse analysis of the epistolary form of 1 Timothy reveals an intentional structure in the text. After preliminary comments on Greco-Roman letter writing, the article analyzes the epistolary features of 1 Timothy with special reference to the cohesiveness of the letter. The identification of obligatory and optional epistolary structures indicates that 1 Timothy is more than a concatenation of unrelated microstructures.—C.R.M.

942. J. H. Roberts, “Teologie en etiek in die brief aan Filemon: ’n Poging tot verantwoording (Theology and ethics in the letter to Philemon: An attempt at giving an account),” *SkrifKerk* 14 (1, ’93) 105-115.

The article first responds to the criticisms made by D. J. Smit about how NT scholars treat the ethical teachings of the NT [§ 36-46]. Then taking Paul’s letter to Philemon as an example, it summarizes the letter’s argument, analyzes the letter’s request from the viewpoint of ethical argumentation, and concludes with remarks on theology and ethics in the letter. —D.J.H.

943. J. N. Birdsall, "Πρεσβύτης in Philemon 9: A Study in Conjectural Emendation," *NTStud* 39 (4, '93) 625-630.

There is no problem in content with reading πρεσβύτης ("old man") in Phlm 9. Even if there were, the various linguistic data bearing upon spelling and meaning make R. Bentley's conjecture πρεσβευτής ("ambassador") totally unfeasible.—D.J.H.

Hebrews

944. K. Backhaus, "Der Hebräerbrief und die Paulus-Schule," *BibZeit* 37 (2, '93) 183-208.

Although there is no proof that the author of Hebrews used the Pauline letters as literary sources, there is evidence that the Hebrews-community shared a theological milieu and historical situation with a Pauline community. This relationship is indicated especially by Heb 13:22-25, which was an integral part not only of chapter 13 but also of the letter as a whole. Hebrews was most likely sent to a community in Rome that had contact with the Pauline school at Rome. The connection with the Pauline tradition eventually facilitated the acceptance of Hebrews into the NT canon.—D.J.H.

945. V. C. Pfitzner, "The Rhetoric of Hebrews: Paradigm for Preaching," *LuthTheol Journ* 27 (1, '93) 3-12.

After discussing preaching as church rhetoric and Hebrews as sermonic rhetoric, the article considers how rhetorical conventions have shaped the presentation with regard to the ethos and authority of the preacher, the logic of rhetorical persuasion, rhetoric as medium for the message, and the relation between sermon and situation.—D.J.H.

946. K.-G. E. Dolfe, "Hebrews 2,16 under the magnifying glass," *ZeitNTWiss* 84 (3-4, '93) 289-294.

The idea that ἐπιλαμβάνεται in Heb 2:16 must be understood *in bonam partem* is not supported by lexicographical facts or other texts in Hebrews (e.g. 8:7-9). The verb means "put a stop to" or "check," and that meaning fits Heb 2:16 well.—D.J.H.

947. P. E. Enns, "Creation and Re-Creation: Psalm 95 and Its Interpretation in Hebrews 3:1–4:13," *WestTheolJourn* 55 (2, '93) 255-280.

After establishing the thematic unity of Psalm 95 (creation/re-creation), the article examines its use as an example of past apostasy and the consequences thereof in Heb 3:1–4:13. The writer prepares the readers in 3:1-6 for the interpretation of Psalm 95 by introducing the typological connection between Israel and the church. Next the psalm is quoted in such a manner that it might have the most immediate bearing on the new exodus community (3:7-19). Finally, the understanding of "rest," the goal of the new exodus community, as God's creation rest establishes the creation/re-creation connection (4:1-13).—C.R.M.

948. [Heb 8:5] H. Löhr, "'Umriss' und 'Schatten'. Bemerkungen zur Zitierung von Ex 25,40 in Hebr 8," *ZeitNTWiss* 84 (3-4, '93) 218-232.

After situating Heb 8:5 ("a sketch and shadow of the heavenly" sanctuary) in the context of 7:1–10:18, the article considers its relation to Exod 25:40 and role in the author's thinking, the relation between the earthly and heavenly sanctuaries in Hebrews 9 and elsewhere, the heavenly sanctuary in relation to the "house" of Heb 3:1-6, and Philo's understanding of Exod 25:40.—D.J.H.

Catholic Epistles

949. H. FRANKEMÖLLE, "Der Jakobusbrief. Weisung für ein gelingendes Leben," *BibKirch* 48 (3, '93) 141-146.

More than any other NT writer, James presents the Law in a positive light as the "law of freedom" (2:12). His instructions for a successful individual and communal life are based on the prior action of God, and take God's action as the criterion for human action. This approach to James has great significance for ecumenical conversation today.—D.J.H.

950. P. J. HARTIN, "'Come now, you rich, weep and wail . . .' (James 5:1-6)," *Journ TheolSAfric* 84 ('93) 57-63.

Jas 5:1-6 condemns the arrogance of the rich (v. 1), warns that their wealth will disappear on the last day (vv. 2-3), and accuses them of extorting wages, overindulgence, and persecuting the innocent (vv. 4-6). The passage demonstrates concern for this world, social justice, avoidance of discrimination, reversal of values, and social commitment.—D.J.H.

951. J. C. THOMAS, "The Devil, Disease and Deliverance: James 5.14-16," *Journal of Pentecostal Theology* [Sheffield, UK] 2 ('93) 25-50.

Analysis of Jas 5:14-16 makes very clear that James regarded some illnesses as being the direct result of sin (for which confession is required). James advocated a continuing ministry of healing, which incorporates anointing with oil at the hands of the elders and fervent praying with the expectation that healing will result. He did not appear to consider the possibility that healing might not be attained.—D.J.H.

952. H.-G. BETHGE, "Der Text des ersten Petrusbriefes im Crosby-Schøyen-Codex (Ms. 193 Schøyen Collection)," *ZeitNTWiss* 84 (3-4, '93) 255-267.

The Coptic text of 1 Peter in the Crosby-Schøyen Codex MS 193 in the Schøyen collection (*editio princeps*, 1990) is possibly the oldest manuscript attestation of the epistle. After comments on the codex, the article presents examples of its text of 1 Peter in comparison with P^{72} and other early Greek textual witnesses. The variants of the Crosby-Schøyen Codex are very interesting and in most cases may go back to a very early text of 1 Peter. This obviously significant witness enriches our knowledge of the textual tradition of 1 Peter. —C.R.M.

953. G. A. VAN DEN HEEVER, "In purifying fire: World view and 2 Peter 3:10," *Neotestamentica* 27 (1, '93) 107-118.

The mystery that needs to be clarified in 2 Pet 3:10 is whether there is an internal relation between εὑρεθήσεται and the variant readings, which evidence an acquaintance with Zoroastrian eschatology. ʽΕυρεθήσεται is probably simply a corruption or mistake. If it had made sense, the major part of the tradition would not have found it necessary to change the text into something more intelligible.—C.R.M.

954. D. F. Watson, "Amplification Techniques in 1 John: The Interaction of Rhetorical Style and Invention," *JournStudNT* 51 ('93) 99-123.

The repetitive and emphatic nature of 1 John is best explained by the interaction of style (amplification) and invention (the devising of proof). The article first defines amplification and describes the specific techniques used in 1 John: strong words, augmentation, comparison, accumulation, *expolitio*, etc. Then it suggests that the repetitive and amplified nature of 1 John is an integral part of the author's use of epideictic rhetoric to increase his audience's adherence to the traditional truths of the Johannine community in the face of secessionist challenges.—D.J.H.

1 Jn 1:1, § 38-678.

955. G. Segalla, "*Holos ho kosmos* come figura dell'umanità salvata da Gesú nella 1Gv 2,2b," *StudPat* 40 (2, '93) 377-385.

The insistence that Jesus is the expiation for the sins of the "whole world" in 1 Jn 2:2b reflects the Johannine author's concern to affirm the universal salvific mission of Jesus. After reviewing the occurrences of κόσμος in 1 Jn and Jn 14–17 and distinguishing between positive and negative uses, the article considers the context of 1 Jn 2:2b in the letter, its relation to Jn 14–17, its function and place in the history of the Johannine community, and the relation between the negative understanding of κόσμος (see 1 Jn 5:19) and the proclamation of universal salvation.—D.J.H.

956. M. A. Kruger, "τούτοις in Jude :7," *Neotestamentica* 27 (1, '93) 119-132.

The demonstrative pronoun τούτοις in Jude 7 refers neither to the angels (v. 6) nor to Sodom and Gomorrah (v. 7). Rather, it points back to τινες ἄνθρωποι (v. 4) who are accused of sexual sins.—D.J.H.

Revelation

957. S. Agourides, "Αποκάλυφη του Ιωάννη ('Εχει μελλοντολογικό ή κυρίως παραινετικό χαρακτήρα;)" [The Apocalypse of John: Futuristic or Mainly Paraenetical in Character?], *DeltBibMel* 21 (1, '92) 70-85.

Revelation does not promise cheap comfort through easy escape from suffering but rather anticipates and prepares its readers for greater suffering. Since its character is mainly paraenetical, it should be viewed not as a collection of mysterious predictions but rather as a statement of hope for final victory. Its message for today is twofold: the integration of faith and the world's hope for the future; and the prophetic opposition to ungodly and idolatrous powers, as well as to the despair they produce, precisely because there is such great hope for the world.—Th.S.

958. J. H. Elliott, "Sorcery and Magic in the Revelation of John," *Listening* [Romeoville, IL] 28 (3, '93) 261-276.

In Revelation references to sorcery (9:21; 18:23; 21:8; 22:15) are not expanded into denunciations of magical practice in general. Rather, they serve as rhetorical means for distinguishing insiders and outsiders, for labelling outsiders as immoral agents with innocent blood on their hands, and for urging the maintenance of clear and impervious ideological and social boundaries. John shares the perspective of his contemporaries in attributing mysterious power to names, objects, and actions. His thinking is as religious or magical as that of his neighbors, but he argues that his God displays the greatest magic (i.e. awesome power) of all.—C.R.M.

959. P. F. Esler, "Political Oppression in Jewish Apocalyptic Literature: A Social-Scientific Approach," *Listening* [Romeoville, IL] 28 (3, '93) 181-199.

Revelation is not the only example of apocalyptic literature dealing with the impact of political oppression. Social-scientific perspectives on deprivation, millennialism, dissonance, and introversionism may be used with respect to the Jewish apocalypses that respond to Seleucid (167-164 B.C.) or Roman (A.D. 70) oppression. Such research opens up significant lines of inquiry into the meaning and function of these Jewish apocalypses and produces a wealth of scenarios and possibilities to assist in comprehending the relation between politics and the apocalyptic genre in Revelation.—C.R.M.

960. J. M. Ford, "The Priestly People of God in the Apocalypse," *Listening* [Romeoville, IL] 28 (3, '93) 245-260.

Revelation is permeated with the concept of the chosen people of God. After considering the life-setting of the churches in Asia Minor addressed in the book, the article discusses the church as an exodus community, the twenty-four elders (identity, honor, activity), other characteristics of the church, the nature of the community, and the liturgical character of Revelation.—D.J.H.

961. K. C. Hanson, "Blood and Purity in Leviticus and Revelation," *Listening* [Romeoville, IL] 28 (3, '93) 215-230.

Texts from Leviticus and Revelation demonstrate that blood was a focusing or dominant ritual symbol in both Judean Yahwism and nascent Christianity. The recurring issues and themes relating blood in both these biblical books cut to the core of values in ancient Mediterranean societies and highlight the potency of blood symbolism: cult, life and death, and control of women's bodies. Blood-symbolism exemplifies the core of purity ideology which depends upon clear lines of demarcation not only of objects such as blood but also of how people act. In order to be "pure," the community has to respect and maintain the purity boundaries. Objects have to be handled in the proper way, and pollution results from their inappropriate use.—D.J.H.

962. W. J. Harrington, "Positive eschaton only: *Revelation* and universal salvation," *ProcIrBibAssoc* 15 ('92) 42-59.

Revelation is a Christian apocalypse—a fact that leads to the paradoxical situation of victim being victor (a christological redefinition of winning). In it God has the last word; there is no human violence against evil. Many texts (Rev 1:7; 5:13; 6:16-17; 14:6-7; 15:3b-4; 20:11-15; 21:3; 21:24-27; 20:14) point toward universal salvation, or at least no negative eschaton. Salvation is offered to all, though the God of freedom does not compel.—D.J.H.

963. D. Jonaitis, "The Victory of the Lamb," *BibToday* 31 (6, '93) 366-370.

Four major convictions shape the book of Revelation: (1) Jesus Christ, victorious over evil, has assumed the throne and now rules the entire universe. (2) There is a constant struggle between the desire for power and the implementation of justice. (3) People, seeking a framework of meaning in which they can understand present suffering, can decide for Jesus and against oppressive power. (4) There is a future for God's people that will come with Christ's victory.—D.J.H.

964. T. M. S. Long, "Reading the Book of Revelation in South Africa. Some Methodological and Literary Observations in Response to Du Rand," *JournTheolSAfric* 83 ('93) 78-86.

J. du Rand's reading of Revelation [§ 37-335] undermines his ethical "call" for Christians to live as "witnesses" to Christ. The article criticizes du Rand's approach to the book's life-setting (including his use of the sociological model of crisis theory), raises questions about his appropriation of Revelation, and illustrates with reference to Rev 6:2 how the book can be appropriated in the present South African context.—D.J.H.

965. S. F. Mathews, "On Patient Endurance," *BibToday* 31 (5, '93) 305-312.

According to Revelation the faithful face and overcome evil by patient endurance. Suffering has meaning for them because bearing it is the result of imitative witness to Jesus. Patient endurance in Jesus brings life with him in this age and the age to come. John's theology of suffering is clearly christocentric.—D.J.H.

966. D. E. Oakman, "The Ancient Economy and St. John's Apocalypse," *Listening* [Romeoville, IL] 28 (3, '93) 200-214.

The essay examines how Revelation reflects and responds to disprivilege and deprivations generated by a specific type of social-economic system. John's visionary communication attacks indirectly the extractive political-economy of Roman imperial taxation, and more directly the corrosive political-economy of commercial exploitation. The dominant theme throughout the Apocalypse is that God alone is honorable and worthy of honor, as against the religious edifice of the Imperium, that God's patronage alone is reliable and worthy of trust, and that God's vengeance upon the whole dishonorable system is sure.—C.R.M.

967. R. Petraglio, "La bibbia latina: originalità e non. Sintassi e stile nelle traduzioni latine dell'Apocalisse," *VetChrist* 30 (1, '93) 93-108.

This investigation of Latin versions of Revelation first considers how the various translations (Primasius, Codex Gigas, Victor, Tyconius, Vulgate) handled the (often abnormal) nominatives and accusatives in the Greek text as well as instances of the *nominativus pendens* and the pleonastic dative. Then with reference to Rev 6:1-2 it considers the Latin style adopted by the various translators.—D.J.H.

968. J. J. Pilch, "Visions in Revelation and Alternate Consciousness: A Perspective from Cultural Anthropology," *Listening* [Romeoville, IL] 28 (3, '93) 231-244.

The author of Revelation reports personal experiences of actual visions (a cultural interpretation) that bring knowledge ordinarily gained in an altered state of consciousness, the psychophysiological event common in all the world's cultures. John's original listeners or readers—even his enemies—would readily have understood the message of the visions he reports.—D.J.H.

969. J. C. Wilson, "The Problem of the Domitianic Date of Revelation," *NTStud* 39 (4, '93) 587-605.

Revelation was written in a historical background of recent persecution. The alleged persecution of A.D. 95-96 was the creation of Eusebius and J. B. Lightfoot, not of Domitian. Such texts as Rev 13:18; 17:9-11; and 11:1-2 indicate that Revelation was more likely written during Galba's reign (68-69) or in the latter part of Nero's reign (after the persecution of Christians in 64-65).—D.J.H.

970. T. B. Salter, "*Homoion huion anthrōpou* in Rev 1.13 and 14.14," *BibTrans* 44 (3, '93) 349-350.

1 Enoch 37–71 and *4 Ezra*, both reading Dan 7:13, use "son of man" to describe a human-like messianic figure who liberates the elect of God. Thus the expression ὅμοιον υἱὸν ἀνθρώπου in Rev 1:13 and 14:14 should be taken as a comparison and translated "like a son of man."—D.J.H.

971. [Rev 2–3] C. H. H. Scobie, "Local References in the Letters to the Seven Churches," *NTStud* 39 (4, '93) 606-624.

The article assesses the theory of local references in Revelation 2–3 with regard to its presentations by W. Ramsay and C. J. Hemer, objections to it on apocalyptic and sociological grounds, and the rejection of it by P. Prigent. There is at least a core of local references in the letters. While this recognition in most cases does not affect the meaning of the terms used, it does shed light on the nature of the letters as Christian prophetic oracles and on John's relation to the local situations addressed.—D.J.H.

Rev 14:14, § 38-970.

972. J. van Ruiten, "The Intertextual Relationship between Isaiah 65,17-20 and Revelation 21,1-5b," *EstBíb* 51 (4, '93) 473-510.

The study examines in detail the influence and development of Isa 65:17-20 in Rev 21:1-5b. On a lexical level the impact is restricted to "a new heaven and a new earth" (v. 1a), "the first things" (v. 1b; v. 4d), and "Jerusalem" (v. 2a). In terms of content changes are found in the influence exerted by Isa 65:17-20 that can best be typified as elaborations of "Jerusalem," e.g. Jerusalem comes down from heaven, is called a bride and a shelter of God with the people, and sufferings and death are no longer present. These elaborations show the influence of other texts (Isa 25:8; 43:19; 52:1; 61:10; Ezek 37:26-27) on Rev 21:1-5b. —C.R.M.

BIBLICAL THEOLOGY

973r. B. S. Childs, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453; § 38-378r].

R. W. L. Moberly, "Bible and Theology. Review Article," *ExpTimes* 104 (12, '93) 373-374.—This attempt to reconceptualize the nature of studying the Bible in relation to Christian theology is a big book in every way. However, in the theological reflections on the Christian Bible, despite numerous stimulating observations, one misses sustained and memorable exegesis.—D.J.H.

974. N. P. LEMCHE, "The Old Testament — a Hellenistic Book?" *ScandJournOT* 7 (2, '93) 163-193.

In light of recent archaeological discoveries and the consequent reassessment of the pre-exilic history of Israel, it now appears that the OT should be regarded as a post-exilic and to a large extent Hellenistic book written by Jews for Jews. This development moves the OT nearer to the NT in time, and suggests that a theology of the OT alone is merely the description of Jewish theological thinking in the post-exilic period.—D.J.H.

975. M. MÜLLER, "The Septuagint as the Bible of the New Testament Church. Some Reflections," *ScandJournOT* 7 (2, '93) 194-207.

The Septuagint should be regarded not merely as a translation and textual witness but also as an edition of the Bible of Hellenistic Jewry. Its extensive use in the NT demands that in a Christian theological context the Septuagint should be awarded at least the same importance as the Hebrew Bible is.—D.J.H.

976. P. POKORNÝ, "The Problem of Biblical Theology," *HorBibTheol* 15 (1, '93) 83-94.

After observations on the history of biblical theology and recent efforts at reestablishing it, the article reflects on three problems: revelation and history (the problem of criteria), revelation and theology (the problem of hermeneutics), and revelation and the Bible (the problem of the OT and NT).—D.J.H.

Christology

977. A. BLANCY, "Le 'fils de Dieu' au défi du messianisme juif," *BullCentProtÉtud* 45 (4-5, '93) 18-33.

The article first considers claims about Jesus that separate Christians from Jews: the uniqueness of Jesus as God's Son, Jesus as exempt from sin, Jesus as raised from the dead, and Jesus the Messiah. Then it reflects on other points of theological separation: Law and gospel, singularity and universality, and the Trinity.—D.J.H.

978. D. EDWARDS, "Jesus — The Wisdom of God," *AusCathRec* 70 (3, '93) 342-353.

E. A. Johnson [§ 30-1253] has made a strong case for considering the early Christian identification of Jesus with Holy Wisdom as the basis for a contemporary "non-androcentric" Christology. The article first summarizes her discussions of Sophia in the Jewish tradition and Jesus as divine Wisdom in the early church, and states her four theses for a non-androcentric Christology. Then it formulates eight additional theses to show the relevance of a Wisdom Christology for our time.—D.J.H.

979. A. FEUILLET, "La religion d'Israël, préparation de celle du Christ. Les poèmes du serviteur de la seconde partie du livre d'Isaïe," *Divinitas* 37 (3, '93) 215-224. [See § 38-421.]

After an overview of the Servant poems in Isaiah 40–55, the article discusses the meaning of each of the first three poems (Isa 42:1-7; 49:1-6; 50:4-7 [or 11]) and focuses on the text of the fourth poem (52:13–52:12), with particular attention to the christological significance of these Servant poems.—D.J.H.

980. J. Galot, "L'identité personnelle du Christ: Verbe ou Fils," *EspVie* 103 (28, '93) 417-424.

A theology of the Word cannot adequately express the personal identity and mission of Jesus. Rather, Jesus must be viewed as the Son of the Father's love—the Son who was begotten through love and is the bearer of love.—D.J.H.

981. J.-D. Kraege, "La question du Jésus historique et la tâche d'une christologie dogmatique," *RevHistPhilRel* 73 (3, '93) 281-298.

After expressing dissatisfaction with Christologies "from below" based on the historical Jesus, the article proposes a "paradoxical Christology" that proceeds from an act of faith affirming Jesus as the revealer of God and reads history in light of that truth. Finally it calls for the writing of "new Gospels" in addition to the NT Gospels.—D.J.H.

982. C. L. Rogers, "The Davidic Covenant in the Gospels," *BiblSac* 150 (600, '93) 458-478.

The promises to David in the Gospels show that Jesus came as the Son of David, with all the credentials necessary to demonstrate that he is the promised Messiah. The article considers the Gospels' references to the Davidic promises under three headings: Jesus' Davidic ancestry, the Davidic title, and the Davidic mission and message (about the kingdom, the church, and the cross).—D.J.H.

983. I. Selvanayagam, "Who is This Jesus? A Biblical outline for clearer self-understanding and communication in a multi-faith context," *AsiaJournTheol* 7 (2, '93) 231-243.

The article outlines the most fundamental biblical views about Jesus of Nazareth as Christ, Lord, Savior, and revealing God in the order judged to be most helpful for an appropriate construction of Christology in the multi-faith context of India.—D.J.H.

984. B. L. Sherwin, "'A wy za kogo Mnie uważacie?' (Mk 8,29) — odpowiedź żydowska ('Who do you say I am?' [Mk 8:29] — A Jewish Response)," *CollTheol* 63 (2, '93) 9-25.

From a Jewish perspective Jesus was not a false messiah but rather a failure who did not achieve his ultimate goal of convincing the people to repent and obey God's will. He was a preliminary messiah, coming in anticipation of and paving the way for the final messiah, Son of David. Thus Christianity can appear as *praeparatio messianica,* and Jesus as a true brother in Jewish eyes.—D.J.H.

985. S. Vollenweider, "Christus als Weisheit. Gedanken zu einer bedeutsamen Weichenstellung in der frühchristlichen Theologiegeschichte," *EvangTheol* 53 (4, '93) 290-310.

After a brief sketch of noteworthy characteristics of the early Jewish wisdom theology, the article makes observations on the place of wisdom in the Synoptic tradition and its portrayal of Jesus as an unusually impressive wisdom teacher. Then it considers the "high Christology" of Jesus as Wisdom in the early Christian hymns and confessions of faith, and reflects on the continuity between Jesus as wisdom teacher and as Wisdom.—D.J.H.

986. S. J. ANTHONYSAMY, "Christian Mission in the Context of Many Religions Today. A Biblical Perspective," *IndTheolStud* 30 (2, '93) 93-107.

Depending on the socio-political situation, ancient Israel's relationship to people of other faiths was first exclusivistic, then inclusivistic, and finally (with the Servant of Deutero-Isaiah) oriented toward service. The NT writings move from inclusivism (e.g. Gal 3:28) and exclusivism (e.g. 1 Cor 8:5-6) to the Gospels' portrait of Jesus as the Savior of all with claims to humble service rather than domination. The kenotic model is the only proper way of understanding the Christian mission in the context of a plurality of religions.—D.J.H.

987. I. ASKOLA, "But I Cannot See the Salt! Five Vignettes on the Biblical Images of Laity," *EcumRev* 45 (4, '93) 388-391.

Reflections on the laity take as their starting points various biblical texts: five women and Moses (Exod 1:15–2:10); boiling in the same pot (Mt 5:13); dangerous hospitality (Acts 16:11-40); no need to go somewhere else (Jn 21:1-13); and the crowd must have human faces (Mk 6:34-44; Jn 6:1-13).—D.J.H.

988. E. DASSMANN, "Entstehung und theologische Begründung der kirchlichen Ämter in der Alten Kirche," *IntKathZeit/Communio* 22 (4, '93) 350-362.

After discussing the NT ideal of διακονία and the historical development of offices in the NT and the Apostolic Fathers, the article considers the theological development and institutionalization of the threefold office of bishop, presbyters, and deacons in the 2nd and 3rd centuries A.D. Then it deals with "non-official" positions and tasks (subdeacons, widows, virgins). By the end of the 2nd century every city with a Christian community had its own bishop, priests, and deacons; no one doubted that this order corresponded to God's will and the apostolic tradition.—D.J.H.

989. B. GHERARDINI, "A proposito dei fondamenti biblici del papato," *Divinitas* 37 (3, '93) 278-284.

The article first discusses the three major NT texts (Mt 16:17-19; Lk 22:31-32; Jn 21:15-17) that independently affirm the primacy of Peter among Jesus' apostles. Then it affirms the continuation of Petrine primacy in the bishops of Rome.—D.J.H.

990. T. HARAGUCHI, "Das Unterhaltsrecht des frühchristlichen Verkündigers. Eine Untersuchung zur Bezeichnung ἐργάτης im Neuen Testament," *ZeitNTWiss* 84 (3-4, '93) 178-195.

The Greek word ἐργάτης was used in early Christianity as a technical term to describe a missionary preacher (see Lk 10:2/Mt 9:37-38; Lk 10:7b/Mt 10:10b; 2 Cor 11:13; Phil 3:2; 1 Tim 5:18). The missionary preacher's right to support from the community was the extension of the itinerant radicalism of earliest Christianity (Paul's opponents in 2 Corinthians, the itinerant preachers of the Q and Matthean communities, the itinerant apostles and prophets of *Didache* 11). New conditions led some to forgo this right and to regard it as a privilege (Paul), to historicize it as belonging to an ideal past (Luke), or to apply it to local prophets or officials (1 Tim 5:18; *Did.* 13:2; etc.).—D.J.H.

991. H. Hoet, “Een broederlijke familie van vreemdelingen” [A Fraternal Family of Strangers], *Collationes* 23 (3, ’93) 241-257.

This reflection on the church as a family of strangers first develops the theme with reference to the kingdom of God, the Herodian dynasty, the Antichrist, war for God’s kingdom, a holy people before God, and God’s kingship as already come. Then it considers the wall of division brought down through Christ (see Eph 2:14-18), the battle over circumcision, the collection as a gesture of solidarity beyond ethnic barriers, the peace of Christ that overcomes anxiety, the way of Jesus as “another way,” the commission to make disciples of all the nations (see Mt 28:19-20), and friendship and fraternity of strangers through Christ. [The same issue (pp. 227-240) contains an article by P. Schmidt on the stranger according to the OT.]—D.J.H.

992. K. H. Neufeld, “‘Ökumene’ — Römisches Reichsbewusstsein und christliche Kirche,” *ZeitKathTheol* 115 (3, ’93) 257-283.

This installment first traces the development of the Greek word οἰκουμένη from a geographical designation (“inhabited”) to a political category. Next it considers the occurrences of the word οἰκουμένη in the Greek versions of the OT, with particular attention to its positive uses in the Psalms and negative uses in Isaiah. Then it discusses the Roman understanding of οἰκουμένη in early imperial times and its relation to the concept of *orbis terrarum*. [To be continued]—D.J.H.

993. J. Pathrapankal, “Religious Life as Radical Discipleship: Biblical and Indian Perspectives,” *Vidyajyoti* 57 (7, ’93) 388-400.

The biblical roots of religious life are to be sought in Jesus’ call to radical discipleship, which involves total commitment to Jesus (Jn), learning from him (Mt), walking with him (Lk), and suffering with him (Mk). The Indian term for religious life (*sannyâsa*) expresses well total dedication of the human personality to God.—D.J.H.

994. R. Schnackenburg, “Die Kirche als empirische Grösse und als Heilsgemeinschaft,” *MünchTheolZeit* 44 (4, ’93) 313-323.

The article first considers the church according to the NT as an empirical entity with respect to its sociological identity (sect, community) and its structures and leaders. Then it discusses the church as a community of salvation that strives for the sanctification of humans and of the whole world and seeks to lead all to the goal of eternal life with God.—D.J.H.

995. R. Schnackenburg, “Würde und Verantwortung des bischöflichen Amtes,” *TheolGlaub* 83 (3, ’93) 268-281.

This discussion of the dignity and responsibility of the episcopal office according to the NT is divided into three sections: the proclamation of Jesus and its reception in church office, the mission of Jesus and the later officeholders, and the episcopal office in relation to Jesus Christ the head of the church.—D.J.H.

996. E. Schüssler Fiorenza, “Neutestamentlich-frühchristliche Argumente zum Thema Frau und Amt. Eine kritische feministische Reflexion,” *TheolQuart* 173 (3, ’93) 173-185.

The exclusion of women from church offices is not demanded by Scripture, tradition, and theology, but rather has been conditioned by ecclesiastical-patriarchal structures. Working from the perspective of a critical-feminist theology of liberation, the article shows first that the early Christian mission should be understood as a movement of equals. Then it traces the rise of patriarchalism in the church and the consequent exclusion of women from church offices. The patriarchal structure of church offices may be historically understandable but cannot be theologically legitimated.—D.J.H.

997. C. M. Williamson, "The church's mission and the people Israel," *Christian Century* [Chicago] 110 (28, '93) 974-978.

There is no NT warrant for the existence of a Gentile church separate from the Israel of God. The church today needs to "come clean" about the anti-Judaism of its Scripture readings, the nature of the Jewish "no" to the church's proclamation, its traditional teaching and practice of contempt for Jews and Judaism, and its conversionary mission to the Jews.—D.J.H.

998. G. J. Zemek, "The Modeling of Ministers," *Master's Seminary Journal* [Sun Valley, CA] 4 (2, '93) 165-185.

The idea of "model" has its origin in the creation of humankind in God's image and assumes renewed importance through the fall and the new creation in Christ. The NT uses of τύπος ("type") and μιμητής ("imitator") indicate that church leaders must live as good moral examples to those whom they lead.—D.J.H.

Various Themes

999. R. Aguirre, "Sociología de la cruz en el Nuevo Testamento," *RevistLatAmTeol* 10 (29, '93) 127-141.

The article considers the uses of σταυρός in various parts of the NT (Paul's letters, the rest of the Pauline corpus, the Gospels, the primitive kerygma) and concludes with theological reflections. For Paul, the cross offered a new and different vision of reality, provided the basis for a new way of acting characterized by charity and unity, inverted the more "respectable" values of society, and helped to interpret Paul's condition as an apostle and his preaching. —D.J.H.

1000. D. R. Bechtel, "Women, Choice, and Abortion: Another Look at Biblical Traditions," *Prism* 8 (1, '93) 74-89.

Exploration of Exod 21:22-25; Genesis 38; and other biblical texts can provide insights for those who struggle with the issues of choice and abortion. Those who compiled and interpreted the biblical law made distinctions between the pregnant woman and the fetus, and between the fetus in early stages and the formed fetus. The attitude of the community toward the status and role of women played an important role in regulations concerning pregnancy and abortion. Later statements by Philo and Josephus were based on the desire and need for a "multitude" to preserve and expand the community. Jesus respected women's right to make choices on the basis of their relationship with God and others. We have no evidence that he limited women's choices concerning pregnancy and abortion.—D.J.H.

1001. D. J. Bosch, "Hermeneutical Principles in the Biblical Foundation for Mission," *EvangRevTheol* 17 (4, '93) 437-451.

Both the OT and the NT are permeated with the idea of mission. The four essential elements in the biblical understanding of mission are compassion, history, suffering, and conduct.—D.J.H.

1002. J. Botha, "Aspects of the Rhetoric of South African New Testament Scholarship *anno* 1992," *Scriptura* 46 ('93) 80-99.

The article focuses on two collections of essays by South African scholars on the ethical teachings of the individual NT books: J. H. Roberts et al. (eds.), *Teologie in konteks* (1992); and C. Breytenbach and B. C. Lategan (eds.), *Geloof en opdrag* (1992). There seems to be a methodological consensus that each NT writing must be read individually in its own specific context if one wants to analyze its theology or ethics. But in order to argue persuasively a certain systematization of the content of the NT is necessary.—D.J.H.

1003. N. Brox, "Die Fremden und die Anderen im Frühchristentum," *Diakonia* 24 (5, '93) 322-327.

For the early church the "foreign" and the "foreigner" were present on many different fronts. Using NT and patristic texts, the article reflects on the first Christians as foreigners, the foreigner in the NT (see Lk 10:29-37; 17:15-18; Mt 25:35, 38), the strange and alien dimensions of Christianity, the heretics as going astray and as enemies, the attitude toward foreign peoples, the church's "arrangement" with ancient culture, its appropriation of Hellenistic thinking, and assimilation of non-Christian moral concepts.—D.J.H.

1004. A. F. Buzzard, "The Challenge Facing Trinitarianism Today," *JournRadRef* 3 (1, '93) 23-44.

Expert trinitarian exegesis often weakens the attempt to base the Trinity on Scripture. There are no NT texts advanced in support of the orthodox understanding of the godhead that have not been assigned another interpretation by trinitarians themselves. It may be simpler to accept the Shema of Israel and its belief in a unipersonal God.—D.J.H.

1005. R. F. Collins, "The Bible talks about Sex," *Priests & People* 7 (8-9, '93) 306-311.

Reflection on the OT creation stories and legal material as well as the teachings of Jesus and Paul yields some important insights about human sexuality: Sexuality is part of our God-given human condition, and is very good; it has human significance and must be lived out within a human society with its own expectations; as people of faith we are to live out our sexuality as God's own people fully aware of our bodily existence; and excesses that either unduly celebrate or denigrate sexuality are to be avoided.—D.J.H.

1006. O. Cullmann, "Immortality of the Soul or Resurrection of the Dead? The Witness of the New Testament. Part One," *JournRadRef* 3 (1, '93) 4-22. [See *NTA* 3, p. 113.]

The concept of death and resurrection is anchored in the Christ-event, and hence is incompatible with the Greek belief in immortality. For the first Christians the soul was not intrinsically immortal but rather became so only through the resurrection of Jesus Christ and through faith in him. This installment discusses death as the last enemy (Socrates and Jesus) and as the wages of sin (body and soul, flesh and spirit). [To be continued]—D.J.H.

1007. B. de Margerie, "Réflexions bibliques et chrétiennes sur la 'Shoah,'" *NovVet* 68 (3, '93) 172-192, (4, '93) 272-296.

The first installment considers the Holocaust from biblical perspectives largely common to Jews and Christians: the sacrifice of Isaac (Genesis 22) and the Suffering Servant (Isa 52:13–53:12), the development of belief in resurrection and immortality (2 Maccabees, Wisdom), the real but limited presence of Orthodox Judaism in theological reflection on the Holocaust, and the idea of the apparent silence of God. The second installment gathers NT patristic, magisterial, and theological resources that might help us to understand the designs of God's redemptive providence regarding the victims of Auschwitz. It also suggests how Christians and Jews might join in prayer and analysis regarding the causes of the massacre at Auschwitz.—D.J.H.

1008. J. C. de Smidt, "Chiliasm: An Escape from the Present into an Extra-Biblical Apocalyptic Imagination," *Scriptura* 45 ('93) 79-95.

After explaining the term "chiliasm," the article traces the historical development of chiliasm from Jewish apocalypticism to the present. Chiliasm is an escape from the present into an extrabiblical apocalyptic imagination. Chiliastic views are problematic and do not fully appreciate the historical character of the Bible.—D.J.H.

1009. A. B. du Toit, "Lewensgemeenskap met God as essensie van Bybelse spiritualiteit (Living communion with God as essence of biblical spirituality)," *SkrifKerk* 14 (1, '93) 28-46.

Life-long communion with God is the essence of biblical spirituality. The most important aspects of this living fellowship with God include the presence of God, the relational framework within which it takes place, metaphors reflecting its existence, specific moments of meeting with God, and its ethical and eschatological dimensions.—D.J.H.

1010. R. T. France, "Conversion in the Bible," *EvangQuart* 65 (4, '93) 291-310.

A variety of Hebrew and Greek words are used in the Bible to convey the concept of conversion. The NT recognizes both "insider conversion" and "outsider conversion"—the former being a call to return to one's God and the latter demanding both a new experience of God and a change of religious affiliation. The distinction rests on where a person comes from and the degree of dislocation involved in joining the community of faith.—C.R.M.

1011. T. E. Fretheim, "Salvation in the Bible vs. Salvation in the Church," *WordWorld* 13 (4, '93) 363-372.

The article explores some OT dimensions of salvation, links them to the NT, and draws some implications for ministry. Salvation in the Bible includes God's activity in both creation and redemption. It is deliverance from anything inimical to true life, issuing in well-being and a trustworthy world in which there is space to live. It overcomes dualisms (eschatological and historical, individual and communal, etc.).—D.J.H.

1012. P. Gibert, "Principe d'écologie et idée de création," *LumVie* 42 (4, '93) 77-84.

The Bible neither identifies nor opposes creation and ecology. Its primary interest is the relation between creation and human history. Yet the biblical understanding of creation opposes the evil that ecology seeks to combat without falling into an idolatry of nature. —D.J.H.

1013. A. E. Harvey, "Marriage, Sex and the Bible (II)," *Theology* 96 (774, '93) 461-468. [See § 38-758.]

The Bible offers at best equivocal support for the church's traditional condemnation of all sex outside and before marriage. The philosophical and theological categories required to give a plausible account of the "indissolubility" of marriage take us a long way from the world of the Bible.—D.J.H.

1014. P. Joyce, "A Tale of Two Sisters: Judaism and Christianity," *Theology* 96 (773, '93) 384-390.

Comparison of NT and contemporary Jewish approaches to the OT indicates how few of the specific concerns of the NT are shared. Texts from the Prophets and Psalms that loom large for Christians have a low profile or are understood very differently in Judaism. Yet the general style of biblical interpretation in Judaism is remarkably similar to what is found in NT and later Christian exegesis. Judaism and Christianity should be regarded as two sisters whose stories have been distinctive and particular.—D.J.H.

1015. G. Klein, "'Über das Weltregiment Gottes.' Zum exegetischen Anhalt eines dogmatischen Lehrstücks," *ZeitTheolKirch* 90 (3, '93) 251-283.

After reflecting on theological treatments of divine providence, the article considers key NT texts pertaining to God's governance of history: 1 Cor 15:23-28 (see Rom 1:18–3:20; 5:12-21; 7:7-25), the Johannine κόσμος-texts; Mt 11:27 and 28:18-20; Lk 2:14 and 19:37-40; and Eph 2:1-10. Then it discusses the consequences of these NT texts for dealing with the theme in dogmatic theology.—D.J.H.

1016. T. W. Klein, "Institution Narratives at the Crossroads," *Worship* 67 (5, '93) 407-418.

The institution narrative (Mk 14:22-25 parr.) functioned in early Christian anaphoras as an embolism, closely uniting the anamnetic prayer with the Last Supper, which itself acts as a prophetic symbol for the paschal mystery. This embolism only became necessary when the original Jewish life-setting of the festal meal receded into the background and Christianity moved to being a religion of Jews and Gentiles.—D.J.H.

1017. M. Lattke, "Ten Theses on Christian Freedom, or Are You Afraid of Christian Freedom," *Colloquium* 25 (1, '93) 37-38.

The article states in the form of ten theses the basic elements of the NT teaching on Christian freedom and offers suggestions about its impact on Christian life today.—D.J.H.

1018. R. P. Martin, "New Testament Worship: Some Puzzling Practices," *AndUnivSemStud* 31 (2, '93) 119-126.

After noting some obscure worship practices in the NT (e.g. baptism for the dead in 1 Cor 15:29), the article focuses on three puzzling practices: women's headgear in church (1 Cor 11:2-16), the foot-washing in Jesus' ministry (Jn 13:1-20), and prayer and oil brought to sick folk (Jas 5:13-16). Whatever modern practice is in regard to them, the principles set forth remain valid and obligatory.—D.J.H.

1019. P. S. MINEAR, “Blasphemy Backdated,” *HorBibTheol* 15 (1, ’93) 38-51.

The article explores the similarities (and differences) between the verdict of blasphemy (and death) issued against the novelist S. Rushdie by Muslim leaders and the ancient charge of blasphemy against Jesus by Caiaphas. It then explores Paul’s initial efforts at enforcing the sanctions against Jesus’ followers and his subsequent sufferings on behalf of the gospel.—D.J.H.

1020. J. PATHRAPANKAL, “The Bible and Human Activity on Mother Earth,” *Journal of Dharma* [Bangalore] 18 (1, ’93) 5-17.

The attitude that the Bible recommends toward the earth is one of affirmation, negation, and transcendence: Affirm the positive values of this great gift of God; deny the same gift because of its relative importance in relation to the ultimate destiny of humankind; and thereby transcend the earth to reach out to the eternal and absolute which is God, the goal of our life here on earth.—D.J.H.

1021. A. PAUL, “Nouveau plaidoyer pour les ‘faux jumeaux.’ Réponse au R. P. Jean-Miguel Garrigues,” *NouvRevThéol* 115 (5, ’93) 730-738.

In response to Garrigues [§ 38-426] the article contends that “Jesus the Mediterranean” is a more adequate description than “Jesus the Jew,” that Christianity was “ecumenical” and apocalyptic from the beginning, and that Christianity and (rabbinic) Judaism were born separately (ca. A.D. 30 and 70, respectively). [The same issue (pp. 739-741) contains a response by Garrigues.]—D.J.H.

1022. C. B. PETER, “Theological Polarization and Biblical Synthesis,” *AfrEcclRev* 35 (5, ’93) 288-298.

The article first examines the theological polarizations between “evangelicals” and “ecumenicals” today in a critical biblical light. Then it explores the synthetic model of biblical holism according to which salvation is for liberation and liberation is catalyzed by saved individuals with God’s grace on their side.—D.J.H.

1023. R. A. PETERSON, “Apostasy,” *Presbyterion* 19 (1, ’93) 17-31.

The article acknowledges the problem of apostasy for Reformed theology and offers a possible solution to 2 Pet 2:20-22 (it refers to persons never saved), shows how a plausible case can be made for a Reformed understanding of Heb 6:4-12 and 10:26-31, 35-39 (the audience included unbelievers), and suggests a correlation between apostasy and perseverance in 1 Jn 2:19 (those who left were not really children of God) that best fits a Calvinist model.—D.J.H.

1024. D. M. ROARK, “A New Covenant Theology of Women,” *TheolEduc* 48 (’93) 15-20.

If we are really people of the new covenant, we must put NT theology into practice and cast off the standards of world culture (whether from the OT or paganism). If we take Gal 3:28 seriously, we can never treat women in any other way than being equal in Christ. —D.J.H.

1025. G. Segalla, "Quattro modelli di 'uomo nuovo' nella letteratura neotestamentaria," *Teologia* 18 (2, '93) 113-165.

The article examines four NT models for understanding the new human condition in Christ: one who is more than righteous and a child of the kingdom (Matthew); one who is dedicated to service in contrast to the powerful and dominant (Luke); the unhappy and wounded "I" made whole in Christ (Paul); and the dialectic model involving anthropological dualism and incarnational Christology, the apocalyptic background, and the new experience of divine filiation (John). The first two models are ethical in nature and based on the historical Jesus. The other two are dialectic in nature and reflect more explicitly the post-Easter kerygma. —D.J.H.

1026. A. J. Tambasco, "Four Biblical Questions," *ChicStud* 32 (2, '93) 156-165.

The article answers four questions: Are the patriarchs and matriarchs historical figures? What is the significance of the land in the Bible? What is the relationship between Christianity and the community of the Dead Sea scrolls? What did Jesus know about himself and his mission?—D.J.H.

1027. H. Timm, "Die Originalkopie. Plädoyer für einen Fundamentalismus des Geistes," *ZeitTheolKirch* 90 (3, '93) 318-327.

After reflecting on the attractions of fundamentalism, the article considers the place of "scripture" in Judaism, Islam, and Christianity. Then it discusses the relation between "spirit" and "letter" with reference to Lk 4:14-30; Acts 8:26-40; Lk 24:13-32; and Jn 8:58; Rev 22:13; 21:5-6. It concludes with a plea for a "fundamentalism of the hermeneutical spirit."—D.J.H.

1028. G. Tumbarello, "La schiavitù nella Bibbia," *BibOr* 35 (2, '93) 65-74.

After surveying OT texts pertaining to slavery, the article considers how slavery is treated in the NT and focuses on slavery in Paul's thought. Slavery did not have the same importance in ancient Israel as it did in Greco-Roman civilization; it was regulated by the prescriptions of the OT. With his letter to Philemon Paul introduced a new relationship between slave and master (both are "in Christ"), though he did not explicitly call for the abolition of slavery.—D.J.H.

1029. S. G. Wilson, "The Salvation of the Jews in Early Christian Literature," *Canadian Society of Biblical Studies Bulletin* [Calgary] 52 ('92-'93) 18-28.

Early Christian views about the salvation of non-Christian Jews include a hope held for some of them through conversion or by unclear means, an expectation for all of them but only through Christ, and an expectation for all of them on the basis of the original covenant. The basis for these beliefs range through the writer's Jewish background, an affinity with and sympathy for Judaism, the irrevocability of God's original covenant and promise, the recognition of Christianity and Judaism as independent and continuing peoples of the same God or of two different Gods, and the just accommodation of righteous Jews and pagans.—D.J.H.

1030. R. Bauckham, "The Conflict of Justice and Mercy: Attitudes to the Damned in Apocalyptic Literature," *Apocrypha* [Turnhout] 1 ('90) 181-196.

The article discusses attitudes toward the damned in Jewish and Christian apocalyptic writings, with particular attention to the justice of hell as the triumph of God's righteousness and the vindication of the righteous, the intercession by the apocalyptic seer on behalf of the damned, and the intercession of the righteous for the damned on or after the day of judgment.—D.J.H.

1031. J. P. Brown, "From Hesiod to Jesus: Laws of Human Nature in the Ancient World," *NovTest* 35 (4, '93) 313-343.

The "idealistic" laws of human nature ("grace") are historically motivated logical extensions of the "realistic" laws ("gravity"). (1) The old heroic ideal of avoiding shame by loving friend and hating enemy went shipwrecked on the growing interchangeability of friend and enemy. Its basis in the promises of the vassal-treaty dissolved as the city-state crumbled. (2) The old insight about recompense of harm—blood shed demands more blood to be shed—required completion by a new insight into recompense of good. These developments are illustrated with reference to ancient Greek and Latin texts, the Hebrew Bible and other Jewish texts, and the NT.—D.J.H.

1032. R. M. Jensen, "The Binding or Sacrifice of Isaac. How Jews & Christians See Differently," *BibRev* 9 (5, '93) 42-51.

In an early Christian context, whether in art or literature, the sacrifice of Isaac (see Genesis 22) directly refers to the salvation offered by Jesus' vicarious sacrifice on the cross. In a Jewish context the image underscores the place of the Akedah as a meritorious act that can be shared with the people of Israel, reassuring the community that, even though the Temple has been lost, Isaac's descendants are safe.—D.J.H.

1033. R. Lebrun, "Asianisme et monde biblique," *RevThéolLouv* 24 (3, '93) 373-376.

The article calls attention to three developments in Anatolian research that are of interest to biblical scholars: the recognition of cultural and cultic continuity from the second millennium to the Greco-Asian and early Christian periods, especially in Lycaonia (Lystra); discovery of a bronze tablet containing an exemplar of a 13th-century covenant treaty; and discovery of bilingual (Hurrite-Hittite) tablets that illuminate the nature of wisdom literature and the origins of the fable.—D.J.H.

1034. M. McNamara, "The Language Situation in First Century Palestine: Aramaic and Greek," *ProcIrBibAssoc* 15 ('92) 7-36.

This consideration of the use of Aramaic and Greek in 1st-century A.D. Palestine first discusses changing frontiers and Jewish colonies, and spoken, written, and literary languages. Then it treats Aramaic in 1st-century Palestine, the stages of the Aramaic language, admissible evidence for knowledge of 1st-century Aramaic, contents of 1st- and 2nd-century Aramaic literary texts, the Palestinian targum and 1st-century Aramaic, Greek and Latin loan words in 1st-century Aramaic and Hebrew, and targumic loan words and interpretation. Next it turns to Greek in 1st-century Palestine and reviews arguments favoring and against a general knowledge of Greek. It concludes with methodological observations on Aramaic in NT studies.—C.R.M.

1035. G. S. Nathan, "Medicine and Sexual Practices in Late Antiquity," *Epoche* [Los Angeles] 18 ('93) 20-32.

The way in which early Christians understood and accepted medical ideas produced by pagan doctors affected the way in which they viewed their own endeavors to remain celibate. There was general acceptance that the act of sex was somehow harmful, that women were better able to control their sexual impulses than men were, that men's sexuality could be regulated and thus made less harmful, and that achieving continence was good in itself.—D.J.H.

1036. C. Osiek, "Captivity and Slavery: Early Christian Experience," *BibToday* 31 (6, '93) 348-352.

It is difficult if not impossible to distinguish between captivity and slavery in the ancient world. This survey of the early Christian experience discusses captivity and slavery in practice, the slaves of Paul's letters, Paul's imprisonment, Christian ransom of captives, and the martyr Ignatius.—C.R.M.

1037. J. J. Pilch, "House and Hearth," *BibToday* 31 (5, '93) 292-299.

In Iron Age Palestine two major types of stone houses emerged and dominated: the "four room" and the "three room." The article discusses the functions of houses and of their rooms: men's and women's quarters, fuel supply, kitchen, and roof. It concludes with an examination of the plan of "Peter's house" in Capernaum.—D.J.H.

1038. J. J. Pilch, "'Why do you worry about clothing?'" *BibToday* 31 (6, '93) 353-360.

The principal articles of clothing in biblical times included the tunic, cloak, belt, head-covering, and footwear. Clothes not only provided protection and privacy but also signaled gender and status.—D.J.H.

1039r. J. M. Riddle, *Contraception and Abortion from the Ancient World to the Renaissance* [*NTA* 37, p. 315].

T. G. Parkin, *Demography and Roman Society* [*NTA* 37, p. 472].

W. V. Harris, "Old Wives' Tales," *New York Review of Books* [New York] 40 (19, '93) 52-54.—Artificial means of contraception were discussed at length by Greek and Roman medical writers, and alluded to in classical literary works. And the Greeks and Romans, like us, commonly practiced abortion while often censuring it. Riddle's study is a true turning point in the history of contraception and abortion. He finds repeatedly that the oral contraceptives and abortifacients known to the Greeks and Romans were more effective and safer than one might have expected. Parkin's skeptical survey of the supposed evidence regarding demography and Roman society is acute and learned, and should be read by anyone concerned with pre-modern demography.—D.J.H.

1040. J. Schwartz, "Treading the Grapes of Wrath. The Wine Press in Ancient Jewish and Christian Tradition," *TheolZeit* 49 (3, '93) 215-228.

The "wine press" in biblical literature aroused different images and responses: abundance and bounty, punishment, and destruction. The rabbis and Church Fathers associated the term *hagitît* in the superscriptions of various Psalms with the wine press (*gat*). The dominant motifs in the wine press tradition in *Midrash on Psalms* are the punishment of Edom (= Christians) and the redemption of Israel. The most vivid and developed rabbinic use of the punishment-wine press motif is reserved for anti-Christian and polemical traditions. [To be continued]—D.J.H.

1041. D. SUTHERLAND, "The Interface Between Theology and Historical Geography," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 11 (1, '93) 17-30.

Historical geography concerns the physical setting and movement (or resistance to movement) of people in a space-time setting. The article reflects on the pertinence of historical geography for biblical (chiefly OT) study with reference to salvation history, literary categories, and culture.—D.J.H.

1042. G. VELTRI, "Dalla tesi giudeo-ellenistica del 'plagio' dei Greci al concetto rabbinico del *Verus Israel:* Disputa sull' appartenenza della *sofia,*" *RevistCatTeol* 17 (1-2, '92) 85-104.

The literary *topos* that the Jews were the first people to receive wisdom (Torah) from God reflects an allegation that pagans developed many ideas from Jewish sources but does not have the philosophical character of the subsequent Christian apologetic use of the *topos* according to which all wisdom belonged to the Christians as *verus Israel.* Rabbinic Judaism supposed that the Jewish people possessed wisdom (Torah) as a gift and interpreted it as something that distinguished Jews from other peoples. Possession of the oral law then allowed the rabbis to claim the identity of *verus Israel* and "sons of God."—D.J.H.

Archaeology

1043. D. AMIT AND H. ESHEL, "A Tetradrachm of Bar Kokhba from a Cave in Naḥal Ḥever," *IsrNumisJourn* 11 ('90-'91) 33-35, plate 6:4.

The coin discovered in 1991 in a large cave in Wadi el-Kuneitra at Naḥal Ḥever is the first tetradrachm of the Bar Kokhba War to be found in a controlled archaeological excavation. Since only one myrtle and one willow branch appear among the "four species," it seems that Rabbi Aqiba's teaching (see *m. Sukk.* 3:4) was followed in the minting of Bar Kokhba tetradrachms.—D.J.H.

1044. R. ARAV AND J. ROUSSEAU, "Bethsaïde, ville perdue et retrouvée," *RevBib* 100 (3, '93) 415-428.

After reviewing the reasons for the importance of Bethsaida for Christians and Jews, the article notes its total destruction by the Romans, the subsequent loss of memory concerning its exact location, and the modern debates about the number (one or two) and site (el-Araj or et-Tell) of the ancient village/city. Probes undertaken by Arav in 1987 indicate that it is reasonable to identify et-Tell as the location of a single Bethsaida. Explorations of the site between 1988 and 1992 have yielded encouraging results despite some surprises. There is no doubt now that the city was an active fishing community in the time of Jesus.—C.R.M.

1045. D. Barag, "Some Rare and Unpublished Coins of Aelia Capitolina," *IsrNumisJourn* 11 ('90-'91) 52-60, plates 8-9.

The article presents some additional types and variants of coins of Aelia Capitolina, most of which were unavailable until recently: a coin of three Antonine emperors, coins of Septimius Severus, a Diadumenian, and hybrids and regular issues of Elagabalus.—D.J.H.

1046. R. Barkay, "A New Coin Type of Dionysos from Canatha," *IsrNumisJourn* 11 ('90-'91) 72-76, plate 12:1.

The early 3rd-century A.D. coin from Canatha published in this article indicates that Dionysus was worshiped there not only in his attired version but also in his classical aspect (in the nude). This coin links the coinages of Canatha and Nysa-Scythopolis.—D.J.H.

1047. A. M. Berlin, "Italian Cooking Vessels and Cuisine from Tel Anafa," *IsrExplJourn* 43 (1, '93) 35-44.

Italian cooking pans and lids, and a locally produced cooking stand designed to accommodate them, have been found in the late Hellenistic levels (ca. 100-80 B.C.) at Tel Anafa in the Hula Valley. These imported cooking vessels and lids, the earliest attested examples in the eastern Mediterranean, provide rare evidence of pre-imperial commercial exchange between southern Italy and the Levant. Their acquisition indicates culinary innovation on the part of the site's inhabitants, to which the cooking stand was a practical, if unique, local response.—D.J.H.

1048. R. J. Bull and O. J. Storvick, "The Gold Coin Hoard at Caesarea," *BibArch* 56 (3, '93) 116-120.

In 1993 excavators at Caesarea Maritima discovered ninety-nine Byzantine *solidi* deposited in a carefully prepared hiding place as they worked to clarify the structure of what may be a large residence. The hoard consisted entirely of gold coins of the same type from the latter half of the 4th century A.D. [The main text is accompanied by P. Lampinen's note entitled "Hoarding the Gold *Solidus*" (p. 119).]—D.J.H.

1049. C. Dauphin, "A Graeco-Egyptian Magical Amulet from Maẓẓuvah," *'Atiqot* 22 ('93) 145-147.

The intaglio gem from Maẓẓuvah is representative of a widespread type of medical magical amulet from the 2nd and 3rd centuries A.D. This amulet was intended for digestive ailments as the inscription φυλακτήριον τοῦ στομάχου suggests. The exclusively Egyptian motifs, combined with a Greek inscription, point to Hellenized Egypt, perhaps Alexandria, as the place of the gem's origin.—D.J.H.

1050. L. Di Segni, "A Jewish Greek Inscription from the Vicinity of Caesarea Maritima," *'Atiqot* 22 ('93) 133-136.

The inscribed stone discovered near Caesarea Maritima that is discussed in this article was originally attached to the walls of a synagogue. The Greek dedicatory inscription can be translated as follows: "One God, help Judah the elder. Year 471."—D.J.H.

1051. G. Galil, “Pirathon, Parathon and Timnatha,” *ZeitDeutschPalVer* 109 (1, ’93) 49-53.

(1) The identification of Pirathon in the land of Ephraim (see Judg 12:15) with Farḫā is possible. (2) Bacchides’ fortifications (see 1 Macc 9:50-52) can be identified as follows: Parathon = Khirbet el-Firʿē; Timnatha = Timnah (Josh 15:57) = Khirbet Rās eṭ-Ṭawīl; and Tepo(n) = probably a misunderstanding of Beth-Netophah = Bēt Nattīf. Bacchides intended to isolate Jerusalem and its surroundings, and to prevent communication among the Jewish population in the northern districts.—D.J.H.

1052. H. Geva, “Sykwm ʿśrym whmš šnym šl mḥqr ʾrkyʾwlwgy mḥwdš byrwšlym — hysgym whʿrkwt (A Summary of Twenty-Five Years of Archaeological Research in Jerusalem — Achievements and Evaluations),” *Qadmoniot* 26 (1-2, ’93) 2-24.

This report on archaeological excavations in Jerusalem between 1967 and 1992 covers the biblical, Second-Temple, Roman, and Byzantine periods. Photographs, maps, plans, and drawings accompany the main text. [The same fascicle contains six other articles on excavations at various sites in Jerusalem: E. Mazar on the Ophel as the royal quarter in the First Temple period (pp. 25-32); D. Chen, S. Margalit, and B. Pixner on late Iron Age fortifications beneath the “Essenes’ Gate” on Mount Zion (pp. 33-37); D. Bahat on the Western Wall tunnels (pp. 38-48); N. Feig on the Third Wall (pp. 48-52); D. Amit and S. Wolff on an early Armenian monastery in the Morasha neighborhood (pp. 52-56); and A. Maeir on Mamilla (pp. 56-61).]—D.J.H.

1053. H. Gitler, “Numismatic Evidence on the Visit of Marcus Aurelius to the East,” *IsrNumisJourn* 11 (’90-’91) 36-51, plate 7.

Apart from the immediate impact on the coins of Nysa-Scythopolis, Neapolis, and possibly Aelia Capitolina, the visit of Marcus Aurelius to the East in A.D. 175 had a strong impact on other mints of the region including Provincia Arabia and reaching even to Paphlagonia and Bithynia. From the numismatic evidence it is possible to reconstruct tentatively the route of the imperial visit.—D.J.H.

1054. G. Hadas, “Where was the Harbour of ʿEn-Gedi Situated?” *IsrExplJourn* 43 (1, ’93) 45-49.

The Roman bath discovered in 1964 between Naḥal David and Naḥal Arugot at ʿEn-Gedi is very close to the shore of the Dead Sea. The contours of 390 to 400 meters below sea-level created a bay very close to the village and gave protection from northern winds. It seems that the harbor (*maḥôz*) of ʿEn-Gedi was situated in this convenient spot.—D.J.H.

1055. D. Hendin, “New Discovery on a Coin of Herod I,” *IsrNumisJourn* 11 (’90-’91) 32, plate 6:3.

A recent discovery allows us to identify with certainty the central device on the reverse of the large bronze coin of Herod I as a helmet with a wreath and a large leaf as a decorative symbol.—D.J.H.

1056. R. L. Hohlfelder, “An Experiment in Controlled Excavation Beneath Caesarea Maritima’s Sea, 1990,” *BullAmSchOrRes* 290-291 (’93) 95-107.

A controlled excavation using hollow metal cylinders or caissons was attempted in 1990 in Herod’s harbor at Caesarea Maritima. It sought to establish a tightly controlled stratigraphy and to recover information about a viscous gray mud layer that has appeared occasionally. The article describes the materials and methods of the project, its goals, and the failure and partial success of the caisson trenches. A useful tool now exists for controlled excavation even in open seas.—D.J.H.

1057. A. HOUGHTON, “Two Late Seleucid Lead Issues from the Levant,” *IsrNumisJourn* 11 (’90-’91) 26-31, plate 5.

The first issue of Hellenistic lead coins discussed in this article features the radiate head of a Seleucid ruler, most likely Antiochus VIII. The second lead issue, of which only one example is known, can be attributed to Demetrius III.—D.J.H.

1058. R. JACOBY, “Hqšr šbyn hʿyṭwr wbyn htknyt bqbr hlny hmlkh byrwšlym (The Relationship between Decoration and Plan in Queen Helene’s Tomb in Jerusalem),” *Qadmoniot* 26 (1-2, ’93) 62-63.

The article examines the relations between the decorative work on the facade of Queen Helene’s tomb in Jerusalem and the architectural plan of the various burial chambers within it.—D.J.H.

1059. A. KINDLER, “The Coins of Antipatris,” *IsrNumisJourn* 11 (’90-’91) 61-71, plates 10-11.

The eight coin types issued by Antipatris between A.D. 218 and 222 during the reign of Elagabalus contribute interesting additional information about the history of that city during the Roman period. There was a temple of Tyche built in the Syrian architectural style with pediment and central arch.—D.J.H.

1060. J. C. H. LAUGHLIN, “Capernaum From Jesus’ Time and After,” *BibArchRev* 19 (5, ’93) 54-61, 90.

New archaeological evidence indicates that Romans lived in Capernaum in the 1st century A.D. Far from being a poor and isolated village, Capernaum, the center of Jesus’ Galilean ministry, was quite prosperous and apparently home to Gentiles as well as Jews. In the centuries that followed, Capernaum expanded and continued to prosper in part as a Christian pilgrim center, in part as an important fishing and commercial center, and in part as a haven for displaced Jews.—D.J.H.

1061r. J. MCRAY, *Archaeology and the New Testament* [*NTA* 36, p. 295].

J. F. STRANGE, “Archaeology and the New Testament?” *BibArch* 56 (3, ’93) 153-157.—This book is the most recent and most comprehensive contribution to studies termed “the archaeology of the NT.” Though its information is certainly more up-to-date than not, the treatments of excavation methods and social institutions are quite sketchy. Moreover, the book does not have a theoretical base, though McRay is clearly on the side of the historicity of the NT narratives. [The same issue (pp. 157-161) contains a response by McRay.] —D.J.H.

1062. Y. MESHORER, “Ancient Jewish Coinage Addendum I,” *IsrNumisJourn* 11 (’90-’91) 104-132, plates 17-32.

This supplement to Meshorer’s two-volume *Ancient Jewish Coinage* (1982) includes a detailed catalogue of all the new important numismatic finds of the last ten years with comments on their significance. Also included is a list of corrections to the two volumes. —D.J.H.

1063. A. Ovadiah, I. Roll, and M. Fischer, "The Roman Temple at Kedesh in Upper Galilee: A Response," *IsrExplJourn* 43 (1, '93) 60-63.

The authors respond to criticisms by J. Magness [§ 35-882] of their publications on the Roman temple at Kedesh. They contend that Magness has added nothing that negates their conclusions regarding the architectural design and function of the temple at Kedesh, the identification of the deity, or the character of the worship practiced there.—D.J.H.

1064. L. Y. Rahmani, "A Note on Charon's *Obol*," *'Atiqot* 22 ('93) 149-150.

Contrary to Z. Greenhut [§ 36-988], coin finds answering the rigorous definition of Charon's obol (i.e. the custom of providing the dead with a small coin to pay the ferryman Charon) have come to light in only three Jewish burials in late-1st and early-2nd century A.D. Palestine. That this represents a widespread custom is very doubtful.—D.J.H.

1065. R. Reich, "The Beth Yeraḥ 'Synagogue' Reconsidered," *'Atiqot* 22 ('93) 137-144.

Unless new data is produced, the identification of the fortified complex at Beth Yeraḥ as a synagogue should be abandoned.—D.J.H.

1066. K. Ritmeyer, "Herod's Temple in East Anglia," *BibArchRev* 19 (5, '93) 62-67, 90.

A. Garrard's reconstruction of Herod's Temple about seventy miles outside of London is the largest, most detailed, and most accurate model of Jerusalem's Second Temple ever built. It fills in the physical background of some Gospel stories and contributes to our understanding of the Jewish world in which Jesus moved.—D.J.H.

1067. M. Rosenberger, "Unpublished and Rare City Coins," *IsrNumisJourn* 11 ('90-'91) 77-80, plate 12:2-10.

The first eight coins published in this article are various rare coins of the Decapolis. The ninth is a coin of Tripolis in Phoenicia, countermarked by the *Legio Decima Fretensis* (A.D. 67/68).—D.J.H.

1068. F. B. Sear, "The *Scaenae Frons* of the Theater of Pompey," *AmJournArch* 97 (4, '93) 687-701.

The Marble Plan of Rome shows the *scaenae frons* of the Theater of Pompey as it appeared after the restoration following the fire of A.D. 80. Its novel design directly influenced the builders of the Trajanic/Hadrianic theaters of Taormina and Benevento. A simplified version of it was widely diffused throughout the Roman empire in the 2nd century A.D. The discovery that the architect of the theater at Taormina used illusionistic column effects very similar to those used in the South Theater at Gerasa adds substance to recent speculation about eastern influence on its design.—D.J.H.

1069. K. Singer, "Pottery of the Early Roman Period from Betar," *Tel Aviv* 20 (1, '93) 98-103.

The pottery discovered at Betar (Khirbet el-Yahud) in the 1984 excavations [§ 38-1073] included bowls, cooking-pots, jars, and lamps. The closest parallels come from sites in Judah and its surroundings. Most of the types belong to the ceramic tradition of the 1st and 2nd centuries A.D.—D.J.H.

1070r. E. STERN (ED.), *The New Encyclopedia of Archaeological Excavations in the Holy Land* [*NTA* 38, p. 153].

H. SHANKS, "Archaeological Encyclopedia for the '90s," *BibArchRev* 19 (6, '93) 58-61.—This monumental publication is an absolutely essential reference work in any archaeological library. Its major strength is that it conveniently collects an enormous amount of data. A subject index would double its usefulness. The size of the type and the quality of the paper and printing are not as "reader friendly" as those of the first edition.—D.J.H.

1071. Y. TSAFRIR, "Ancient Churches in the Holy Land," *BibArchRev* 19 (5, '93) 26-39.

The Christian church building in the Holy Land was the creation of the early 4th century A.D. Byzantine churches there can be divided into two main categories: the basilica and the central plan. The majority are of the basilical type. The article is accompanied by photographs, sketches, architectural plans, and a map.—D.J.H.

1072. D. URMAN, "The House of Assembly and the House of Study: Are they one and the same?" *JournJewStud* 44 (2, '93) 236-257.

The "house of assembly" in Second Temple and tannaitic times was first and foremost a community house. Both literary and archaeological sources indicate the existence of separate structures for houses of study in those periods. Many of the structures identified as houses of assembly were in fact houses of study.—D.J.H.

1073. D. USSISHKIN, "Archaeological Soundings at Betar, Bar-Kochba's Last Stronghold," *Tel Aviv* 20 (1, '93) 66-97.

The article reports on the 1984 excavations and finds at Khirbet el-Yahud, southwest of Jerusalem, near the Arab village of Bittir. The excavations confirm the identification of Khirbet el-Yahud with Betar, the last stronghold of Bar Kokhba. During the Roman period Betar was a settlement of ca. 1000-2000 people and contained public buildings constructed of ashlar stones. There may have been fortifications at the site, but apparently no circumvallating wall. With the outbreak of the second revolt, Bar Kokhba chose Betar as his headquarters for four reasons: proximity to Jerusalem, proximity to the main route from Jerusalem to Gaza, the abundant spring, and the topographical location on the top of a hill surrounded by deep valleys on three sides. The main objective of the Roman army in conquering Betar was to eliminate Bar Kokhba and his men, rather than the conquest of the place.—D.J.H.

1074. Y. USTINOVA AND J. NAVEH, "A Greek-Palmyrene Aramaic Dedicatory Inscription from the Negev," *'Atiqot* 22 ('93) 91-96.

The bilingual Greek-Palmyrene Aramaic inscription discussed in this article came from near Ḥaluẓa in the Negev. Its script can be dated to the 2nd or 3rd century A.D. It reads: Θεῷ ὑψίστῳ *dkr yt* (To the Most High God—remember me!). It expresses the prayer of a Palmyrene soldier, official, or trader staying in the Negev, addressed to the supreme deity of his native city.—D.J.H.

1075. R. L. Vann, "Vaulting Tubes from Caesarea Maritima," *IsrExplJourn* 43 (1, '93) 29-34.

Vaulting tubes (*tubi fittili*), small terracota cylinders open at one end and closed at the other, were used in construction in the Roman empire. Discovery of two such tubes during the 1984 harbor excavations at Caesarea Maritma provides an opportunity to raise questions about the employment and distribution of vaulting tubes in the Roman world and the continuity of their use during the Byzantine and Arab periods.—D.J.H.

1076. T. Waliszewski, "Archeologia biblijna — kłopoty z terminologią czy spór o istotę rzeczy? (Biblical Archaeology: The Term and Definition)," *CollTheol* 63 (1, '93) 7-20.

A survey of the history of biblical archaeology and of the debate about the term and its meaning leads to two conclusions: (1) Biblical archaeology exists as a specialization within biblical studies. (2) Archaeology must be in constant dialogue with other fields, especially history and philology.—D.J.H.

Dead Sea Scrolls

1077. P. S. Alexander, "A Note on the Syntax of 4Q448," *JournJewStud* 44 (2, '93) 301-302.

Without precise grammatical analysis one cannot be certain of the decipherment of 4Q448. A thematic unity runs through all three columns: the deliverance of Israel from its enemies, God dwelling in Jerusalem and establishing his kingdom, and the solidarity of exiles with the restored kingdom.—D.J.H.

1078. J. H. Charlesworth and R. E. Whitaker, "The Dead Sea Scrolls: The New Critical Edition and Translation Prepared on Computers," *Zeitschrift für Althebraistik* [Stuttgart] 6 (2, '93) 239-242.

The Princeton Project is preparing critical editions (with translations, introductions, and notes) for all the nonbiblical texts among the Dead Sea scrolls. The project is making extensive use of computers at many levels.—D.J.H.

1079. J. J. Collins, "The Suffering Servant at Qumran?" *BibRev* 9 (6, '93) 25-27, 63.

That 4Q541 refers to a person who is a sage and a priest seems beyond dispute. It does not involve a suffering messiah, however, such as early Christians understood Isaiah to describe.—C.R.M.

1080. E. M. Cook, "Remarks on the Testament of Kohath from Qumran Cave 4," *Journ JewStud* 44 (2, '93) 205-219.

This study of 4QTQahat contains a new transcription and translation, a commentary, and a grammatical analysis. It concludes with reflections on dating Aramaic texts from Qumran and on the nature of "Qumran Aramaic."—D.J.H.

1081. P. R. Davies, "'Age of Wickedness' or 'End of Days'?: Qumran Scholarship in Prospect," *Hebrew Studies* [Madison, WI] 34 ('93) 7-19.

Examination of newly available Qumran texts indicates that one can maintain that the

Qumran scrolls contain texts from sectarian communities without insisting that all the texts came from these communities or that any of the communities lived at Qumran. There is no good reason to assume that 1QS as we now have it functioned within a community as an authoritative document.—D.J.H.

1082r. R. H. EISENMAN AND M. O. WISE, *The Dead Sea Scrolls Uncovered* [*NTA* 37, pp. 302-303; § 37-1001r].

O. BETZ, "Was bedeuten die neuen Qumranfragmente für die Wahrheit des Neuen Testaments?" *QumranChron* 2 (3, '93) 183-190.—This important book makes available fifty texts from Qumran Cave 4. But the thesis about the origin of the texts in the 1st century A.D. and the claim that they tell us about Jesus and the early Christians (as the German title suggests) are not convincing. The authors' battle against the so-called consensus of the previous editors and researchers is not successful.—D.J.H.

1083r. IBID.

D. J. HARRINGTON AND J. STRUGNELL, "Qumran Cave 4 Texts: A New Publication," *JournBibLit* 112 (3, '93) 491-499.—This controversial book makes accessible important texts from Qumran Cave 4. But the transcriptions and translations of the texts (4Q416-418 and 394-399) are often not reliable. And the historical hypothesis stated in the general introduction and restated in the introductions to individual texts has distorted the presentation of the texts themselves (4Q246, 542, 424, 448), thus involving the authors in circular arguments.—D.J.H.

1084. E. ESHEL AND M. E. STONE, "A New Fragment of 4QDeut^h," *JournBibLit* 112 (3, '93) 487-489.

The Qumran fragment containing parts of Deut 4:31-34 that is published in this article belongs to 4QDeut^h. The surviving words are identical to the MT, LXX, and Samaritan Pentateuch.—D.J.H.

1085. F. GARCÍA MARTÍNEZ, "Nuevos Textos Mesiánicos de Qumrán y el Mesías del Nuevo Testamento," *Communio* 26 (1, '93) 3-31.

The richness and diversity of messianism in the 1st century is illustrated by recently published Qumran texts that portray the messiah as a king (4Q252, 285, 521), a priest (4Q540), and a heavenly figure (4Q246). The Christ of the NT combines these and other roles.—D.J.H.

1086. N. GOLB, "The Major Anomalies in the Qumran-Sectarian Theory and Their Resolution," *QumranChron* 2 (3, '93) 161-182.

The article first points out ten anomalies associated with the hypothesis that Essenes composed and/or copied scrolls at Qumran and hid them there. Then it proposes that the "Qumran scrolls" are in fact the remnants of various libraries (of individuals, schools and sects, and the Temple) in Jerusalem.—D.J.H.

1087. S. GORANSON, "Qumran—The Evidence of the Inkwells," *BibArchRev* 19 (6, '93) 67.

Four (or perhaps five) inkwells have been found at Qumran. It is difficult to avoid the conclusion that considerable writing took place there.—D.J.H.

1088. J. E. Harper, “26 Tons of Gold and 65 Tons of Silver,” *BibArchRev* 19 (6, ’93) 44-45, 70.

The treasures listed in the Qumran *Copper Scroll* amount to twenty-six tons of gold and sixty-five tons of silver (= five tons of gold). Comparison with other ancient treasure lists shows that these sums are not beyond the realm of reason, especially when we recognize that the Jerusalem Temple was a taxing body.—D.J.H.

1089. H. Jacobson, “4Q252 fr. 1: Further Comments,” *JournJewStud* 44 (2, ’93) 291-293. [See § 38-507.]

More parallels and interpretations for texts in columns 1 and 2 of fragment 1 of 4Q252.—D.J.H.

1090. T. Jones, “Scroll Hype,” *ChristToday* 37 (11, ’93) 28-31.

Using the question-and-answer format, the article presents E. Yamauchi’s comments on recent controversies surrounding the Dead Sea scrolls and on the importance of the scrolls for understanding early Christianity.—D.J.H.

1091. M. Kister, “Notes on Some New Texts from Qumran,” *JournJewStud* 44 (2, ’93) 280-290.

The article deals with a prohibition in 4Q270 (against sexual relations without the intention of procreation), the placement of fragments of 11QNew Jerusalem, the connections among parts of 4QpGen^a, and the omission of the “messianic” verse of Psalm 154 in 4Q448. —D.J.H.

1092. A. Lange, “Eine neue Lesart zu 4Q180: *kllh* vice *klh*. Die Vernichtung von Sodom und Gomorrha als Ganzopfer,” *Zeitschrift für Althebraistik* [Stuttgart] 6 (2, ’93) 232-234.

In 4Q180 2-4.8 II 7 (= Gen 18:21) it is preferable to read *kllh* as a defective form of *klyl* (“holocaust, burnt offering”) plus *h* as a pronominal suffix rather than *klh* (“altogether”). Thus the Qumran text interprets the destruction of Sodom and Gomorrah (Gen 18:16–19:29) with the help of Deut 13:13-18 as a holocaust made necessary by the idolatry of the two cities. —D.J.H.

1093. M. R. Lehmann, “Where the Temple Tax Was Buried,” *BibArchRev* 19 (6, ’93) 38-43.

The Qumran *Copper Scroll* records the hiding places of the Temple tax collections between A.D. 70 and ca. 90 when the emperor Nerva discovered and confiscated them. This conclusion fits admirably with the language of the scroll and its paleography, both of which suggest a date after the destruction of the Jerusalem Temple.—D.J.H.

1094. T. H. Lim, “The ‘Psalms of Joshua’ (4Q379 fr. 22 col. 2): A Reconsideration of its Text,” *JournJewStud* 44 (2, ’93) 309-312.

By comparing the texts of 4Q379, frg. 22, col. 2 and the corresponding section of 4Q175 the article arrives at a different transcription of the “Psalms of Joshua” from the one proposed by C. Newsom [§ 32-1368].—D.J.H.

1095. T. H. Lim, "The Wicked Priests of the Groningen Hypothesis," *JournBibLit* 112 (3, '93) 415-425.

A distinctive feature of the Groningen hypothesis of Qumran origins and early history is an interpretation of 1QpHab 8–12 that argues for the identification of six high priests from Judas Maccabeus to Alexander Jannaeus in sequential order. While a plurality of figures for the "wicked priest" is likely (given the irreconcilably different ways in which that figure comes to an end—by bodily afflictions, at the hands of his enemies, and through divine punishment), the Groningen hypothesis's reconstruction of the sequence of six wicked priests, its suggestion that the pesherist shared a tradition about Judas as de facto high priest, and its dissection of closely related passages of the *Habakkuk Pesher* are open to criticism and alternative explanations.—D.J.H.

1096. S. Metso, "The Primary Results of the Reconstruction of 4QS^e," *JournJewStud* 44 (2, '93) 303-308.

The manuscript 4QS^e has preserved a more original text of *Community Rule* than 1QS has. This finding suggests that 1QS 8:15–9:11 and 10–11 did not belong to the original text but can be understood in the light of the work's redaction history.—D.J.H.

1097. M. Philonenko, "Melkireša' et Melkira'. Note sur les 'Visions de 'Amram,'" *Semitica* [Paris] 41-42 ('91-'92) 159-162.

The names Melkireša' ("my king is impiety") in *Visions of Amram* and Melkira' ("my king is evil") in *Martyrdom of Isaiah* 1:8 derive from Gen 14:2. Melkira' should be identified with Bera the king of Sodom, and Melkireša' should be linked with Birsha the king of Gomorrah.—D.J.H.

1098. F. Raurell, "Aspectes d'història del text bíblic hebreu illuminats per la crítica textual," *EstFran* 94 (408, '93) 481-487.

Thanks to the discovery of the Dead Sea scrolls, it is now possible to gain a better understanding of the Samaritan Pentateuch and its relations to the Masoretic text and the Septuagint.—D.J.H.

1099. A. Ruderman, "The Dead Sea Scrolls — 40 Years Later," *Jewish Bible Quarterly* [Jerusalem] 21 (4, '93) 256-258.

Complete access to the Dead Sea scrolls has been made possible for scholars by the administrative changes initiated by the Israel Antiquities Authority. The scrolls can be divided into four categories: biblical, sectarian, apocryphal, and non-liturgical.—D.J.H.

1100. L. H. Schiffman, "New Halakhic Texts from Qumran," *Hebrew Studies* [Madison, WI] 34 ('93) 21-33.

The newly available Qumran fragments have confirmed that the Sadducean substratum observed in 4QMMT and *Temple Scroll* is also present in *Zadokite Document*. The various smaller halakic texts conform in general, though not always, to this basic model. Even after the sect developed its unique and extremist characteristics, it retained its general adherence to the halakic traditions of its Sadducean forebearers and continued to polemicize against the Pharisees as its halakic opponents.—D.J.H.

1101. A. Tosato, "Su di una norma matrimoniale 4QD," *Biblica* 74 (3, '93) 401-410.

The article seeks to develop and refine L. Rosso Ubigli's interpretation of the Cave 4 text of *Damascus Document* that refers to a husband's *zĕnût* with his wife as contrary to the Law [§ 37-1564]. The term *zĕnût* concerns conjugal relations with a wife within an illegitimate marriage. The text has important consequences for interpreting the πορνεία-exceptive clauses in Mt 5:32 and 19:9.—D.J.H.

1102. J. C. VanderKam, "The Scrolls, the Apocrypha, and the Pseudepigrapha," *Hebrew Studies* [Madison, WI] 34 ('93) 35-51.

The Qumran library has increased our knowledge of the books traditionally known as the Apocrypha (Tobit, Sirach, Epistle of Jeremiah, Psalm 151) and the Pseudepigrapha (*1 Enoch, Testaments of the Twelve Patriarchs, Jubilees*).—D.J.H.

1103. G. Vermes, "The So-Called King Jonathan Fragment (4Q448)," *JournJewStud* 44 (2, '93) 294-300.

The article deals with the text and translation of columns B and C in 4Q448, paleographical questions, the concept of kingship in the Maccabean-Hasmonean age, and the identity of King Jonathan. Jonathan Maccabeus is a better candidate for the part of King Jonathan than Alexander Jannaeus is.—D.J.H.

1104. G. Vermes and P. Alexander, "Norman Golb and Modern History," *Qumran Chron* 2 (3, '93) 153-156.

Golb's article on the freeing of the Dead Sea scrolls and its aftermath [§ 37-1546] contains serious factual errors on the role played by Vermes and by the Oxford Centre for Postgraduate Hebrew Studies, and seems in general motivated by a desire to put the worst possible construction on events.—D.J.H.

1105. M. O. Wise, "A Statement on the Book: 'The Dead Sea Scrolls Uncovered,'" *QumranChron* 2 (3, '93) 148-152.

The article responds to the seven points raised in the "regrettably libelous letter" signed by several prominent Qumranologists regarding Wise and R. H. Eisenman's *The Dead Sea Scrolls Uncovered* (1992). [The same issue contains the original statement (pp. 144-147), as well as B. W. W. Dombrowski's statement on the Israeli court verdict about 4QMMT (pp. 139-140), J. M. Robinson's statement on the publication of Qumran photographs and texts (pp. 141-143), and Z. J. Kapera's 1992-93 bibliography on the Dead Sea scrolls (pp. 198-199).]—D.J.H.

Dead Sea Scrolls, §§ 38-661r, 722.

Jewish World

1106. J. Z. Abrams, "Incorporating Christian Symbols into Judaism: The Case of Midrash *Eleh Ezkerah*," *CCAR Journal* [New York] 40 (3, '93) 11-20.

The midrashic treatise *Eleh Ezkerah* suggests that the deaths of ten sages, Rabbi Aqiba among them, effected a vicarious atonement for sin in Israel's history. The strong similarities between Jesus and Aqiba, as well as the problems faced by the Jewish community in the 5th and 6th centuries A.D., may have suggested to the authors further embellishments that would confirm Aqiba's status as a redemptive martyr equal and even superior to Jesus.—D.J.H.

1107. P. S. ALEXANDER, "Late Hebrew Apocalyptic: A Preliminary Survey," *Apocrypha* [Turnhout] 1 ('90) 197-217.

After defining late Hebrew apocalyptic, the article surveys the corpus with regard to content (scenarios of the end-time, throne visions, cosmology, tours of hell and paradise) and literary genres (apocalypse, midrash, treatise, minor genres). Then it deals with historical issues: literary considerations, dating, relation to early apocalyptic, and life-setting.—D.J.H.

1108. M. P. BONZ, "Differing Approaches to Religious Benefaction: The Late Third-Century Acquisition of the Sardis Synagogue," *HarvTheolRev* 86 (2, '93) 139-154.

The study addresses two questions with regard to the Sardis synagogue: (1) Why did the city of Sardis relinquish a major portion of its largest bath-gymnasium complex to a private religious association? (2) Why was it the Jewish community and not a pagan religious association which was able to assume possession of this important public space? The severe economic distress of the latter half of the 3rd century A.D. seems to have led the city to turn over the South Hall of the bath-gymnasium complex to a private religious association in exchange for some measure of financial relief. Because it was large, internally cohesive, and probably possessed a flexible and broadly based revenue structure, the Jewish community was able to acquire this important public space.—C.R.M.

1109. D. BÖRNER-KLEIN, "Tohu und Bohu. Zur Auslegungsgeschichte von Gen 1,2a," *Henoch* 15 (1, '93) 3-41.

The article discusses the interpretation of the words *tohû wābohû* (Gen 1:2a) according to the Greek versions of the OT, the Qumran texts, Philo's writings, gnostic texts, the Targums, rabbinic literature (as a negative principle and in the discussion about *creatio ex nihilo*), medieval Jewish writings, and patristic texts.—D.J.H.

1110. G. P. CARRAS, "Dependence or Common Tradition in Philo *Hypothetica* VIII 6.10–7.20 and Josephus *Contra Apionem* 2.190–219," *Studia Philonica Annual* [Atlanta] 5 ('93) 24-47.

This investigation aims (1) to assess the traditions within Philo's *Hypothetica* 6:10–7:20 and by so doing contribute to the search for traditions, traditional influences, and sources within the Philonic corpus, and (2) to consider the possibility that a source for Josephus' *Contra Apionem* 2:190–219 was the *Hypothetica.* It concludes that there is inadequate evidence to support the view that in his *Contra Apionem* Josephus used Philo's *Hypothetica* as a source for his summary of the Law. It is plausible to accept that the common-source theory best explains the relations between these texts, with the qualification that other sources also played a central role.—C.R.M.

1111. N. G. COHEN, "The Greek Virtues and the Mosaic Laws in Philo. An Elucidation of *De Specialibus Legibus* IV 133–135," *Studia Philonica Annual* [Atlanta] 5 ('93) 9-23.

This investigation of *De Specialibus Legibus* 4:133-135 first deals with Philo's equation of the Greek virtues and the Mosaic laws. Then it focuses on Philo's association of the Greek philosophical *topos* which demanded that "words, thoughts, and actions" be in mutual harmony with the LXX version of Deut 30:14, which contains the combination "mouth, heart, and hands."—C.R.M.

1112. H. Cooper, "Sin in biblical and rabbinic thought," *Month* 254 (9-10, '93) 348-354.

Taking as its starting point the story of Cain and Abel in Genesis 4, the article discusses OT and rabbinic terms for sin, the categories of good and evil, the concept of the *yēṣer,* the good and evil impulses, and the idea of "return" or repentance.—D.J.H.

1113. E. Cortès, "Els fonaments culturals del judaisme medieval (Bíblia, Talmud, Midraix)," *EstFran* 94 (408, '93) 459-466.

The article first discusses the structure of the Mishnah, the nature of the Babylonian and Jerusalem Talmuds, and why the Babylonian Talmud won out. Then it surveys the Midrashim and gives some examples of midrash from *Sifre Deuteronomy.*—D.J.H.

1114. J. Derby, "The Strange History of 'Kasher,'" *Jewish Bible Quarterly* [Jerusalem] 21 (3, '93) 164-169.

Nowhere in Jewish literature before A.D. 70 is the Hebrew word *kāšēr* found with regard to food. Only with the Mishnah do *kāšēr* and *ṭĕrēpâ* replace the biblical terms *ṭāhôr* and *ṭāmēʾ* for clean and unclean foods.—D.J.H.

1115. L. H. Feldman, "Josephus' Portrait of Balaam," *Studia Philonica Annual* [Atlanta] 5 ('93) 48-83.

In *Antiquities* 4:102-158 Josephus gave a relatively unbiased picture of Balaam. He shifted the focus from Balaam's personality to the historical, political, and military confrontation between the Israelites and their enemies. He employed Balaam's prophecies to present in veiled form his vision of the future of the Jewish people.—D.J.H.

1116. L. H. Feldman, "Josephus' Portrait of Joab," *EstBíb* 51 (3, '93) 323-351.

Like the rabbis, Josephus had ambivalent feelings toward Joab. He emphasized Joab's bravery and military achievements, modesty, and piety in burying the dead. But he added details depicting Joab as treacherous and cowardly, insensitive to David, deceitful, and even impious. In portraying Joab, Josephus clearly had in mind John of Gischala (his own great rival), and stressed the disastrous effects of their envy.—D.J.H.

1117. M. D. Herr, "Les raisons de la conservation des restes de la littérature juive de l'époque du Second Temple," *Apocrypha* [Turnhout] 1 ('90) 219-230.

The OT Apocrypha and Pseudepigrapha as well as Hellenistic-Jewish writings (Philo and Josephus) were preserved because each work had a particular appeal to the Christians who preserved them. Their preservation was not haphazard. Nor are they representative of Second Temple Judaism, since no Pharisaic or Sadducean works have survived.—D.J.H.

1118. H. Jacobson, "*LAB* 60. 2: Whose Name is *Nomen Tuum?*" *JournTheolStud* 44 (2, '93) 593-594.

The phrase *et factum est tunc nomen tuum* in ps.-Philo's *Biblical Antiquities* 60:2 should be emended to *et factum est fundamentum* in the light of 28:8-9.—D.J.H.

1119. T. E. Knight, "The Use of *Aletheia* for the 'Truth of Unreason': Plato, the Septuagint, and Philo," *AmJournPhilol* 114 (4, '93) 581-609.

Philo's notion of pure truth was not a natural semantic extension of Platonic (or even contemporary) philosophic usage. Philo's approach was strongly colored by the use of ἀλήθεια in the Septuagint. For Philo, truth is the content of belief, its forms subsist in the Pentateuch, and the avenue of approach to it is exegesis. Philo's is a self-evident truth, the truth of belief (πίστις), the truth of unreason.—D.J.H.

1120. K.-S. Krieger, "Chronologische Probleme in der Geschichte der ersten fünf Statthalter der Provinz Judäa," *BibNotiz* 68 ('93) 18-23.

Josephus' knowledge of the period between the establishment of Judea as a province and the tenure of Pilate was limited. Moreover, here as elsewhere he ordered his sources about the first five procurators schematically. Thus *Antiquities* 18:27-35 is probably not reliable for answering chronological problems.—D.J.H.

1121. H. Lichtenberger, "Resurrection in the Intertestamental Literature and Rabbinic Theology," *Concilium* (5, '93) 23-31.

After discussing the OT presuppositions for the hope of resurrection, the article considers statements about resurrection and eternal life in the OT Apocrypha and Pseudepigrapha, the Qumran texts, and rabbinic literature. The traditional biblical notion of ongoing life in Sheol was combined with the (Greek) notion of the immortality of the soul and had to be brought into harmony with the holistic anthropology of Israel. The texts bear witness to the struggle for clarity, which was not wholly successful.—D.J.H.

1122. J. N. Lightstone, "The institutionalization of the rabbinic Academy in late Sassanid Babylonia and the redaction of the Babylonian Talmud," *StudRel/SciRel* 22 (2, '93) 167-186.

This article explores the relationship between the redaction of the Babylonian Talmud and the institutional transformations that revamped the organizational structure and locus of power and authority of Babylonian rabbinism of the 6th and 7th centuries A.D. After discussing the rhetorical structure and formularies of the Babylonian Talmud, it sketches the relation between the rhetorical patterns and the social meanings of the Babylonian Talmud. Then it treats the organization and structure of rabbinic academies in Saboraic and early Geonic Babylonia, the larger social and political context of Babylonian rabbinism between A.D. 475 and 652, and talmudic rhetoric and redaction in the larger social, political, and cultural contexts.—D.J.H.

1123. M. Maher, "The Meturgemanim and Prayer (2)," *JournJewStud* 44 (2, '93) 220-235. [See § 35-945.]

With particular attention to the Targums of the Pentateuch, the article discusses the references to the prayer activity of the great pentateuchal characters and to the place of prayer in the life of people in general. The *mĕtûrgemanîm,* who as officials in the liturgical assembly were also educators of the people, frequently took the opportunity to mention prayer and to portray the heroes of old, whose virtues every pious Jew should imitate, as people who prayed on all kinds of occasions.—D.J.H.

1124. J. Maier, "Self-Definition, Prestige, and Status of Priests Towards the End of the Second Temple Period," *BibTheolBull* 23 (4, '93) 139-150.

This discussion of the Jewish priesthood in the late Second Temple period concerns priests within the social structure of Israel, priesthood and political power, organization and functions, the cultic worldview, priestly prerogatives and inner-Jewish conflicts, and prestige and relationship to non-priests.—D.J.H.

1125. G. Mayer, "Literatur zum klassischen Judentum," *TheolRund* 58 (3, '93) 265-292.

The twenty-four books discussed in this survey appeared in English or German between 1975 and 1991. They concern the concept of classical Judaism, Jewish groups and movements, liturgy and prayer, religious instruction, various rabbinic writings, history and theology, the Targums, Hekhalot literature, other writings, and Jesus in the rabbinic tradition.—D.J.H.

1126. A. M. Mazzanti, "Σωτήρ e σωτηρία nell'esegesi di Filone di Alessandria," *Annali di storia dell'esegesi* [Bologna] 10 (2, '93) 355-366.

Philo used the terms σωτήρ and σωτηρία in various contexts, ranging from individual or collective good, through overcoming the destruction caused by sin and protection from death, to integration into the divine. He set out a multiplicity of salvationary interventions on the part of God and intermediary powers regarding the soul or the body. In any case, for Philo, the soteriological process functioned in the ethical realm.—D.J.H.

1127. K. Müller, "Die Angewiesenheit der Tora auf die Halacha. Die frühjüdische Verständigung über das Wesen der Offenbarung," *BibKirch* 48 (3, '93) 118-127.

After explaining the OT meaning of *tôrâ*, the article considers the difference between Torah and halakah in Second Temple Judaism, the understanding of revelation underlying them, and how they relate to one another. Torah and halakah stand together as two sources of one and the same revelation.—D.J.H.

1128. J. Neusner, "The Documentary History of Judaism and the Problem of Dating Sayings," *Religion* 23 (4, '93) 295-314.

All work in the history of the formative age of the Judaism of the dual Torah that treats documentary lines as null and attributions to specific rabbis as invariably valid must be dismissed as a mere curiosity. The documentary history of ideas discovers how, within the formation of the rabbinical canon of writings, the idea at hand came to literary expression and how it was then shaped to serve the larger purposes of the nascent canonical system as a whole.—D.J.H.

1129. J. Neusner, "Politics to Anti-Politics: the Transformation of Judaism between ca. A.D. 200 and 400," *This World* [Elizabethtown, PA] 27 ('92) 56-63.

The Mishnah presented a theory of social order that includes a philosophy, economics, and a theory of politics. It should be read as philosophy in accordance with the generally accepted understanding of philosophy in the Greek-speaking Near East ca. A.D. 200. Religious Judaism ca. A.D. 400, represented by the Talmud of the Land of Israel, offered in place of the Mishnah's philosophy a worldview based on powerlessness and an implicit condemnation of those then striving for worldly dominion.—D.J.H.

1130. M. Nun, "Cast Your Net Upon the Waters. Fish and Fishermen in Jesus' Time," *BibArchRev* 19 (6, '93) 46-56, 70.

Arab and Jewish fishermen from Tiberias preserved the ancient fishing methods used for more than five thousand years until the middle of this century. The article discusses the three important groups of indigenous fish in the Sea of Galilee and the kinds of nets that were used in Jesus' time with special reference to Lk 5:1-7.—C.R.M.

1131. G. M. Paul, "The Presentation of Titus in the *Jewish War* of Josephus: Two Aspects," *Phoenix* [Toronto] 47 (1, '93) 56-66.

Josephus in his *War* 5 sought to enhance Titus' reputation by using past unreal conditional sentences ("this would have happened, had not Titus intervened") to commemorate his prowess in battle, and by portraying him as the recipient of sudden and unexpected divine favors (see 5:409-411).—D.J.H.

1132. P. Piovanelli, "Une nouvelle citation de la version éthiopienne de *Joseph et Aséneth,*" *Henoch* 15 (1, '93) 43-46.

The Ethiopic text of *Abba Gabra Manfas Qeddus* contains a quotation from the Ethiopic version of *Joseph and Aseneth* 16:14, 18-19.—D.J.H.

1133. F. Raurell, "Ecli 45,1-5: La 'doxa' de Moisès," *RevistCatTeol* 17 (1-2, '92) 1-42.

The article first considers the theme of the "glory" of Moses in the OT (Pentateuch, historical books, etc.) and intertestamental writings (Targums, Qumran texts, Samaritan documents, Philo, Josephus, ps.-Philo, rabbinic literature). Then it discusses the uses of *kābôd*/δόξα and related words in Sirach, and presents an exegesis of Sir 45:1-5 with particular attention to the δόξα of Moses (especially in vv. 2-3). The theme is important for understanding Paul's argument in 2 Cor 3:1-18.—D.J.H.

1134. J. R. Royse, "Reverse Indexes to Philonic texts in the Printed Florilegia and Collections of Fragments," *Studia Philonica Annual* [Atlanta] 5 ('93) 156-179.

This supplement to *The Spurious Texts of Philo of Alexandria* [*NTA* 36, pp. 451-452] provides a reverse index to the 76-page appendix that allows one to find all the texts cited there that come from a particular work of Philo.—D.J.H.

1135. D. T. Runia, "Was Philo a Middle Platonist? A difficult question revisited," *Studia Philonica Annual* [Atlanta] 5 ('93) 112-140.

The article first looks at the author's *Philo of Alexandria and the* Timaeus *of Plato* [*NTA* 31, pp. 258-259] and makes observations on and responses to criticisms. Then it focuses on the question whether Philo can and should be called a "Middle Platonist." Philo was a Platonizing expositor of Scripture, showing a marked preference for using Middle Platonist doctrine in his exegesis. [The same issue contains responses to Runia and G. E. Sterling [§ 38-1142] by D. Winston (pp. 141-146), T. H. Tobin (pp. 147-150), and J. Dillon (pp. 151-155).]—D.J.H.

1136. D. T. Runia and R. Radice, "Philo of Alexandria: An Annotated Bibliography 1990," *Studia Philonica Annual* [Atlanta] 5 ('93) 180-197.

This annotated bibliography of books and articles covers contributions to Philonic studies in 1990 and includes sixty entries. An addendum covering 1986-89 includes eight items. [The same issue (pp. 198-208) also contains a provisional bibliography of articles and books published during 1991-93.]—C.R.M.

1137. S. Safrai, "The Place of Women in First-century Synagogues," *JerusalemPersp* 40 ('93) 3-6, 14.

In Jesus' time there was no separation of the sexes in the synagogues, and women could be counted as part of the ten individuals needed for a religious quorum. This allowed women to participate fully in the religious life of the Jewish community.—D.J.H.

1138. A. Schmitt, "Zur dramatischen Form von Weisheit 1,1–6,21," *BibZeit* 37 (2, '93) 236-258.

The author of Wisdom 1:1–6:21 used the conventions of Greek drama to depict the struggle between the righteous and the wicked. The main parts follow Aristotle's outline of the Greek tragedy: introduction (1:1-15), entanglement (2:1-20), peripeteia (5:1-3), catabasis (5:4-13), and catastrophe (5:15-23). The material in 3:1–4:19 and 6:1-21 supplies elements of the Greek chorus.—D.J.H.

1139. S. Schreiner, "Partner in Gottes Schöpfungswerk - Zur rabbinischen Auslegung von Gen 1,26-27," *Judaica* [Basel] 49 (3, '93) 131-145.

The article seeks to read Gen 1:26-27 through the eyes of the rabbinic sages and to point out the main lines in the history of its interpretation according to the following outline: conversation in heaven or God's soliloquy, likeness as the expression of real presence, the anti-anthropomorphic interpretation, from Philo's Platonism to medieval Aristotelianism, *imago Dei* as *imitatio Dei,* likeness of activity, likeness to God and *dominium terrae,* and creaturehood and responsibility.—D.J.H.

1140. B. D. Shaw, "Tyrants, Bandits and Kings: Personal Power in Josephus," *Journ JewStud* 44 (2, '93) 176-204.

This study investigates the nature of power in social systems that were characteristically found in the eastern Mediterranean in the broad period spanning the first centuries B.C./A.D. With reference to the works of Josephus, it concentrates on three interrelated linkages in the power networks found in Palestine in the period: (1) the way in which kings negotiated power with respect to other powerful men around them; (2) the way in which local "men of power" (δυνατοί, τύραννοι) manipulated their power and maintained it; and (3) the way in which persons labelled as bandits (λησταί) reveal something about the nature of the linkages between kings and these lesser men of power. If patron-client relations (or similar types of personal connections) mediated institutional arrangements in the west, they were at the very heart of a system of power found in the east.—C.R.M.

1141. F. Siegert, "La naissance de l'identité juive dans le monde antique," *FoiVie* 92 (5, '93) 3-40.

After tracing the process by which the "children of Israel" became "Jews" after the return from the Babylonian exile, the article considers the danger and attractions of Hellenism for Jews in the Diaspora and the land of Israel. Then it discusses how pre-rabbinic Judaism was perceived by its Gentile contemporaries and how Jews viewed pagans. Finally it reflects on symbolic and theological elements of Jewish identity between the return from exile and Jesus' time.—D.J.H.

1142. G. E. Sterling, "Platonizing Moses. Philo and Middle Platonism," *Studia Philonica Annual* [Atlanta] 5 ('93) 96-111.

On the basis of the similarity (rather than dependence) in the understanding of God, Philo argued that Middle Platonism and the Jewish Torah were two expressions of the same reality. Other 1st- and 2nd-century A.D. philosophers such as Chaeremon, Plutarch, and Numenius also read sacred oriental traditions through the lenses of occidental philosophies by means of allegorical exegesis. Philo's Moses was a Middle Platonist because for him Plato and Moses were intellectually one. [The same issue contains responses to Sterling and D. T. Runia [§ 38-1135] by D. Winston (pp. 141-146), T. H. Tobin (pp. 147-150), and J. Dillon (pp. 151-155).]—D.J.H.

1143. B. Teyssèdre, "Les représentations de la fin des temps dans le chant V des *Oracles sibyllins:* les strates de l'imaginaire," *Apocrypha* [Turnhout] 1 ('90) 147-165.

The article first characterizes *Sibylline Oracles* 5 as *membra disjecta* and distinguishes six types of representations of the end-time in it: the universe destroyed by a star, the wrath of the biblical God, the messiah-king, etc. Then it sketches the literary history of the book with reference to the literary units incorporated in it (A, B, D, F.1, C, F.2, E), their time of origin (between 73 B.C. and A.D. 130), and type of eschatology.—D.J.H.

1144. J. Tromp, "The Sinners and the Lawless in Psalm of Solomon 17," *NovTest* 35 (4, '93) 344-361.

In *Psalm of Solomon* 17:5-6, 11-14 the author describes his own situation under the rule of pagan tyrants, and interprets it as a divine punishment for the entire people's former sins. The rulers who have taken David's throne are foreigners, and their lawless acts are described in vv. 11-14. They must be identified with the Romans. No distinction is made in vv. 11-20 between a sinful people and a pious "remnant."—D.J.H.

1145. P. W. van der Horst, "'Thou shalt not Revile the Gods': The LXX translation of Ex. 22:28 (27), its background and influence," *Studia Philonica Annual* [Atlanta] 5 ('93) 1-8. [See § 37-1063.]

The LXX translation of *'ĕlōhîm* by θεοί in Exod 22:27a (LXX 28a) may be taken as a piece of Jewish apologetics. In Philo and Josephus one finds the positive interpretation to the effect that God gave the commandment not to revile the gods in order to teach humanity to always be respectful in dealing with the word "god," even in the plural form "gods," and to prohibit people from reviling other gods lest God be reviled by the adherents of these gods.—C.R.M.

1146. R. McL. Wilson, "Philo and Gnosticism," *Studia Philonica Annual* [Atlanta] 5 ('93) 84-92.

The article offers reflections on the comparison and contrast of Philo and gnosticism. The best way to approach the question of the relation between Philo and gnosticism is first to outline the main features of classical gnosticism and then consider the possible affinities in the writings of Philo. It is important, however, to pay due attention not only to the similarities but also to the differences. Philo is sometimes very close to the gnostic religion, but not so close that he should be regarded as belonging; and it is by no means certain that he should be considered to have contributed.—C.R.M.

1147. D. ZELLER, "Notiz zu den 'immerfliessenden Quellen der göttlichen Wohltaten,'" *Studia Philonica Annual* [Atlanta] 5 ('93) 93-94.

In connection with the divine χάριτες Philo often used the image of ἀέναοι πηγαί. This note provides references to this image in other ancient (especially poetic) sources. Though the metaphor was common, its first theological application appears in Philo's works.—D.J.H.

Jewish World, § 38-959.

Greco-Roman World

1148. K. A. ALGRA, "Posidonius' Conception of the Extra-Cosmic Void. The Evidence and the Arguments," *Mnemosyne* [Leiden] 46 (4, '93) 473-505.

According to orthodox Stoic physics the unique spherical cosmos was surrounded by an infinite void. Aëtius 2:9, however, claims that Posidonius held the tenet of a finite extra-cosmic void. The study first examines the ancient evidence with regard to these conflicting views and then evaluates the arguments by which scholars have rejected the evidence of Aëtius until now. Finally it reflects on the philosophical merits or demerits of the heterodox position ascribed to Posidonius against the backdrop of what is otherwise known about the early Stoic theory of the void.—C.R.M.

1149. A. BLOMART, "Frugifer: une divinité mithriaque léontocéphale décrite par Arnobe," *RevHistRel* 210 (1, '93) 5-25.

The god called *Frugifer* ("fruitful") with a lion's head and painted red that Arnobius described in *Adversus Nationes* 6.10 was probably worshipped in the cult of Mithras. Iconographical evidence shows that this divinity was a syncretism: a god of time, of fire, and of fecundity, with multiple attributes (keys, scepter, thunder, snake, and so on).—D.J.H.

1150. J. G. COOK, "Some Hellenistic Responses to the Gospels and Gospel Traditions," *ZeitNTWiss* 84 (3-4, '93) 233-254.

This article surveys the responses of Hellenistic writers dating from the 2nd to the 4th century who were aware of the Gospels or traditions from the Gospels: Celsus, Galen, an anonymous 3rd-century philosopher, Ammonius Saccas, Amelius Gentilianus, Hierocles, Porphyry, and Julian. These authors were concerned with the persuasive power of the Gospels. Their attempts to dissuade people from becoming convinced by the Christian faith include questions about the NT that are still being debated.—C.R.M.

1151. P. Y. FORSYTH, "After the Big Bang: Eruptive Activity in the Caldera of Greco-Roman Thera," *GkRomByzStud* 33 (2, '92) 191-204, plate 3.

The caldera of Thera (Santorini) experienced volcanic eruptions in both 198/197 B.C. and A.D. 46/47. The thesis that the present-day Palaea Kameni resulted from at least two eruptions in Greco-Roman antiquity is supported by both the ancient sources and some recent geological work.—D.J.H.

1152. D. W. J. GILL, "Corinth: a Roman Colony in Achaea," *BibZeit* 37 (2, '93) 259-264.

Classicists are in no doubt as to the Roman nature of the colony *Laus Julia Corinthiensis* at least until Hadrianic times. Its architecture and layout reflected Roman and Italic forms. Public inscriptions were usually in Latin. Social elites from other cities were ready to hold magistracies there. It was the center of administration for the Roman province of Achaea. And so, contrary to W. Willis [§ 36-1078], NT scholars should read Paul's Corinthian correspondence against the background of a Roman city.—D.J.H.

1153. J. E. GRUBBS, "'Marriage More Shameful than Adultery': Slave-Mistress Relationships, 'Mixed Marriages,' and Late Roman Law," *Phoenix* [Toronto] 47 (2, '93) 125-154.

The Roman legal attitude toward unions between free women and slave men was always unfavorable. In the late empire attempts to regulate or repress such relationships increased. Constantine's legislation against marriages between partners of different social status remained largely in force until Justinian.—D.J.H.

1154. M. F. MANZANEDO, "La amistad en la filosofía greco-romana," *Angelicum* 70 (3, '93) 329-361.

After defining "friendship" with reference to related terms, the article discusses the understandings of friendship represented by two Greek philosophers (Plato and Aristotle) and two Roman philosophers (Cicero and Seneca). A general bibliography is included on pp. 360-361.—D.J.H.

1155. R. PIZZORNI, "Giustizia e 'carità' nel pensiero greco-romano," *Sapienza* 46 (2, '93) 121-179.

This installment [see § 37-1077] considers the relation between justice and charity in the works of five Roman philosophers roughly contemporary with early Christianity: Cicero, Lucretius, Seneca, Epictetus, and Marcus Aurelius. A four-page excursus on Seneca and Christianity is included. It concludes by comparing pagan ideals (*aequitas*, humanity, charity, friendship) with the Christian concept of agape.—D.J.H.

1156. F. X. RYAN, "Some Observations on the Censorship of Claudius and Vitellius, A.D. 47-48," *AmJournPhilol* 114 (4, '93) 611-618.

The censorship of Claudius (with Vitellius) in A.D. 47-48 emulated and honored that of his ancestor Appius Claudius in 312 B.C. with respect to roads, aqueducts, the reform of the alphabet, the expansion of the religious powers of the state, the *recognitio equitum*, and the *lectio senatus*.—D.J.H.

1157. P. SINCLAIR, "The *Sententia* in *Rhetorica ad Herennium:* A Study in the Sociology of Rhetoric," *AmJournPhilol* 114 (4, '93) 561-580.

For the author of *Rhetorica ad Herennium* (see 4:24-25) the *sententia* was an ethical generalization, a maxim, a precept, such as the Romans associated with Hellenic philosophy. The author was more interested in the *sententia* as a means of espousing ethical truisms of the senatorial class than as a tool for genuine debate expressing sincerely held opinions. Knowledge of the maxims of the ruling elite at Rome and of the rhythms of their discourse was conceived as empowering the reader politically.—D.J.H.

1158. F. Bergamelli, "Annotazione filologico-critica in margine a *II Clem.*, 9,5," *Salesianum* 55 (3, '93) 557-560.

In *2 Clement* 9:5 it is best to follow the Greek codices by reading εἶς ("one") rather than εἰ ("if"). The following translation results: "One alone (is) Christ the Lord who saved us. Being first spirit, he became flesh and so called us. So also we shall receive in this flesh our reward."—D.J.H.

1159. F. Bovon, "Les paroles de vie dans les *Actes de l'apôtre André*," *Apocrypha* [Turnhout] 2 ('91) 99-117.

This consideration of the proclamation of the gospel in *Acts of Andrew* as the communication of the words of life first reviews the principal passages touching this theme. Next it offers a synthetic presentation of this material focusing on the apostle as an indispensable intermediary, details reflecting practices of the author's community (initiation, edification, mission, Scripture), and the sentences or discourses that confer life. Finally it puts the question of the origin of this theology of "words" and proposes three, nonexclusive responses: Jewish and Christian tradition, gnostic tradition, and Platonic tradition.—C.R.M.

1160. A. Breen, "An Apocryphal Tradition in Pseudo-Jerome, Commentarius in Marcum," *RevBén* 103 (3-4, '93) 366-379.

An analysis of the history and occurrences of the apocryphal *topos* that identified Mount Moriah (Gen 22:14) with Golgotha (Mk 15:22 parr.) from the 4th century up to Bede shows that neither the author of the ps.-Hieronymian commentary on Mark nor Caesarius of Arles (d. A.D. 542) in his sermon on the sacrifice of Isaac drew upon the other. It may be concluded that as early as the 7th century Irish exegesis had amalgamated and synthesized a considerable range of patristic and apocryphal material of diverse origin.—C.R.M.

1161. A. Brent, "Diogenes Laertius and the Apostolic Succession," *JournEcclHist* 44 (3, '93) 367-389.

There are integral connections between the Hellenistic literature of the philosophical successions and the development of the idea of the apostolic succession in the late 2nd century. A careful analysis of the concept of διαδοχή and the historiographic form adopted in that genre of literature of which Diogenes Laertius' *The Succession of the Philosophers* is our surviving representative reveals certain specific and fundamental connections between such historiography and Justin, Irenaeus, Hegesippus, Hippolytus, and the Clementine literature. Hippolytus' extraneous idea of a specifically sacerdotal succession has been falsely imposed upon the essentially scholastic view of succession in these earlier writers.—C.R.M.

1162. N. Brox, "The Early Christian Debate on the Migration of Souls," *Concilium* (5, '93) 75-80.

Early Christian interest in the migration of souls was not intense. The alleged NT proof from Mt 11:14 (John the Baptist as "Elijah who will come") does not really fit the doctrine. Moreover, the Christian understanding of eschatology and judgment excludes ongoing cyclical existence.—D.J.H.

1163. L. Cirillo, “L’apocalypse d’Elkhasaï: son rôle et son importance pour l’histoire du judaïsme,” *Apocrypha* [Turnhout] 1 (’90) 167-179.

Book of Elchasai provides important data regarding the life of Jewish communities east of the Euphrates and their relation to Christianity in the early 2nd century A.D. After surveying the ancient evidence about the work, the article considers its (Aramaic) original and its content, and focuses on two questions: Was this apocalypse Jewish or Jewish Christian? Is it necessary to exclude baptismal rituals and second baptism from the book?—D.J.H.

1164. A. Desreumaux, “La *Doctrina Addaï:* Le chroniqueur et ses documents,” *Apocrypha* [Turnhout] 1 (’90) 249-267.

After discussing *Teaching of Addai* and the phenomenon of “apocryphicity,” the article considers its major themes: the universal scope of Christ’s passion, Christ who raises the dead to life, and the divine relationship between Christ and the Father. Then it deals with *Teaching of Addai* in relation to other apocryphal works.—D.J.H.

1165. F. Dolbeau, “Listes latines d’apôtres et de disciples, traduites du grec,” *Apocrypha* [Turnhout] 3 (’92) 259-278.

The term “list” in the “List of Apostles and Disciples” frequently associated in manuscripts with the *Vitae prophetarum* refers to two different realities. In the case of the 70/72 disciples it refers to a catalogue of their names with occasional mention of their episcopal seats. For the apostles, however, it refers to a series of succinct notices apropos to each of the Twelve concerning the people evangelized, circumstances of martyrdom, and place of burial. The article presents an inventory of eight Latin lists and links them to their respective Greek models. It concludes that the Latin witnesses are often earlier than the most ancient Greek witnesses and are of significance for critically establishing the original lists. The chronology of the Latin versions suggests a reordering of the Greek recensions and indicates the urgent necessity to recast drastically the anthology of T. Schermann.—C.R.M.

1166. H. J. W. Drijvers, “Apocryphal Literature in the Cultural Milieu of Osrhoëne,” *Apocrypha* [Turnhout] 1 (’90) 231-247.

After reviewing the difficulties involved in the study of apocryphal texts that originate in the Syriac-speaking kingdom of Osrhoëne in northern Mesopotamia, the article examines the *Teaching of Addai*, *Acts of Thomas*, and *Odes of Solomon.* These writings are almost the only sources of possible insight into at least a segment of Edessene culture in the 2nd and 3rd centuries A.D. They reflect the reception of Christianity in various forms into different groups of the population and therefore give an idea of their prevailing concepts. The apocryphal literature produced at Edessa has a special flavor and displays something of the worldwide relations that Edessa as a cultural center sustained. But it also represents local cultural values centered at the royal court.—C.R.M.

1167. J.-D. Dubois, “Les ‘Actes de Pilate’ au quatrième siècle,” *Apocrypha* [Turnhout] 2 (’91) 85-98.

The article traces the history of *Acts of Pilate* in the 4th century A.D. with the help of testimony from Eusebius of Caesarea, Epiphanius, and a pseudo-Chrysostom homily dated to A.D. 387.—D.J.H.

1168. J. K. ELLIOTT, "The Apocryphal Acts," *ExpTimes* 105 (3, '93) 71-77.

After indicating the challenge facing modern editors in reconstructing the texts of the apocryphal Acts of the Apostles, the article reviews the contents and character of the extant remains of the apocryphal Acts with particular attention to the similarities between these Acts and the canonical Acts. The creation, enduring existence, and undoubted popularity of the apocryphal Acts shows that Christianity was vibrant, popularist, and above all successful throughout the dark ages of the 2nd century and beyond.—C.R.M.

1169. A. FREY, "L''Éloge de Philippe, saint apôtre et évangéliste du Christ' (*BHG* 1530 b)," *Apocrypha* [Turnhout] 3 ('92) 165-209.

The *editio princeps* of the "Eulogy of Philip the Holy Apostle and Evangelist" presented here follows three of the four manuscripts of the encomium of Philip (BHG^3 1530 b). After discussing the manuscripts and the content of the encomium, it presents the Greek text and a French translation on facing pages. A critical apparatus and an apparatus listing the most striking biblical allusions appear below the text. Comparison of the summary that the text gives of the "Book of his Acts" (see lines 75-152) with *Acts of Philip* suggests that the author of the encomium had a fairly complete knowledge of *Acts of Philip.*—C.R.M.

1170. P. GEOLTRAIN, "Remarques sur la diversité des pratiques discursives apocryphes: l'exemple de *5 Esdras,*" *Apocrypha* [Turnhout] 2 ('91) 17-30.

5 Ezra (= *4 Ezra* 1–2) is part of the 2nd- or 3rd-century Christian appropriation of the Jewish apocalypse in *4 Ezra* 3–14. The function of *5 Ezra* is to make out of a Jewish prophet a Christian prophet who proclaims the total rejection of Israel in favor of another people to which belong the kingdom of Jerusalem, the patriarchs, the prophets, and all the promises. —D.J.H.

1171. J. E. GOEHRING, "The Encroaching Desert: Literary Production and Ascetic Space in Early Christian Egypt," *JournEarlyChristStud* 1 (3, '93) 281-296.

Christian ascetic practice in Egypt had its beginnings in the cities. From there it encroached on the surrounding lands and expanded into the deserts. This final expansion brought it literary fame, since the desert supplied the metaphor (the spatial image of renunciation) necessary for literary production. The literature's dependence on the desert, however, caused a "literary" reversal of sorts in the expansion process.—D.J.H.

1172. S. A. HARVEY, "Feminine Imagery for the Divine: The Holy Spirit, the Odes of Solomon, and Early Syriac Tradition," *StVladTheolQuart* 37 (2-3, '93) 111-139.

The use of feminine imagery for the Holy Spirit in *Odes of Solomon* reflects both the cue of grammatical gender (*rûḥa'* as a feminine noun) and the Spirit's activities (hovering, giving birth, mothering, nurturing). Gender imagery for the divine in *Odes of Solomon* tells both who humanity is (male and female, in the image of God) and who God is (more than gender can convey). Likewise Ephrem, apart from the feminine Spirit, employed graphic and startling feminine images for each of the three persons of the Trinity.—D.J.H.

1173. P. HEAD, "The Foreign God and the Sudden Christ: Theology and Christology in Marcion's Gospel Redaction," *TynBull* 44 (2, '93) 307-321.

After an introduction to Marcion and his theology, the article discusses his Christology and offers an assessment of the theological factors in his redaction of the Pauline corpus and the

Gospel of Luke. Marcion's alterations and omissions reflect his docetic and modalist Christology.—C.R.M.

1174. G. JEANES, "Baptism Portrayed as Martyrdom in the Early Church," *StudLiturg* 23 (2, '93) 158-176.

The language of combat with Satan and other motifs (courtroom and judgment, athlete and soldier, imitation of Christ, confession of faith, etc.) found in early Christian baptismal rites and catecheses were taken over from the history and literature of the martyrs. The link between baptism and martyrdom is rooted in Lk 12:50. But only when martyrs were a thing of the past could the language of martyrdom be applied to the initiation of every Christian. —D.J.H.

1175. F. S. JONES, "Evaluating the Latin and Syriac Translations of the Pseudo-Clementine *Recognitions,*" *Apocrypha* [Turnhout] 3 ('92) 237-257.

This assessment of the relative value to be assigned to the Syriac and Latin translations of the ps.-Clem. *Recognitions* first reviews the basic textual information and recapitulates the history of research. Then it discusses Rufinus' theory of translation (literal) and offers a critical evaluation of the Syriac and Latin translations of *Recognitions* on the basis of a synoptic comparison of selected sections with two different "third witnesses" (Armenian fragments, Nilus of Ancyra). Each version seems to want to represent the original Greek in an accurate manner while also presenting a readable narrative in the tongue of the translation. Internal criteria (conformity to the translator's biblical text, doctrinal tendencies) allow for further specification of the versions' fidelity to the lost original.—C.R.M.

1176. É. JUNOD, "'Apocryphes du Nouveau Testament': une appellation erronée et une collection artificielle; discussion de la nouvelle définition proposée par W. Schneemelcher," *Apocrypha* [Turnhout] 3 ('92) 17-46.

After preliminary remarks concerning the constitution and designation of a literary corpus with respect to the NT, Apostolic Fathers, and the texts called NT Apocrypha, the article examines W. Schneemelcher's recent definition of NT Apocrypha, objects to its unilateral limitations with respect to chronology, culture, and language, illustrates the problems with Schneemelcher's definition with examples from *Gospel of Peter* and *Acts of Andrew,* and reflects on whether a corpus of Christian Apocrypha exists and how one may define it.—C.R.M.

1177. J.-D. KAESTLI, "Fiction littéraire et réalite sociale: Que peut-on savoir de la place des femmes dans le milieu de production des Actes apocryphes des Apôtres?" *Apocrypha* [Turnhout] 1 ('90) 279-302.

Entering into dialogue with S. L. Davies, D. R. MacDonald, and V. Burrus, the article discusses the role of women in producing the apocryphal Acts with reference to the sources and to the social world of these works. It concludes that the various arguments advanced by the proponents of a "feminist" reading of the apocryphal Acts are not solidly based. Apart from *Acts of Paul and Thecla,* none of these accounts can be firmly linked to a community of "widows." Each text must be evaluated in its own particularity before general conclusions about the place of women in their production can be drawn.—D.J.H.

1178. J.-D. KAESTLI, “Le rapport entre les deux Vies latines de l’apôtre Jean: à propos d’un récent article de K. Schäferdiek,” *Apocrypha* [Turnhout] 3 (’92) 111-123.

On the basis of the work of Schäferdiek it must be concluded that (1) the account of the death of John in *Passio Iohannis* is more coherent than that in *Virtutes Iohannis*, and (2) this first account stems from the local tradition of the church of Ephesus. Schäferdiek’s supposition that *Virtutes Iohannis* is directly dependent upon *Passio Iohannis*, however, is not convincing.—C.R.M.

1179. D. LÜHRMANN, “POx 4009: Ein neues Fragment des Petrusevangeliums?” *NovTest* 35 (4, ’93) 390-410.

POxy 4009 (2nd century A.D.) appears to be a fragment of *Gospel of Peter*, which was known previously from PCair 10759 and POxy 2949 (and perhaps PVindob G 2325). The text of the recto can be reconstructed with the help of the dialogue between Jesus and Peter in *2 Clement* 5:2-4.—D.J.H.

1180. H. O. MAIER, “Purity and Danger in Polycarp’s Epistle to the Philippians: The Sin of Valens in Social Perspective,” *JournEarlyChristStud* 1 (3, ’93) 229-247.

Polycarp’s *Letter to the Philippians* was written to address the social chaos that resulted from the avarice of the presbyter Valens (11:1-2). After discussing the charge of avarice against Valens on the basis of biblical and extracanonical evidence that shows that well-to-do patrons enjoyed leadership positions in early Christian communities, the article analyzes Polycarp’s metaphors for describing the dangers of love of money, provides a literary background by comparing these metaphors with various pagan and Jewish estimations of the dangers of greed, and considers the ethical paraenesis in the rest of the letter. The main concern of Polycarp’s paraenesis was to promote a purity-preserving and boundary-reinforcing ethos.—D.J.H.

1181. S. C. MIMOUNI, “Le judéo-christianisme ancien dans l’historiographie du XIXème et du XXème siècle,” *RevÉtudJuiv* 151 (3-4, ’92) 419-428.

This survey of research on ancient Jewish Christianity [see § 36-1642] in the 19th and 20th centuries focuses on the contributions of scholars by national groups: German (F. C. Baur, A. Hilgenfeld, G. Hoennicke, W. Bauer, H. J. Schoeps, L. Goppelt, G. Lüdemann), British (F. J. A. Hort, G. Dix), French (M. Simon, J. Daniélou), and Italian (E. Testa, B. Bagatti, F. Manns).—D.J.H.

1182. E. NORELLI, “Situation des apocryphes Pétriniens,” *Apocrypha* [Turnhout] 2 (’91) 31-83.

The article examines *Apocalypse of Peter*, *Preaching of Peter*, and *Gospel of Peter*, with particular attention to themes that appear to be typical of Petrine writings. Alongside these three texts it also considers Mt, 2 Peter, *Acts of Peter and Simon*, and Nag Hammadi texts concerning Peter. Between the hypothesis of a Petrine school and the contention that it was only individual reasons that led each author to identify with Peter lies a third possibility. These works and others that do not bear the name of Peter may come from an area of Christian mission dominated by traditions that one attached more or less consciously to Peter. —C.R.M.

1183. R. I. Pervo, "Johannine Trajectories in the *Acts of John*," *Apocrypha* [Turnhout] 3 ('92) 47-68.

This study explores *Acts of John* as an interpretation of the Fourth Gospel. The author of *Acts of John* lengthens and parodies certain features of the resurrection accounts in Jn 11 and 20. *Acts of John* 87–93, 103–105 (the polymorphous Christ) present the life of Jesus with his disciples as a succession of epiphanies in the style of the narrative traditions used in Jn. Chapters 94–102 (revelation of the cross as sacramental mystery) attest the vitality of the revelation discourse in the Johannine school. *Acts of John* exhibits the ongoing work of at least two Johannine schools or circles that concentrated upon a basic core of Johannine expressions and resolutely applied them to the tradition as a whole. Investigation of the "Community of the Beloved Disciple" might well take into account the communities visible in such texts of later Johannism as these Acts.—C.R.M.

1184. J.-C. Picard, "L'apocryphe à l'étroit: notes historiographiques sur les corpus d'apocryphes bibliques," *Apocrypha* [Turnhout] 1 ('90) 69-117.

The article traces the history of the study of the NT Apocrypha and the OT Pseudepigrapha from J. A. Fabricius to the present, with particular attention to the efforts by the editors of the major collections either to limit or to expand the corpus. [The same issue contains a preface by P. Geoltrain, Picard, and A. Desreumaux to the *Apocrypha* project (pp. 7-12); a general bibliography (pp. 13-67); and F. Schmidt's article on J. Toland's contributions to the study of apocryphal literature. A supplement to the general bibliography appears in *Apocrypha* 2 ('91) 291-295.]—D.J.H.

1185. E. Plümacher, "Paignion und Biberfabel: zum literarischen und popularphilosophischen Hintergrund von *Acta Iohannis* 60f.48-54," *Apocrypha* [Turnhout] 3 ('92) 69-109.

The anecdote (παίγνιον) about the bugs in *Acts of John* 60–61 has a close parallel in Lucian's *Lucius or The Ass* 46–50. Originally associated with mime (in which it was a matter of maidens/κόραι and not bugs/κόρεις), the παίγνιον must have been incorporated into a work of fiction and subsequently adapted by the author of *Acts of John* to provide a lesson on self-mastery (ἡσυχάζειν). In the story of the parricide in *Acts of John* 48-54, the author utilized the fable of the beaver who cut off his testicles and threw them to the hunters in order to save himself. The use of this fable furthers a polemic against excessive encratism.—C.R.M.

1186. A. Quacquarelli, "L'esegesi tipologica della croce dai Padri Apostolici ai primi Apologeti," *Annali di storia dell'esegesi* [Bologna] 10 (2, '93) 367-374.

The article examines some aspects of the treatment of the cross and the crucifixion (e.g. the blood of Christ by Clement of Rome and the cross as *ratio naturalis* by early Christian apologists) from the Apostolic Fathers to Cyril of Jerusalem. It gives particular attention to the typological Christian exegesis that reread the Bible in the light of Jesus' death.—D.J.H.

1187. J. Rius-Camps, "L'epistolari d'Ignasi d'Antioquia (IV). Carta espúria als Filadelfis. Segona part de la primitiva carta d'Ignasi als Magnesis," *RevistCatTeol* 17 (1-2, '92) 43-83.

The primitive letter of Ignatius to the Magnesians included letters to the Magnesians [see § 36-1093] and the Philadelphians, and was one of the five letters that Ignatius wrote from

Smyrna. This installment provides a Catalan translation, notes, and commentary for the actual letter to the Philadelphians.—D.J.H.

1188. M. E. Stone, "Travaux actuels sur la littérature apocryphe arménienne," *Apocrypha* [Turnhout] 1 ('90) 303-311.

With reference to his own work and that of other scholars, the author reports on research on the OT and NT Apocrypha in Armenian: preparatory works, works already completed, results, and works in progress.—D.J.H.

1189. C. I. K. Story, "Ignatius to the Romans 2:1c," *VigChrist* 47 (3, '93) 226-233.

Given the nearer and larger context, the Greek reading of Ign. *Rom.* 2:1c is entirely appropriate: "For if you are silent about me, I shall be God's [i.e. belong to God]; but if you love my flesh, I shall be running again." Therefore the versional reading, with the alternation between λόγος and φωνή, is secondary and may have originated from *Magn.* 8:2.—C.R.M.

1190. G. G. Stroumsa, "Paradosis: traditions ésotériques dans le christianisme des premiers siècles," *Apocrypha* [Turnhout] 2 ('91) 133-153.

The article first explores the relations between oral traditions, esotericism, and the *disciplina arcani* according to patristic sources. Then it considers the significance of these matters for understanding the Christian Apocrypha. Finally it notes that many of the esoteric traditions transmitted in the Christian Apocrypha were of Jewish origin.—D.J.H.

1191. W. Tabbernee, "Montanist Regional Bishops: New Evidence from Ancient Inscriptions," *JournEarlyChristStud* 1 (3, '93) 249-280.

The extant literary and epigraphic data show clearly that a number of prominent second-generation Montanists had an organizational rather than prophetic/charismatic leadership role in the various Montanist communities that sprouted in Phrygia and elsewhere. After commenting on early local Montanist clergy and second-generation leaders (Themiso, Miltiades), the article discusses the Montanist hierarchy and focuses on the problem of the origin and meaning of the title given to the second rank of clergy, the κοινωνοί. Then it treats the epigraphic evidence with attention to the function of the κοινωνοί (κοινωνός of the region) and Montanist ecclesiastical districts (Philadelphia, Sebaste). If the office of κοινωνός originated in the 2nd century, it may have been instituted by Montanus himself as part of his creative ecclesiastical structure. An appendix provides photographs of three κοινωνοί tombstone inscriptions from Asia Minor along with the texts, translations, and other information. —C.R.M.

1192. J. Teixidor, "L'apôtre d'après la littérature syriaque," *Apocrypha* [Turnhout] 1 ('90) 269-277.

In antiquity an apostle travelled the same routes that merchants customarily used. This fact was basic to the portrayal of apostleship in *Acts of Thomas*. The missionary apostle goes about proclaiming the presence of a gnosis that can redeem humankind.—D.J.H.

1193. C. M. Thomas, "Word and Deed: The *Acts of Peter* and Orality," *Apocrypha* [Turnhout] 3 ('92) 125-164.

This study of the process of composition of *Acts of Peter* addresses the interrelated issues of genre and function by conceiving literary and oralist investigations as contiguous and overlapping phases in the history of composition of the apocryphal Acts. After demonstrating that *Acts of Peter* (as preserved in the *Actus Vercellenses*) has at least three levels of written activity, it contends that at least a few stories in the present *Acts of Peter* circulated orally in various versions. The historical or national novels such as the *Alexander Romance*, which shows surprising flexibility in its manuscript tradition, may offer closer analogies for the apocryphal Acts than the "scriptores erotici" in terms of social function as well as literary composition.—C.R.M.

1194. P. W. van der Horst, "Jesus and the Jews according to the *Suda*," *ZeitNTWiss* 84 (3-4, '93) 268-277.

In the lemma "Jesus" the *Suda* (the large Greek lexicon compiled in Byzantium ca. A.D. 1000) presents a curious apocryphal story about the priesthood of Jesus and the virginity of Mary. The article provides an English translation of the text and comments on the unhistorical and polemical (anti-Jewish) character of the story.—D.J.H.

1195. S. Voicu, "Notes sur l'histoire du texte de l'*Histoire de l'Enfance de Jésus*," *Apocrypha* [Turnhout] 2 ('91) 119-132.

After reviewing research on *Infancy Gospel of Thomas*, the article discusses the title, author, and original language. Then it surveys the textual witnesses, presents a synoptic table of the versions, and proposes a stemma illustrating the textual history of the work.—D.J.H.

1196. J. Wehnert, "Abriss der Entstehungsgeschichte des pseudoklementischen Romans," *Apocrypha* [Turnhout] 3 ('92) 211-235.

Source-critical analysis of the narrative sections of the ps.-Clementine novel as it is preserved in the *Homilies* and *Recognitions* reveals several literary strata: (1) the most ancient layer, a story of the conflict between Peter and Simon the magician (2nd-3rd century); (2) the ps.-Clementine novel as such, which combines the ancient narrative with two novelistic intrigues centered around Clement's conversion and the reunion of a family dispersed (A.D. 220-270); (3) stylization of the novel in the framework of a letter addressed to James of Jerusalem; and (4) redaction of the *Homilies* (ca. 270-290) and *Recognitions* (ca. 300). Source criticism offers little help in the study of the novel's numerous discourses. The origin and significance of their conceptual world must be investigated from a history of traditions or history-of-religions perspective.—C.R.M.

1197. V. L. Wimbush, "The Ascetic Impulse in Ancient Christianity," *TheolToday* 50 (3, '93) 417-428.

Early Christianity, certainly up to the 5th century A.D. in many circles and beyond the 5th century in some circles, can be understood as countercultural, or at least culture-critical, as a complex of movements in opposition to the "world." The different expressions of ancient Christian *contemptus mundi* were signaled most dramatically in different forms and degrees of ascetic behavior and in correspondence with different motives and discursive strategies. For example, it is possible to discern in 1 Corinthians 7 three types of ascetic responses to the world: "All things are permitted"; "eat not . . . touch not"; and "as if not."—D.J.H.

Early Church, §§ 38-765, 855.

1198. A. Camplani, "Riferimenti biblici nella letteratura ermetica," *Annali di storia dell'esegesi* [Bologna] 10 (2, '93) 375-425.

Although the religious view of the hermetic treatises is neither gnostic nor Christian, in a few of these texts conceptions and vocabulary are found that have parallels in gnostic and NT writings. It seems that some hermetic authors had contact with the Christian milieu of 2nd-century Alexandria. From there they absorbed Jewish, Christian, and gnostic elements to which they gave a pagan meaning to enrich their own spiritual life.—C.R.M.

1199. K. Koschorke, "Gnosis, Montanismus, Mönchtum. Zur Frage emanzipatorischer Bewegungen im Raum der Alten Kirche," *EvangTheol* 53 (3, '93) 216-231.

This investigation inquires into the extent to which an alternative emancipatory or egalitarian model of community organization endured or developed among early Christian groups later rejected as heretical. It focuses on three extra-ecclesiastical examples: the gnosticism of the 2nd and 3rd centuries, the Montanist movement, and monasticism of the 4th century. All three movements retain in part a biblically based principle of equality in continuation of older traditions, but also discover something completely new, which is broadened experimentally.—C.R.M.

1200. R. Trevijano Etcheverría, "La reconversión de la escatología en protología (EvTom log. 18, 19, 24, 49 y 50)," *Salmanticensis* 40 (2, '93) 133-163.

Five logia in *Gospel of Thomas* are especially significant for tracing the process of the reconversion of Christian eschatology into mythological protology. Logion 18 identifies the end as the beginning, and 19 confirms the blessedness of the preexistent ones, those who proceeded from the light (24), the chosen and solitary ones (49). Logion 50 could be a formula for the sacrament of redemption necessary for heavenly ascension.—D.J.H.

Gnosticism, § 38-1146.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

F. H. BORSCH (ED.), *The Bible's Authority in Today's Church* (Valley Forge, PA: Trinity Press International, 1993, paper $13) v and 213 pp. LCN: 93-6017. ISBN: 1-56338-084-6.

Prepared for use at the 1992 meeting of the House of Bishops of the Episcopal Church, the five major papers in this volume are by J. R. Wright on the "official position" of the Episcopal church on the authority of Scripture (historical development and ecumenical comparison); C. P. Price on holy book and holy people (the authority and use of the Bible); E. K. Wondra on the interpretation and authority of Scripture in contemporary theologies of liberation; S. F. Noll on reading the Bible as the word of God; and R. A. Norris on the Scriptures in the life of the church. Also included are a leader's guide by L. L. Grenz, summaries of the papers by C. C. Hefling, an introduction to the papers by Borsch, and responses to the papers.

M. BOUTTIER, *Mots de passe. Tentatives pour saisir quelques termes insaisissables du Nouveau Testament,* Parole présente (Paris: Cerf, 1993, paper 100 F) 190 pp. Bibliography. Indexed. ISBN: 2-204-04787-2.

After reflections on speech (*parole*) and words (*mots*), this volume considers biblical terms that seem to defy translation for various reasons: freedom of speech, and the speech of freedom (παρρησία); παράκλησις, or the consolation of the earth; from hand to hand (παράδοσις); κρίσις; castings (παραβολή, καταβολή); believing, or believing in oneself (καύχημα); saved . . . from what? (σωτηρία); passages (the Poem on the Four Nights in *Targum Neofiti* of Exod 12:40-42); and praise of the God of surprises.

S. BROWN, *The Origins of Christianity. A Historical Introduction to the New Testament,* Oxford Bible Series (rev. ed.; Oxford—New York: Oxford University Press, 1993, cloth $39.95, paper $14.95) x and 179 pp. Bibliography. Indexed. LCN: 83-13436. ISBN: 0-19-826208-6 (cloth), -826207-8 (paper).

The revised edition of the work described in *NTA* 28, p. 304, this volume deals with history and the NT, Jesus of Nazareth, Lord and Spirit, "neither Jew nor Greek," and the church. Brown is professor of NT at the University of St. Michael's College in Toronto.

R. BROWNRIGG, *Who's Who in the New Testament* (New York: Oxford University Press, 1993, paper $13.95) xvii and 286 pp. ISBN: 0-19-521031-X.

The paperback edition of a work described in *NTA* 16, p. 231. This volume includes articles on all the people mentioned by name in the NT as well as some who remain unnamed such as the centurions at Capernaum and Calvary. There are also geographical entries focusing on the growth of the early church and key NT locations. The articles provide the pertinent biblical references, as well as biographical, historical, geographical, and archaeological information. Also available from the same publisher is the paperback reprint (1993) of J. Comay's *Who's Who in the Old Testament together with the Apocrypha* (1971).

F. F. BRUCE, *In Retrospect. Remembrance of Things Past* (Grand Rapids: Baker, 1993, paper $12.99) xii and 336 pp., 8 plates. Bibliography. Indexed. LCN: 80-39943. ISBN: 0-8010-1055-1.

The first edition of this autobiography appeared in 1980 [*NTA* 25, p. 187]. This edition contains a bibliography of Bruce's book-length publications and an index. Bruce died in 1990.

W. Brueggemann, *Texts Under Negotiation. The Bible and Postmodern Imagination* (Minneapolis, MN: Fortress, 1993, paper $10) x and 117 pp. Indexed. LCN: 93-18154. ISBN: 0-8006-2736-9.

Not intended as an assault on historical criticism, this volume explores how the church in a postcritical context can respond out of the biblical text to a genuine crisis of humanness now besetting belated democratic capitalism. It first reflects on the context for interpretation, seeking to delineate the political and intellectual winds now blowing ("funding postmodern interpretation"). Then it presents a provisional thematization of the Bible ("the counterworld of evangelical imagination"). Finally it moves to six OT texts that assume this thematization ("inside the counterdrama"). Brueggemann is professor of OT at Columbia Theological Seminary in Decatur, GA.

W. Brueggemann et al., *Texts for Preaching. A Lectionary Commentary Based on the NRSV. Year B* (Louisville, KY: Westminster/Knox, 1993, $32) viii and 616 pp. Indexed. LCN: 93-8023. ISBN: 0-664-21970-5.

For the Sundays and major feasts in Year B (1994, 1997, etc.) in the church's lectionary cycle, this volume presents essays on the structure and content of the biblical texts (according to the NRSV) with a view to preaching on them. From the first Sunday of Advent to Good Friday Brueggemann studies the OT readings, J. Newsome the Psalms, C. Cousar the epistles, and B. Gaventa the Gospel texts. For the remainder of the year Newsome treats the OT readings, Brueggemann the Psalms, Gaventa the epistles, and Cousar the Gospel texts. The writing of the introductions was shared by all four contributors.

J. H. Charlesworth and W. P. Weaver (eds.), *The Old and New Testaments. Their Relationship and the "Intertestamental" Literature,* Faith and Scholarship Colloquies (Valley Forge, PA: Trinity Press International, 1993, paper $13.50) xvii and 140 pp. Indexed. LCN: 93-31235. ISBN: 1-56338-062-5.

After a seventeen-page introduction by Weaver, this volume presents papers by B. W. Anderson on the Bible as the shared story of a people, Charlesworth on what the OT has to do with the NT, J. J. Carey on apocalypticism as a bridge between the Testaments, and R. F. Johnson on Christ the Servant of the Lord. Charlesworth has provided a three-page preface.

L. W. Countryman, *The New Testament Is in Greek. A Short Course for Exegetes* (Grand Rapids: Eerdmans, 1993, paper $14.99) xvii and 205 pp. Bibliography. LCN: 93-26629. ISBN: 0-8028-0665-1.

This one-semester introduction to the Hellenistic Greek language as used in the NT centers on reading 1–3 Jn and Jn 1:1-18, relies on habituation rather than rote memorization, explains problems of syntax in terms of English usage, and integrates lessons in the exegetical use of Greek into the language course. All but the first of its twenty-five lessons begins with a specific text (e.g. 1 Jn 1:1) and explains grammatical points (person and number of verbs, basic sentence types and what goes into them) with reference to that text. Also included are paradigms and a glossary and index. Countryman is professor of NT at Church Divinity School of the Pacific in Berkeley, CA.

F. W. Danker, *Multipurpose Tools for Bible Study* (rev. & exp.; Minneapolis, MN: Fortress, 1993, paper $18) xiii and 330 pp. Bibliographies. Indexed. LCN: 93-14303. ISBN: 0-8006-2598-6.

The revised and expanded version of a work first published in 1960 [*NTA* 5, p. 106] and revised in 1966 [*NTA* 11, p. 266] and 1970, this volume provides information about and guidance for using the basic resources for biblical study. It deals with concordances, the Greek NT, the Hebrew OT, the Greek OT, the use of the Septuagint, Hebrew OT grammars and lexicons, Greek NT grammars and lexicons, the use of grammars and lexicons, Bible dictionaries, Bible versions, the use of English Bible versions, Judaica, contextuality (archaeology; papyri, epigraphy, social-scientific criticism, social world), the Dead Sea scrolls, and commentaries and their uses. Danker is professor emeritus of NT at the Lutheran School of Theology in Chicago.

W. D. Davies, *Invitation to the New Testament. A Guide to Its Main Witnesses,* Biblical Seminar 19 (Sheffield, UK: JSOT Press, 1993, paper £9.95 or $12.95) xvi and 540 pp. Bibliography. Indexed. ISBN: 1-85075-411-X.

The reprint of a work first published in 1965, this introduction to the NT was written for those in schools, colleges, churches, adult classes, and every walk of life who desire to grasp the central thrust of the foundational document of Christianity. After considering introductory matters (the one Bible, historical backgrounds, gospel, etc.), it deals with the Synoptic Gospels (criticism, content, individual Gospels), Paul (sources, background, life, etc.), and the Fourth Gospel (date and author, sources, background, etc.). S. E. Porter has provided a new five-page preface to the reprint edition.

B. de Margerie, *An Introduction to the History of Exegesis.* Vol. 3, *Saint Augustine* (Petersham, MA: Saint Bede's Publications, 1993, paper $19.95) xi and 169 pp. Indexed. LCN: 93-16067. ISBN: 0-932506-97-6.

The English version of the third volume in de Margerie's introduction to the history of biblical exegesis [*NTA* 27, p. 321], this volume considers the role of Scripture in Augustine's life, discusses the problems raised by Augustine's acceptance of a certain polysemy, and gives a few particularly enlightening examples chosen among his interpretations of the Bible. The English edition contains a new five-page introduction by A. Fitzgerald as well as a five-page foreword by A.-M. La Bonnadière.

E. Dinkler, *Im Zeichen des Kreuzes. Aufsätze von Erich Dinkler,* ed. O. Merk and M. Wolter, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 61 (Berlin—New York: de Gruyter, 1992, DM 218) x and 578 pp., 8 figs. Bibliography. Indexed. ISBN: 3-11-013017-3.

This volume begins with appreciations of Professor Dinkler (1909-81) by E. Grässer [§ 28-827], C. Andresen [§ 28-826], G. Klein, and E. Dinkler-von Schubert. Then it presents articles by Dinkler on baptism in the NT, Paul's letters to Corinth, the history and theology of primitive Christianity, and other aspects of research and life. It includes papers on the NT baptismal texts with reference to K. Barth's position (1971), Rom 6:1-14 and the relation between baptism and justification (1974), the ministry of the word in the light of 2 Cor 4:1-12 (1963), preaching as an eschatological-sacramental event in the light of 2 Cor 5:14–6:2 (1970), the early Christian concept of peace (1973), Philip and the Ethiopian in Acts 8:26-40 (1975), R. Bultmann as teacher and person (1959), and M. Heidegger and his influence on Christian theology (1975).

J. H. Dobson, *Learn New Testament Greek* (2nd ed.; Grand Rapids: Baker, 1993, paper $11.99) xiii and 313 pp. Indexed. LCN: 92-45770. ISBN: 0-8010-3019-6.

The second edition of this 52-lesson introduction to NT Greek described in *NTA* 33, p. 234 contains new and revised material as well as an expanded reference grammar section.

J. H. Elliott, *What Is Social-Scientific Criticism?,* Guides to Biblical Scholarship, New Testament Series (Minneapolis, MN: Fortress, 1993, paper $12) ix and 174 pp., 3 figs. Bibliographies. LCN: 93-22407. ISBN: 0-8006-2678-8.

After explaining the method and goal of social-scientific biblical criticism, this volume discusses the need for social-scientific criticism and offers a sketch of its development from the 1970s to the present. Then it describes the method in operation with regard to its presuppositions and procedures as illustrated by 1 Peter. Finally it looks at some critical assessments of this method and evaluates its achievements and contributions. Four appendixes, a glossary, and two bibliographies are included. Elliott is professor of theology and religious studies at the University of San Francisco.

E. E. Ellis, *Prophecy and Hermeneutic in Early Christianity* (Grand Rapids: Baker, 1993, paper $13.99) xvii and 289 pp. Indexed. LCN: 93-4352. ISBN: 0-8010-3222-9.

The reprint of the paperback edition published in 1978 by Eerdmans [*NTA* 23, p. 215]. The hardcover edition was published also in 1978 by Mohr-Siebeck. The seventeen articles contained in the volume concern aspects of the role of the pneumatics in the missionary enterprise of the early church and in the formation of the Christian theology of the OT. Ellis is research professor of theology at Southwestern Baptist Theological Seminary in Fort Worth, TX.

E. J. Epp and G. D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism,* Studies and Documents 45 (Grand Rapids: Eerdmans, 1993, $39.99) xiv and 414 pp. Bibliography. Indexed. LCN: 93-1224. ISBN: 0-8028-2430-7.

This volume contains seventeen articles by Epp and Fee on various aspects of NT textual criticism. The seven articles by Epp concern decision points in past, present, and future NT textual criticism (1989); the clarification of the term "textual variant" (1976); the 20th-century interlude in NT textual criticism [§ 19-433]; whether there is a continuing interlude in NT textual criticism [§ 25-402]; the eclectic method in NT textual criticism [§ 22-339]; the Claremont Profile Method for grouping NT minuscule manuscripts (1967); and the significance of the papyri for determining the nature of the NT text in the 2nd century (1989). The ten articles by Fee deal with textual criticism of the NT (1978); the types, classification, and presentation of textual variation; rigorous or reasoned eclecticism (1976); modern textual criticism and the Synoptic problem, with reference to the problem of harmonization in the Gospels (1978); the Majority Text and the original text of the NT; Codex Sinaiticus in the Gospel of John and methodology in establishing textual relationships [§ 13-908]; P^{75}, P^{66}, and Origen—the myth of the early textual recension in Alexandria (1974); the text of Jn in Origen and Cyril of Alexandria [§ 16-442]; the text of Jn in *The Jerusalem Bible* [§ 16-34]; and the use of Greek patristic citations in NT textual criticism (1992). Epp is professor of biblical literature at Case Western Reserve University in Cleveland, OH. Fee is professor of NT at Regent College in Vancouver.

G. D. Fee and D. Stuart, *How to Read the Bible for All Its Worth. A Guide to Understanding the Bible* (2nd ed.; Grand Rapids: Zondervan, 1993, paper $12.99) 265 pp. Bibliography. Indexed. LCN: 92-40881. ISBN: 0-310-38491-5.

The revised and updated version of the introduction to biblical studies described in *NTA* 27, p. 86. After chapters on the need to interpret and on translations, this volume treats various literary genres encountered in the Bible: Epistles, OT narratives, Acts, Gospels, parables, Law(s), Prophets, Psalms, Wisdom, and Revelation. Fee is professor of NT at Regent College in Vancouver, and Stuart is professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

H. W. Frei, *Theology and Narrative. Selected Essays,* ed. G. Hunsinger and W. C. Placher (New York—Oxford: Oxford University Press, 1993, $35) v and 274 pp. Indexed. LCN: 92-36161. ISBN: 0-19-507880-2.

Of the ten essays included in this collection, those most pertinent to NT study concern the accounts of Jesus' death and resurrection (1966); theology and the interpretation of narrative—hermeneutical considerations; the "literal reading" of biblical narrative in the Christian tradition—does it stretch or will it break? (1986); conflicts in interpretation—resolution, armistice, or co-existence?; and the resurrection of Christ (1989). Placher has provided a 23-page introduction to the collection, and Hunsinger has contributed a 36-page afterword on Frei as a theologian. Frei (1922-88) taught for many years at Yale University.

From Jesus to John. Essays on Jesus and New Testament Christology in Honour of Marinus de Jonge, ed. M. C. De Boer, JSNT Supplement Series 84 (Sheffield, UK: JSOT Press, 1993, £45 or $75) 363 pp., frontispiece. Indexed. ISBN: 1-85075-422-5.

The eighteen articles in this volume honoring Professor de Jonge are by H. J. de Jonge on the historical Jesus' view of himself and of his mission; W. A. Meeks on asking back to Jesus' identity; D. Lührmann on the present state of Jesus research; J. J. Collins on the "Son of God" text from Qumran; G. J. Brooke on 4QTestament of Levi^{d}(?) and the messianic servant high priest; J. W. van Henten on the search for pagan and Jewish parallels for Rom 3:25; J. L. Martyn on hearing the gospel both in the silence of the tradition and in its eloquence; J. D. G. Dunn on how controversial Paul's Christology was; E. E. Ellis on Χριστός in 1 Cor 10:4, 9; J. C. Beker on the christologies and anthropologies of Paul, Lk-Acts, and Marcion; G. N. Stanton on the two parousias of Christ (Justin Martyr and Matthew); C. M. Tuckett on the Son of Man in Q; M. D. Hooker on "beginning with Moses and from all the prophets" (Lk 24:27); D. R. Catchpole on the anointed one in Nazareth; D. M. Smith on historical issues and the problem of John and the Synoptics; P. Borgen on tradition, interpretation, and composition in Jn 6; M. J. J. Menken on recent research on the Christology of the Fourth Gospel; and L. E. Keck on the renewal of NT Christology. Also included are a photograph of the honoree and a six-page preface by the editor.

M. T. GIBSON, *The Bible in the Latin West,* The Medieval Book 1 (Notre Dame, IN—London: University of Notre Dame Press, 1993, $26.95) xi and 100 pp., 28 plates. Bibliographies. Indexed. LCN: 92-56862. ISBN: 0-268-00693-8.

This volume is the first in a series devoted to the codicology of texts, i.e. how and why the appearance of a manuscript changes over the centuries. It first sketches the history of the codicology of the Latin Bible under seven headings: late antiquity, the Carolingians, the vernacular, monastic Bibles, the university text, the new literacy, and the Bible in print. Then it presents on facing pages information about various codices (material description, historical significance, content, bibliography) and photographs of twenty-eight examples arranged according to the history of development. A three-page glossary is included. Gibson is a senior research fellow at St. Peter's College, Oxford University.

N. K. GOTTWALD AND R. A. HORSLEY (EDS.), *The Bible and Liberation. Political and Social Hermeneutics,* Bible & Liberation (rev. ed.; Maryknoll, NY: Orbis, 1993, paper $19.99; London: SPCK) xxi and 558 pp. Bibliographies. Indexed. ISBN: 0-88344-849-1 (O), 0-281-04719-7 (SPCK).

The thoroughly revised and expanded version of an anthology described in *NTA* 28, p. 76, this volume presents thirty-two articles arranged under three headings: readings for liberation (thirteen), sociopolitical readings of the Hebrew Bible (eleven), and sociopolitical readings of the Second Testament (eight). The articles most pertinent to the NT are by Horsley on liberating narrative and liberating understanding in the Christmas story (1989), E. Schüssler Fiorenza on Lk 10:38-42 (1992), Horsley on the imperial situation of Palestinian Jewish society (1987) and on the kingdom of God and the renewal of Israel (1987), C. Myers on the ideology and social strategy of Mark's community (1988), L. Schottroff on women as followers of Jesus in NT times, Schüssler Fiorenza on "you are not to be called father" [§ 24-980], C. J. Martin on a chamberlain's journey and the challenge of interpretation for liberation [§ 34-712], A. Jones on Paul's message of freedom (1984), and E. Tamez on the scandalous message of James (1992).

The HarperCollins Study Bible. New Revised Standard Version. With the Apocryphal/ Deuterocanonical Books, ed. W. A. Meeks (New York: HarperCollins, 1993, $40) xlii and 2372 pp., 7 figs., 37 maps, 17 tables. Indexed. LCN: 92-56127. ISBN: 0-06-065580-1.

Prepared in cooperation with the Society of Biblical Literature, this volume presents the complete text of the New Revised Standard Version (including the apocryphal/deuterocanonical books) along with introductions and notes below. The NT books are introduced and

annotated by D. C. Duling (Mt), C. C. Black (Mk), D. L. Tiede (Lk), D. K. Rensberger (Jn, 1–3 Jn), B. R. Gaventa (Acts), L. E. Keck (Rom), V. P. Furnish (1 Cor), J. T. Fitzgerald (2 Cor), R. B. Hays (Gal), J. P. Sampley (Eph, Col), R. F. Hock (Phil, Phlm), E. M. Krentz (1 Thess), J. M. Bassler (2 Thess, 1–2 Tim, Tit), H. W. Attridge (Heb), S. Laws (Jas), D. L. Balch (1 Pet), R. J. Bauckham (2 Pet, Jude), and D. E. Aune (Rev). Other contributors include R. G. Boling (Josh, Judg), C. V. Camp (Prov), J. J. Collins (3 Macc), J. L. Crenshaw (Job), J. A. Hackett (Num), D. J. Harrington (1–2 Macc), P. K. McCarter (1–2 Sam), B. Mack (Sir), J. Milgrom (Lev), T. H. Tobin (4 Macc), R. R. Wilson (1–2 Kgs), and D. Winston (Wis). There are general introductions by Meeks and B. M. Metzger (to the NRSV). The associate editors were Bassler, W. E. Lemke, S. Niditch, and E. M. Schuller.

S. Hauerwas, *Unleashing the Scripture. Freeing the Bible from Captivity to America* (Nashville, TN: Abingdon, 1993, paper $12.95) 159 pp. LCN: 93-11107. ISBN: 0-687-31678-2.

The primary contention of this book is that the Bible is not and should not be accessible to merely anyone, but rather it should only be made available to those who have undergone the hard discipline of existing as part of God's people. The first part consists of four essays on the "politics of the Bible" (*sola scriptura* as heresy?). The second part contains twelve "sermonic exhibits" on the "politics of Scripture." Hauerwas is professor of theological ethics at the Divinity School of Duke University in Durham, NC.

J. Hsu, *Computer Bible Study. Up-to-Date Information on the Best Software and Techniques* (Dallas—London: Word, 1993, paper $12.99) x and 212 pp. Bibliography. LCN: 93-34542. ISBN: 0-8499-3372-2.

This guide to computerized Bible study first discusses the basics of biblical computing, gives information on hardware and software, and explains basic computer processes. Then it deals with Bible computing resources in the following areas: Greek and Hebrew language resources, multilingual word processors, sermon and Bible lesson resources, CD-ROM study resources, online Bible study resources, and educational and recreational software. Finally it focuses on applying computer programs and processes to word, biographical, historical-geographical, and topical Bible study. A 27-page reference list of software packages that serve as Bible study tools is included. Hsu is assistant professor of information systems at Montclair State College in New Jersey.

H. C. Kee (ed.), *The Cambridge Annotated Study Bible. New Revised Standard Version* (Cambridge, UK—New York: Cambridge University Press, 1993, $36) xviii and 1276 pp., 8 maps, 4 tables. ISBN: 0-521-50777-4. Distributed in the USA and Canada by Baker Book House, Grand Rapids.

This annotated study Bible contains the text (without the Apocrypha) of the NRSV translation, cross-references and study notes in the side margins, a 100-page introduction to the Bible as a whole and to the individual books, a 70-page glossary, various tables (chronology; weights, measures, values; Gospel parallels), and maps and a gazeteer. Kee, senior research fellow at the University of Pennsylvania, was assisted in the notes and references by R. L. Jeske.

J. R. Kohlenberger, *NIV Compact Concordance* (Grand Rapids: Zondervan, 1993, $15.99) xi and 594 pp. LCN: 93-16721. ISBN: 0-310-59480-4.

This compact concordance was created by deleting from *The NIV Exhaustive Concordance* [*NTA* 35, p. 93] references and entries that are of lesser practical value for Bible study. The aim was to create a compact concordance with a special emphasis on words and references that are important for understanding the theology and substance of the Bible. The compact version has four major features: concordance entries, key-phrase indexes, capsule biographies, and cross-references to terms in the King James Version.

W. J. LARKIN, *Culture and Biblical Hermeneutics. Interpreting and Applying the Authoritative Word in a Relativistic Age* (Lanham, MD—New York—London: University Press of America, 1993, paper $30) 401 pp., 9 figs. Bibliography. Indexed. ISBN: 0-8191-9219-8.

The new printing of a work published in 1988 by Baker [see *NTA* 33, p. 379]. Larkin deals with the challenge that historical and cultural relativism poses to the hermeneutical process when applied to the authoritative Scripture.

R. LIEBERS, *"Wie geschrieben steht." Studien zu einer besonderen Art frühchristlichen Schriftbezuges* (Berlin—New York: de Gruyter, 1993, DM 178) viii and 445 pp. Bibliography. Indexed. ISBN: 3-11-013859-X.

The slightly revised version of a *Habilitationsschrift* accepted in 1991 by the theological faculty at the University of Kiel, this volume investigates those NT passages that affirm that what has happened (or is to happen) was according to the Scriptures but supply no explicit quotation. After an overview of such texts in various parts of the NT, it examines the specific cases (e.g. Mk 9:11-13; Lk 1:55; Acts 1:15-20; Rom 1:2; 1 Cor 14:34; Jn 1:45). Then after discussing the practice in the OT and early Jewish writings, it focuses on four important NT cases (1 Cor 15:3b-5; Mk 9:11-13; 14:21; 14:48-49) and reflects on their origins and theological significance.

Listening to the Word. Studies in Honor of Fred B. Craddock, ed. G. R. O'Day and T. G. Long (Nashville, TN: Abingdon, 1993, paper $15.95) 268 pp., frontispiece. Bibliography. LCN: 92-38030. ISBN: 0-687-37062-0.

The twelve essays in this volume reflect the shape and direction of Craddock's work on biblical interpretation and preaching. Four papers appear under the heading "turning to the text": O'Day on a biblical theology of preaching; G. M. Tucker on reading and preaching the OT; M. E. Boring on rhetoric, righteousness, and the Sermon on the Mount; and L. E. Keck on Romans in the pulpit—faith and formulation in Rom 5:1-11. Four deal with "turning to the listener": E. L. Lowry on the revolution of sermonic shape; R. Lischer on preaching as the church's language; P. S. Wilson on beyond narrative—imagination in the sermon; and D. L. Bartlett on texts shaping sermons. Four deal with "turning to the listener": Long on how they shall hear (the listener in contemporary preaching); D. Buttrick on who is listening; B. B. Taylor on preaching the body; and H. Mitchell on the hearer's experience of the word. Also included are a photograph of the honoree, a selected bibliography of his writings, and an introduction by the editors.

E. H. LOVERING (ED.), *Society of Biblical Literature 1993 Seminar Papers*, SBL Seminar Papers 32 (Atlanta: Scholars Press, 1993, paper $25) ix and 825 pp. Bibliographies. ISBN: 1-55540-903-2.

The forty-eight papers in this volume were prepared for discussion at the 1993 meeting of the Society of Biblical Literature in Washington, DC. The contributors include S. Wan on a synoptic approach to Philo's *Quaestiones et solutiones in Genesim*, E. Birnbaum on the place of Judaism in Philo, J. J. Pilch on insights and models for understanding Jesus' healing activity, J. Dewey on Jesus' healings of women, F. Thielman on the story of Israel and the theology of Romans 5–8, L. L. Grabbe on the Samaritans in the Hasmonean period, L. W. Hurtado on what we mean by "first-century Jewish monotheism," D. R. MacDonald on the relation between *Acts of Paul* and *Acts of John*, J. C. Beker on Luke's Paul as the legacy of Paul, L. T. Johnson on the social dimensions of σωτηρία in Lk-Acts and Paul, D. C. Duling on Matthew and marginality, E. G. Chazon on prayers from Qumran, J. H. Charlesworth on prayer in the NT in the light of contemporary Jewish prayers, and D. E. Aune on the phenomenology of Greco-Roman prayer.

B. J. Malina, *The New Testament World. Insights from Cultural Anthropology* (rev. ed.; Louisville, KY: Westminster/Knox, 1993, paper $14.99) xv and 200 pp. Bibliographies. Indexed. LCN: 93-10760. ISBN: 0-664-25456-X.

The revised edition of the work described in *NTA* 26, p. 345 features the elimination of sexist language, the replacement of dated examples, and the correction and expansion of the bibliography. The book also has been outfitted with two comparative charts contrasting US and Mediterranean behaviors.

B. J. Malina, *Die Welt des Neuen Testaments. Kulturanthropologische Einsichten,* trans. G. Guder and W. Stegemann (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 36) 196 pp. Bibliography. Indexed. ISBN: 3-17-011769-6.

The German version of *The New Testament World. Insights from Cultural Anthropology,* this volume deals with such topics as honor and shame, personality (individual and group), the concept of limited good, kinship and marriage, and pure and impure. Stegemann has provided an eight-page introduction to the German edition.

B. J. Malina, *Windows on the World of Jesus. Time Travel to Ancient Judea* (Louisville, KY: Westminster/Knox, 1993, paper $12.99) xv and 175 pp. Bibliographies. LCN: 93-10360. ISBN: 0-664-25457-8.

Intended as a compact self-help course in Mediterranean cultural anthropology for students of the Bible, this volume proceeds in terms of windows through which the reader gets to view scenes or scenarios of people interacting with each other. The sixty-one windows appear under eight general headings: honor and shame, general interpersonal behavior, in-group, intra-family relations, out-group, loving-kindness, common values, and concept of time. For each window there are biblical illustrations as well as a vignette to indicate the differences between Mediterranean and modern Western perceptions. Malina is professor in the department of theology at Creighton University in Omaha, Nebraska.

B. M. Metzger and M. D. Coogan (eds.), *The Oxford Companion to the Bible* (New York—Oxford: Oxford University Press, 1993, $49.95) xxi and 910 pp., 14 maps. Indexed. LCN: 93-19315. ISBN: 0-19-504645-5.

This companion to the Bible provides in alphabetical order more than 700 articles on the formation of the Bible; its transmission, diffusion, and circulation; the biblical world; biblical concepts; the interpretation of the Bible; and the use and influence of the Bible. Its more than 250 contributors represent various scholarly and confessional traditions. They include F. F. Bruce on Acts, V. L. Wimbush on African-American traditions and the Bible, K. Stendahl on anti-Semitism, D. S. Russell on apocalyptic literature, E. M. Yamauchi on archaeology and the Bible, J. Tinsley on art and the Bible, R. Hammer on the authority of the Bible, L. E. Holmgren on Bible societies, B. W. Anderson and R. H. Fuller on biblical theology, W. F. Specht on chapter-and-verse divisions, B. Reicke on early Christian chronology, P. T. O'Brien on Colossians, R. C. Cover on computers and the Bible, R. E. Whitaker on concordances, and so forth. Metzger is professor emeritus of NT language and literature at Princeton Theological Seminary, and Coogan is professor of religious studies at Stonehill College in Massachusetts.

W. G. Morrice, *The Durham New Testament Greek Course. A Three Month Introduction* (Carlisle, UK: Paternoster, 1993, paper) x and 127 pp. Indexed. ISBN: 0-85364-556-6.

This introduction to Hellenistic (or Koine) Greek seeks to enable students to read Mark's Gospel within three months, and so most of its examples are taken from the first eight chapters of that Gospel. Its eleven chapters concern the Greek alphabet, the verb, nouns, adjectives, verb stems, voice of the verb, moods of the verb, the use of participles, the infinitive, uses of the subjunctive mood, and second conjugation verbs. The three appendixes deal with the first conjugation of the regular verb, principal parts of common Greek verbs, and the first conjugation of the regular verb (tables). Morrice developed this course in teaching at the University of Durham, UK.

W. D. Mounce, *Basics of Biblical Greek: Grammar* (Grand Rapids: Zondervan, 1993, $24.99) xviii and 446 pp. LCN: 93-19238. ISBN: 0-310-59800-1; *Basics of Biblical Greek: Workbook,* paper $10.99, v and 186 pp. LCN: 93-19229. ISBN: 0-310-40091-0.

This introduction to NT Greek views learning Greek as a tool for ministry. It seeks to combine the deductive approach in how it initially teaches the material and the inductive approach in how it fine tunes the learning process. Its thirty-five chapters appear under five major headings: introduction, nouns, verbs (indicative), participles, and non-indicative moods and μι verbs. The 120-page appendix contains "all the charts you need to read Greek," vocabulary lists, and a lexicon. The accompanying 186-page workbook provides exercises to illustrate from NT texts the matters explained in the grammar. Mounce is the author of *The Analytical Lexicon to the Greek New Testament* (1993).

D. Norton, *A history of the Bible as literature.* Vol. 2, *From 1700 to the present day* (Cambridge, UK—New York: Cambridge University Press, 1993, $75) xii and 493 pp. Bibliography. Indexed. LCN: 92-1034. ISBN: 0-521-33399-7.

The first volume in this project was described in *NTA* 38, p. 114. The second volume traces how from the 1760s onward the King James Version came to be regarded as the noblest monument of English prose and to influence the making and reception of other modern English translations. It contains ten chapters: the early 18th century and the KJV, mid-century, the critical rise of the KJV, Romantics and the Bible, literary discussion to mid-Victorian times, the Revised Version, "the Bible as literature," the later reputation of the KJV, narrative and unity (modern preoccupations), and this (spiritual) treasure in earthen/earthenware/clay vessels/pots/jars. Four appendixes are included. Norton is senior lecturer in English literature at the Victoria University of Wellington, New Zealand.

P. Ochs (ed.), *The Return to Scripture in Judaism and Christianity. Essays in Postcritical Scriptural Interpretation,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1993, paper $18.95) viii and 378 pp. Indexed. LCN: 93-24518. ISBN: 0-8091-3425-X.

The eleven major papers in this volume appear under four headings: the postcritical turn in recent Christian hermeneutics and theology (two), rabbinic prototypes of postcritical interpretation (three), pragmatic trends in medieval and early modern philosophy (four), and postcritical homilies (two). The articles most pertinent to the NT field are by H. W. Frei on the "literal reading" of biblical narrative in the Christian tradition, D. W. Halivni on plain sense and applied meaning in rabbinic exegesis, S. Fraade on the turn to commentary in ancient Judaism (the case of *Sifre Deuteronomy*), M. Fishbane on extrabiblical exegesis (the sense of not reading in rabbinic midrash), and P. M. Van Buren on Acts 2:1-13 (the truth of an unlikely tale). Also included are a 49-page introduction by Ochs to postcritical scriptural interpretation and an afterword containing the English version of M. Buber's essay "Toward a New German Translation of the Scriptures" along with introductory comments by S. Kepnes.

Origins and Method. Towards a New Understanding of Judaism and Christianity. Essays in Honour of John C. Hurd, ed. B. H. McLean, JSNT Supplement Series 86 (Sheffield, UK: JSOT Press, 1993, £40 or $70) 409 pp., frontispiece, 7 figs. Bibliography. Indexed. ISBN: 1-85075-441-1.

Nineteen articles honoring Professor Hurd explore new understandings of Paul (ten), of the NT (six), and of the relationship between Judaism and Christianity (three). They are by G. Lüdemann on Paul, Christ, and the problem of death; H. O. Guenther on gnosticism in Corinth; J. Reumann on church office in Paul, especially in Philippians; W. Cotter on our πολίτευμα is in heaven (Phil 3:17-21); E. M. Krentz on military language and metaphors in Philippians; K. P. Donfried on 2 Thessalonians and the church of Thessalonica; J. L. White on apostolic mission and apostolic message (congruence in Paul's epistolary rhetoric, structure, and imagery); A. F. Segal on conversion and universalism (opposites that attract); T. L. Donaldson on T. Kuhn, convictional worlds, and Paul; K. J. Neumann on major variations in Pauline and other epistles in light of genre and the Pauline letter form; J. S. Kloppenborg on E. Hatch, churches, and *collegia;* McLean on the Agrippinilla inscription (religious associations and early church formation); L. Gaston on the uniqueness of Jesus as a methodological problem; W. E. Aufrecht on the Son of Man problem as an illustration of the τέχνη of NT studies; R. M. Grant on ancient and modern questions about authenticity; W. McCarty on discontinuity, metamorphosis, and coherence (methodologies for computer-assisted textual analysis, with reference to Ovid's *Metamorphoses*); G. P. Richardson on Philo and Eusebius on monasteries and monasticism (the Therapeutae and Kellia); W. O. McCready on sectarian separation and exclusion—*Temple Scroll* (a case for wholistic religious claims); and E. G. Clarke on the Bible and translation (the Targums). Also included are a photograph of the honoree, his *curriculum vitae* and bibliography, a five-page foreword by H. W. Buchner and C. P. Slater, and a preface by the editor.

J. Pathrapankal, *Text and Context in Biblical Interpretation* (Bangalore: Dharmaram Publications, 1993, paper) ix and 183 pp.

The ten essays contained in this collection concern interpretation of the word (God's word, the human word, and the interpreter's word), the Bible and inculturation, biblical foundations for a theology of religions, religious pluralism and the universal mediation of Christ (a biblical appraisal), πνεῦμα (divine and human in Christian theology), missionary perspectives in Acts, conviction and commitment (a study on Paul's personality), the Pauline approach to "sharing worship" (a study on 1 Cor 8:1–11:1), from the "church of God" to the "house church" (a study on Paul's overarching reflections on the church), and the priesthood of the New Covenant. Pathrapankal has supplied a four-page foreword.

J. J. Pilch and B. J. Malina (eds.), *Biblical Social Values and Their Meaning. A Handbook* (Peabody, MA: Hendrickson, 1993, $19.95) xxxix and 199 pp. Indexed. LCN: 93-26041. ISBN: 1-56563-004-1.

This handbook describes some of the values prominent in the NT (and the Bible in general) and contrasts them with the understandings commonly held by US citizens today. After a 27-page general introduction by the editors, the more than 100 articles appear in alphabetical order: activeness-passiveness, agrarian society, altruism (almsgiving), assertiveness, authoritarianism, change/novelty orientation, clothing, etc. The contributors are D. Duling, J. M. Ford, K. C. Hanson, M. McVann, Malina, J. H. Neyrey, D. E. Oakman, C. Osiek, Pilch, J. Plevnik, J. M. Reese, R. Rohrbaugh, and C. Seeman.

S. E. Porter, *Idioms of the Greek New Testament,* Biblical Languages: Greek 2 (Sheffield, UK: JSOT Press, 1992, cloth £27.50 or $46.75, paper £14.95 or $19.50) 339 pp., 21 figs. Bibliography. Indexed. ISBN: 1-85075-357-1 (cloth), -379-2 (paper).

The term "idiom" refers to the various patterns of usage in the Greek of the NT. This book is designed for students who have completed one year of Greek and need an intermediate handbook to help them to make a transition to the advanced grammars. It first deals with the functions of individual words and their phrasal relations: tense and aspect, and periphrastic constructions; mood and attitude; voice, number, and person; cases and gender; the article; adjectives; adverbs; pronouns; prepositions; participles; infinitives; and particles and conjunctions. Then it treats clauses and larger units: commands and prohibitions; dependent clauses; relative clauses; conditional clauses; indirect discourse; questions; negation; word order and clause structure; and discourse analysis. Porter is the author of *Verbal Aspect in the Greek of the New Testament* (1989).

S. E. PORTER AND D. A. CARSON (EDS.), *Biblical Greek Language and Linguistics. Open Questions in Current Research,* JSNT Supplement Series 80 (Sheffield, UK: JSOT Press, 1993, £35 or $60) 217 pp. Indexed. ISBN: 1-85075-390-3.

The first five chapters in this volume concern the debate over verbal aspect in NT Greek between Porter and B. M. Fanning. There are papers by Carson, Porter, Fanning, D. D. Schmidt, and M. Silva. The remaining five chapters deal with "other topics": Porter on other topics in biblical Greek language and linguistics, J. T. Reed on the discourse analysis of 1 Timothy, P. Danove on the theory of construction grammar and its application to NT Greek, M. W. Palmer on how we know a phrase is a phrase, and M. S. Krause on the finite verb with cognate participle in the NT. The editors have supplied a five-page preface.

A. RABIL, *Erasmus and the New Testament. The Mind of a Christian Humanist* (Lanham, MD—New York—London: University Press of America, 1993, paper $21.50) xvi and 190 pp. Indexed. LCN: 93-4903. ISBN: 0-8191-9217-1.

The reprint of a work described in *NTA* 17, p. 403, this volume considers Erasmus' intellectual development regarding religion and humanism (either/or between 1467 and 1499, both/and between 1499 and 1516), his methodology in interpreting the Bible, his methodology at work in the annotations on and paraphrase of Romans, the theology behind the methodology, and his humanist religious consciousness in comparison with Luther's evangelical Protestantism with reference to Romans.

H. RÄISÄNEN, *Jesus, Paul and Torah. Collected Essays,* JSNT Supplement Series 43 (Sheffield, UK: JSOT Press, 1992, £30 or $50) 286 pp. Indexed. ISBN: 1-85075-237-0.

Of the ten essays in this volume, nine appeared in *The Torah and Christ* [*NTA* 31, p. 115]. Here all are published in English. They deal with Paul's call experience and his later view of the Law; the "law" of faith and the Spirit; Paul's word-play on νόμος; the use of ἐπιθυμία and ἐπιθυμεῖν in Paul; Gal 2:16 and Paul's break with Judaism; Jesus and the food laws—reflections on Mk 7:15; whether the "Hellenists" constitute a bridge between Jesus and Paul; "righteousness by works" as an early catholic doctrine (thoughts on *1 Clement*); Zion Torah and biblical theology; and the Law as a theme of NT theology.

J. RICHES, *A Century of New Testament Study* (Cambridge, UK: Lutterworth, 1993, paper £10.99; Valley Forge, PA: Trinity Press International, 1993, $17) x and 246 pp. Bibliography. Indexed. ISBN: 0-7188-2714-7 (L), 1-56338-064-1 (TPI).

This history of NT research in the past hundred years gives particular attention to R. Bultmann's synthesis of theological and historical interpretation, and the extent to which that synthesis has been undermined. The first four chapters document developments from 1892 to Bultmann: NT study at the end of the 19th century, the history of religions and the life of Jesus, the history-of-religions school and Pauline studies, and from K. Barth to Bultmann. Then after a chapter on Bultmann's development of an existential interpretation of the Bible, it looks at what has happened in NT studies in five areas: Jesus, Paul, Mark, John, and NT theology. Riches, professor of divinity and biblical criticism at the University of Glasgow, is the author of *Jesus and the Transformation of Judaism* (1980).

L. RYKEN AND T. LONGMAN (EDS.), *A Complete Literary Guide to the Bible* (Grand Rapids: Zondervan, 1993, $29.99) 528 pp. Bibliographies. Indexed. LCN: 93-4326. ISBN: 0-310-51830-X.

This literary guide to the Bible is divided into four parts: the Bible as literature (five chapters), the literature of the OT (twenty), the literature of the NT (nine), and the literary influence of the Bible (four). The NT chapters are by Ryken on the literature of the NT, A. R. Whittle on Matthew, J. H. Augustine on Mark, M. Travers on Luke, M. M. Thompson on John, J. W. Sider on the parables, C. C. Newman on Acts, W. G. Doty on the Epistles, and Ryken on Revelation. Other contributors include F. Buechner on the Bible as literature,

R. C. Van Leeuwen on Proverbs, C. Potok on the novelist and the Bible, and S. Greidanus on the value of a literary approach for preaching.

E. Schüssler Fiorenza (ed.), *Searching the Scriptures.* Vol. 1, *A Feminist Introduction* (New York: Crossroad, 1993, $29.95) xiii and 397 pp. Bibliographies. Indexed. LCN: 93-31336. ISBN: 0-8245-1381-9.

The twenty-four papers in this volume seek to chart a comprehensive approach to feminist biblical interpretation and to prepare the way for a second volume that will engage in critical feminist interpretation of individual texts. After a 24-page introduction by the editor, the papers appear under four headings: charting interpretation from different sociohistorical locations (six); changing patriarchal blueprints—creating feminist frames of meaning (six); scrutinizing the master's tools—rethinking critical methods (seven); and transforming the master's house—building a "room of our own" (five). The contributors include E. Gössmann on the history of biblical interpretation by European women; T. Okure on feminist interpretations in Africa; K. Pui-lan on racism and ethnocentrism in feminist biblical interpretation; J. Plaskow on anti-Judaism in feminist Christian interpretation; M. Fander on historical-critical methods; E. S. Malbon and J. C. Anderson on literary-critical methods; M. A. Tolbert on social, sociological, and anthropological methods; K. J. Torjesen on reconstructing women's early Christian history; K. G. Cannon on womanist interpretation and preaching in the black church; and K. O'B. Wicker on teaching feminist biblical studies in a postcolonial context. Schüssler Fiorenza edited the volume with the assistance of S. Matthews.

M. Schwantes (ed.), *Bibliografia Bíblica Latino-Americana 5, 1992* (Petrópolis: Vozes, 1993, paper $15) 442 pp. Indexed. ISBN: 85-326-0460-9.

This volume provides bibliographic information and indications of content for books and articles pertaining to biblical studies that have been published in Latin America. The information appears under six major headings: text, interpretation, history, Bible, OT, and NT. The main sections and subsections are introduced by brief essays in Portuguese, Spanish, and English. Also included are three introductory essays by M. Peley Chourío on indigenous reading, M. Waldman on the Bible and ecology, and N. Cardoso Pereira on feminist reading.

B. B. Scott et al., *Reading New Testament Greek. Complete Word Lists and Reader's Guide* (Peabody, MA: Hendrickson, 1993, paper $14.95) ix and 189 pp. Indexed. ISBN: 1-56563-014-9.

Designed to make graduates of elementary grammar courses into readers of NT Greek, this volume is organized in three sections: words occurring in the Greek NT ten times or more, words occurring nine times or less, and selected paradigms and preposition charts. Thus it seeks to help students acquire full mastery of frequent vocabulary, quick recognition of infrequent vocabulary, and clues to grammatical structure. Scott is professor of NT at Phillips Graduate Seminary at the University of Tulsa. His three collaborators (M. Dean, K. Sparks, and F. LaZar) are former students at Phillips.

W. Stenger, *Introduction to New Testament Exegesis*, trans. D. W. Stott (Grand Rapids: Eerdmans, 1993, paper $15.99) xiv and 183 pp. Bibliography. Indexed. LCN: 93-26655. ISBN: 0-8028-0138-2.

The English translation and adaptation of *Biblische Methodenlehre* (1987), this introduction to NT exegesis first explains basic concepts of hermeneutics as well as the fundamentals of NT exegesis: the problem of the original text, first considerations, form, and diachronic methods. Then it gives ten examples of the practice of NT exegesis: Jesus calls Levi and eats with tax collectors (Mk 2:13-17 parr.), Jesus' disciples pick grain on the Sabbath (Mk 2:23-28 par.), the storm on the sea (Mk 4:35-41), etc. The final chapter provides a list of books that describe and exemplify aspects of NT exegesis or provide other important resources. Stenger (1938-90) taught NT exegesis and biblical theology and history at the University of Köln. B. M. Metzger has provided a two-page foreword to the English version.

W. Stoy and K. Haag, *Bibelgriechisch leichtgemacht. Lehrbuch des neutestamentlichen Griechisch* (3rd ed.; Giessen—Basel: Brunnen, 1993, DM 49) 349 pp. Indexed. ISBN: 3-7655-9312-5.

This introduction to NT Greek described in *NTA* 29, p. 86 consists of seventy-two lessons, paradigms, and vocabulary lists. The third edition includes a list of short Greek words (ἀεί, ἀλλά, ἄν, etc.) and is accompanied by an eighty-page booklet (*Lösungsbuch,* paper DM 17.80; ISBN: 3-7655-9318-4) that serves as a key to the exercises in the main text.

Le temps de la lecture. Exégèse biblique et sémiotique. Recueil d'hommages pour Jean Delorme, ed. L. Panier, Lectio Divina 155 (Paris: Cerf, 1993, paper 250 F) 391 pp., 8 plates. Bibliography. ISBN: 2-204-04826-7.

The twenty-two papers honoring Professor Delorme appear under five headings: semiotics and interpretation (six), readings (six), text and rereadings (three), the reception of the text (five), and proverbs and parables (two). The articles most pertinent to NT texts are by J.-P. Lémonon on whether Jesus was carried or led to Golgotha (Mk 15:22a), M. Trimaille on the transfiguration as an interpretative account (Mk 9:1-13), O. Genest on semiotics and the interpretation of Jesus' death, H. Boers on the history of Jesus and the myth of Christ, J.-Y. Thiérault on reading Mk 11:12-14, C. Legaré on the "pathemic" dimension in Colossians, P. Grelot on Jewish and Christian rereadings of Isaiah 61, G. Semanet on two resurrection accounts (1 Kgs 17:17-24; Lk 7:11-17), C. Perrot on the hermeneutical hesitation (Rom 10:4), D. Marguerat on John's Gospel and its reader, V. Fusco on the title "Gospels" as a phenomenon of reception, R. Kieffer on whether theologies of the NT can still be written, and O. Le Guern on artistic representations of parables. Also included are a six-page introduction by Panier and a bibliography of Delorme's writings (complied by R. Étaix).

Tradició i Traducció de la Paraula. Miscel·lània Guiu Camps, ed. F. Raurell, D. Roure, and P.-R. Tragan, Scripta et Documenta 47 (Barcelona: Publicacións de l'Abadia de Montserrat, 1993, paper) 447 pp. Bibliography. ISBN: 84-7826-426-4.

The twenty-eight articles prepared in honor of Professor Camps on his 75th birthday appear under six headings: actualizing rereadings inside the Bible (five on the OT, eleven on the NT), the biblical versions as actualizing rereadings (three), intertestamental literature and rabbinic commentaries (three), ancient Christian authors (one), reading and modern versions of the Bible (three), and diversa (two). Those articles most pertinent to NT study are by A. Puig i Tàrrech on the Matthean fulfillment quotations; I. Ricart i Fàbregas on the paronomasia of 1 Kgs 17:18 and Mk 1:24; Roure on the messianism of Mk 12:35-37; A. Borrell on the role of Zech 13:7 in Mark's passion narrative; J. Rius-Camps on Acts 10:34-43; Tragan on the OT background of Jn 15:2; M. Gallart on pardoning or not pardoning in Jn 20:23; O. Tuñí on OT characters in Jn; É. Cothenet on the exodus typology of the Fourth Gospel; J. Sànchez Bosch on texts of Isaiah in Romans; A. Feuillet on light from Revelation on the triple mystery of Christ, the Virgin Mary, and the church; J. O'Callaghan on the textual variants of Mt 21:1-3; J. Ferrer on the OT plagues narrative in targumic traditions; J. Ribera on *Targum of Jeremiah* and the primary versions (Septuagint, Peshitta, Vulgate); M. Taradach on an unusual portrayal of Solomon in *Targum of Qoheleth* 1:12, the Talmuds, and some Midrashim; E. Cortès on the Assemani MS of *Sifre Deuteronomy* and L. Finkelstein's critical edition; J. Sidera on the use of Gospel texts in Justin's *Apology;* J.-C. Margot on translation and understanding of the Bible; J. Alberich i Mariné and P. Casanellas i Bassols on the Catalan transcription of biblical proper names written in Greek; and T. Suau on Mk 12:41-44 from the perspective of *lectio divina.* Also included are R. M. Díaz i Carbonell's personal appreciation of the honoree and a list of his publications.

R. W. Wall and E. E. Lemcio, *The New Testament as Canon. A Reader in Canonical Criticism,* JSNT Supplement Series 76 (Sheffield, UK: JSOT Press, 1992, £45 or $70) 376 pp. Indexed. ISBN: 1-85075-374-1.

The fourteen essays in this collection apply the concepts and methods of canonical criticism to the NT. The five chapters by Lemcio concern the Gospels and canonical criticism [§ 26-441]; the parables of the great supper and the wedding feast [§ 31-1082]; the commands to love God and neighbor (1988); Father and Son in the Synoptics and John; and Ephesus and the NT canon [§ 31-951]. The nine articles by Wall deal with Acts in canonical context [§ 32-707]; Peter, "son" of Jonah (the conversion of Cornelius in canonical context) [§ 31-1166]; Rom 1:1-15 as an introduction to the Pauline corpus of the NT; the problem of the multiple letter canon of the NT [§ 32-217]; ecumenicity and ecclesiology (the promise of the multiple letter canon of the NT) [§ 32-216]; law and gospel, church and canon (1987); James and Paul in precanonical context; Revelation in canonical context; and NT ethics [§ 29-317]. J. A. Sanders has contributed a five-page foreword, and Wall has supplied an eleven-page introduction.

D. F. Watson and A. J. Hauser, *Rhetorical Criticism of the Bible. A Comprehensive Bibliography with Notes on History and Method,* Biblical Interpretation 4 (Leiden—New York—Cologne: Brill, 1994, 110 gld. or $63) xx and 206 pp. LCN: 93-35783. ISBN: 90-04-09903-4.

This bibliography of books and articles using rhetorical criticism as a method for interpreting the Bible takes in both Testaments. Hauser, professor of biblical studies at Appalachian State University, first explains the history and method of rhetorical criticism as applied to the OT, and lists the pertinent material according to the major parts of the OT (Pentateuch, narrative books, etc.). Then Watson, associate professor of NT studies at Malone College in Canton, Ohio, discusses the history and method of rhetorical criticism in NT research. His bibliography appears under seven general headings (with many subdivisions): Greco-Roman rhetoric; modern rhetoric; NT rhetoric (selected topics); the Gospels and Acts; the Pauline epistles; Hebrews, catholic epistles, and Revelation; and early Christian rhetoric.

W. Weren, *Intertextualiteit en bijbel* (Kampen: Kok, 1993, paper) 262 pp. Bibliography. Indexed. ISBN: 90-242-7451-6.

After an introduction to intertextuality and the Bible, this volume presents seven articles (all now in Dutch) on Israel and the church—Isa 5:1-7 in Mt 21:33-44 [§ 29-939]; the kingdom of the dead—a comparison of Luke's story of Lazarus in Lk 16:19-31 and the myth of Orpheus and Eurydice according to Vergil and Ovid (1989); Moses, Jesus, and the manna—Jn 6 (1985, 1989); homiletic commentaries on the metaphor of the good shepherd in Jn 9:39–10:21 (1991); the interpretation of Psalm 2 in Lk-Acts (1989); the interpretation of Psalm 16 in Acts 2:22-36 (1992); and "God rested on the seventh day"—the function of Gen 2:2 in Heb 3:7–4:11 (1992). Weren is professor of NT exegesis on the theological faculty at Tilburg.

J. B. White, *From Adam to Armageddon. A Survey of the Bible* (3rd ed.; Belmont, CA: Wadsworth, 1994, paper) xiii and 222 pp., 9 maps. Illustrated. Bibliographies. Indexed. LCN: 93-11584. ISBN: 0-534-21282-4.

The third edition of the introduction to the OT and NT described in *NTA* 30, p. 225 incorporates expanded treatments of women in the Bible, the journey of the Bible from the 1st to the 20th century, and the Apocrypha, as well as updated bibliographies.

J. B. White, *Taking the Bible Seriously. Honest Differences About Biblical Interpretation* (Louisville, KY: Westminster/Knox, 1993, paper $12.99) xii and 177 pp. Bibliography. LCN: 93-10751. ISBN: 0-664-25452-7.

White, professor of religious studies at San Jose State University in California, reviews the arguments that have been part of the so-called Modernist-Fundamentalist controversy, and shows how equally well-intentioned people can examine the same evidence and come to different conclusions. After sketching the history of the battle over the Bible, he discusses the problem of "the Bible alone," the roots of the current battle, defending the Bible (the higher critics and the fundamentals), creationism, history as myth or myth as history, the prophets and foretelling the future, prophets who are not prophets (Daniel and Revelation), taking the Bible as a whole to take it seriously, what Jesus believed about the Bible, and what the Bible teaches about Jesus. White concludes that there is more than one way to read the Bible while remaining a faithful Christian.

Worship, Theology and Ministry in the Early Church. Essays in Honor of Ralph P. Martin, ed. M. J. Wilkins and T. Paige, JSNT Supplement Series 87 (Sheffield, UK: JSOT Press, 1992, £45 or $75) 335 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-417-9.

The seventeen articles honoring Professor Martin appear under three headings: worship (four), theology (eight), and ministry (five). They are by L. Morris on the saints and the synagogue; E. Best on the use of credal and liturgical material in Ephesians; D. Guthrie on aspects of worship in Revelation; G. Stanton on aspects of early Christian and Jewish worship (Pliny and *Kerygma Petrou*); D. A. Hagner on righteousness in Mt; C. Brown on the unjust steward; J. D. G. Dunn on the "body of Christ" in Paul; A. T. Lincoln on Paul's treatment of Abraham in Romans 4; Paige on Stoicism, ἐλευθερία, and community at Corinth; I. H. Marshall on the parousia in the NT and today; E. E. Ellis on pseudonymity and canonicity of NT documents; M. M. Thompson on intercession in the Johannine community (1 Jn 5:16); G. F. Hawthorne on faith as the essential ingredient of effective Christian ministry; C. G. Kruse on Paul's persecution at the hands of the Jews as the price paid for a ministry among the Gentiles; P. T. O'Brien on the gospel and godly models in Philippians; E. Schweizer on the priesthood of all believers (1 Pet 2:1-10); and Wilkins on the interplay of ministry, martyrdom, and discipleship in Ignatius of Antioch. Also included are a photograph and *curriculum vitae* of the honoree as well as personal reminiscences by L. C. Allen.

GOSPELS—ACTS

J. Ashton, *Understanding the Fourth Gospel* (Oxford: Oxford University Press, Clarendon Press, 1993, paper $24.95) xvii and 599 pp. Bibliography. Indexed. LCN: 90-43422. ISBN: 0-19-826353-8.

The paperback version of the work described in *NTA* 36, p. 107. Review articles of it were summarized in §§ 36-777r and 37-215r.

J. Augenstein, *Das Liebesgebot im Johannesevangelium und in den Johannesbriefen*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 134 (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 79) 206 pp. Bibliography. Indexed. ISBN: 3-17-012687-3.

The slightly revised and abbreviated version of a doctoral dissertation directed by W. Stegemann and H. Thyen, and presented in 1992 to the Evangelical theological faculty at the University of Heidelberg, this investigation of the Johannine love-command first examines the pertinent texts in John's Gospel (especially chaps. 13–17) and in the Johannine letters (1 Jn 2:7-11; 3:11-18; 4:7–5:5; 2 Jn 4-6; 3 Jn). Then it discusses the relation between the Johannine Gospel and letters, and places the Johannine teaching within the history of the love-command tradition. Augenstein concludes that the Johannine love-command is an interpretation of the biblical love-command in Lev 19:17-18.

M.-É. Boismard, *Moses or Jesus. An Essay in Johannine Christology*, trans. B. T. Viviano (Minneapolis, MN: Fortress, 1993, paper $13; Leuven: Leuven University Press—Peeters, 1,000 BFr) xvi and 144 pp. Indexed. LCN: 92-36122. ISBN: 0-8006-2751-2 (F), 90-6186-557-3 (LUP), 90-6831-447-5 (P).

The English version of *Moïse ou Jésus. Essai de christologie johannique* [*NTA* 34, p. 106].

The three articles contained in the appendix of the French version are not included. Boismard is professor emeritus of NT at the École Biblique de Jérusalem.

E. K. Broadhead, *Teaching with Authority. Miracles and Christology in the Gospel of Mark,* JSNT Supplement Series 74 (Sheffield, UK: JSOT Press, 1992, £32.50 or $56.50) 235 pp., 2 figs. Bibliography. Indexed. ISBN: 1-85075-366-0.

This analysis of the Markan miracle stories argues that strategies of interpretation must be consciously shaped to highlight the narrative identity and the christological focus of the Gospel. After offering a proposal for narrative analysis, the volume examines the individual miracle stories in the major sections of Mark's Gospel (1:1–3:7a; 3:7–6:6; 6:6b–8:27a; 8:27–10:52; 11:1–13:37) and reflects on the absence of miracle stories in 14:1–16:8. Broadhead concludes that the Markan miracle stories articulate a dynamic and multifaceted characterization of Jesus, and contribute to the Evangelist's unified portrait of Jesus.

T. L. Brodie, *The Gospel According to John. A Literary and Theological Commentary* (New York—Oxford: Oxford University Press, 1993, $55) xiv and 625 pp. Bibliography. Indexed. LCN: 91-38200. ISBN: 0-19-505800-3.

The companion to Brodie's *The Quest for the Origin of John's Gospel* (1993), this volume first provides a 67-page introduction to the literary structure and theology of the Fourth Gospel. Then after an outline and a new translation of the Greek text, it presents a full commentary with reference to the three years of Jesus' public life according to John (1:1–2:22; 2:23–6:71; 7:1–12:50), and the central mystery of Passover (13:1–21:25). Brodie concludes that from the first verse to the last the Fourth Gospel may be viewed as the unified work of a single author, and that this unity is founded not on history or theology but on spirituality.

R. E. Brown, *The Birth of the Messiah. A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke,* Anchor Bible Reference Library (rev. ed.; New York—London: Doubleday, 1993, $30) 752 pp., 14 tables. Bibliographies. Indexed. LCN: 93-11256. ISBN: 0-385-47202-1.

This updated edition of Brown's now classic commentary on the Matthean and Lukan infancy narratives and related matters leaves intact the original work [see *NTA* 22, pp. 85-86] and adds a 162-page supplement that enters into dialogue with the scholarly literature published between 1976 and 1992. The material in the supplement corresponds to the divisions of the main texts: general introduction, the Matthean infancy narrative, the Lukan infancy narrative, the appendix on Jesus' virginal conception, and bibliography (from 1976 through 1992). The indexes of authors and subjects cover both the original text and the supplement.

C. Bryan, *A Preface to Mark. Notes on the Gospel in Its Literary and Cultural Settings* (New York—Oxford: Oxford University Press, 1993, $32) xi and 220 pp. Bibliographies. Indexed. LCN: 92-40917. ISBN: 0-19-508044-0.

Bryan, professor of NT studies at the University of the South in Sewanee, TN, first explores what kind of book Mark's Gospel would have been seen to be either by its author or by its first readers and auditors, and concludes that it would have been perceived as a Hellenistic "life." Then he investigates whether Mark's Gospel was written to be read aloud, and argues that its oral techniques of composition, structure, style, and use of Scripture indicate that it was intended to be read aloud as a continuous whole. The appendix provides examples of popular Greek prose from the 1st and 2nd centuries A.D.

P. Carnley, *The Structure of Resurrection Belief* (Oxford: Oxford University Press, Clarendon Press, 1993, paper $22.50) xiii and 394 pp. Bibliography. Indexed. LCN: 86-18203. ISBN: 0-19-826756-8.

The paperback edition of a work published in 1987 [see §§ 33-1088r; 34-1101r], this volume first discusses the resurrection and contemporary theology, and examines three approaches to the resurrection: historical event, eschatological event, and non-event. Then it considers the raised Christ: glorified but disappearing, appearance and presence, and the remembered Jesus. Finally it deals with Easter faith as remembering and knowing, and in relation to the self-giving of Jesus. Carnley is archbishop of Perth and metropolitan of Western Australia.

J. Carrón, *Jesús, el Mesías manifestado. Tradición literaria y trasfondo judío de Hch 3, 19-26,* Studia Semitica Novi Testamenti 2 (Madrid: Ciudad Nueva, 1993, paper) 361 pp. Bibliography. Indexed. ISBN: 84-86987-51-2.

After reflecting on problems encountered in the text of Peter's second discourse according to Acts 3:19-26, this volume considers the literary tradition and Jewish background of motifs found in individual verses: the arrival of the times of refreshment (v. 20), the permanence of Christ in heaven (v. 21), the quotation of Deut 18:15-19 and its role in the discourse (vv. 22-23), the "days" that the prophets proclaimed (v. 24), the promise made to Abraham (v. 25), and the sending of the servant and his mission to bless (v. 26). It concludes with a synthesis of the text's Christology and theology, and with a summary of the argument. Carrón contends that Acts 3:19-26 contains some of the earliest and most primitive christological formulas in the NT.

D. R. Catchpole, *The Quest for Q* (Edinburgh: T. & T. Clark, 1993, $39.95) xv and 344 pp. Bibliography. Indexed. ISBN: 0-567-09616-5.

The ten chapters in this volume incorporate articles that have been extensively supplemented and in some cases drastically revised. They concern whether Q existed [§ 28-917]; the beginning of Q [§ 36-1228]; the inaugural discourse [§ 31-631]; reproof and reconciliation [§ 30-1060]; the mission charge [§ 36-1229]; the whole people of God (1991); prayer and the kingdom [§ 28-536]; the Law and the Prophets (1987); tradition and Temple (1991); and faith (1992). Catchpole is professor of theology at the University of Exeter.

B. Charette, *The Theme of Recompense in Matthew's Gospel,* JSNT Supplement Series 79 (Sheffield, UK: JSOT Press, 1992, £27.50 or $50) 184 pp. Bibliography. Indexed. ISBN: 1-85075-385-7.

Prepared as a doctoral dissertation under the direction of D. Hill and A. Lincoln and presented to the University of Sheffield, this volume first considers the OT covenantal background to the Matthean teaching on recompense ("I set before you a blessing and a curse"). Then it investigates the Matthean teachings on reward ("those Yahweh blesses shall inherit the land") and punishment ("but those he curses shall be cut off"). Charette concludes that Matthew emphasized the responsibilities borne by those who had received God's call and used elements of the OT story in developing his approach to divine recompense.

M. Coleridge, *The Birth of the Lukan Narrative. Narrative as Christology in Luke 1–2,* JSNT Supplement Series 88 (Sheffield, UK: JSOT Press, 1993, £35 or $60) 261 pp. Bibliography. Indexed. ISBN: 1-85075-447-0.

The slightly modified version of a doctoral dissertation directed by J.-N. Aletti and accepted in 1992 by the Pontifical Biblical Institute, this narrative-critical analysis contends that the Lukan infancy narrative builds to a climax in Lk 2:41-52 in which theology and epistemology converge to produce a distinctive Christology. It first treats the inception of the narrative: introducing faith and interpretation (1:5-25), exploring faith (1:26-38), the meeting of faith and interpretation (1:39-56), and from interpretation to proclamation (1:57-80). Then it considers the gestation of the narrative: interpreting angels (2:1-21), inspired interpretation (2:22-40), and Jesus as interpreter (2:41-52). Finally it formulates conclusions about Luke's narrative strategy and narrative statement.

M. L. Cook, *Responses to 101 Questions about Jesus* (New York—Mahwah, NJ: Paulist, 1993, paper $8.95) 124 pp. Bibliography. LCN: 93-25492. ISBN: 0-8091-3428-4.

The 101 questions and responses about Jesus in this volume are divided into six sections: sources and their interpretation (nos. 1-10); the life of Jesus—historical questions (11-55); the death of Jesus (56-66); the resurrection of Jesus (67-74); the proclaimer as proclaimed (75-84); and who Jesus Christ is today (85-101). The questions include the following: Are the stories about Jesus' conception and birth true? If Jesus was really God, why did he need to pray as he did in the garden? If salvation is still future, why did Jesus say "it is finished"? Is Jesus still present in the world today? Cook is associate professor of religious studies at Gonzaga University in Spokane, WA.

K. E. Corley, *Private Women, Public Meals. Social Conflict in the Synoptic Tradition* (Peabody, MA: Hendrickson, 1993, $19.95) xxi and 217 pp. Bibliography. Indexed. LCN: 93-5702. ISBN: 1-56563-003-3.

Developed from a doctoral dissertation prepared at Claremont Graduate School in California, this volume first investigates the place of women (1) in early Christianity and early Christian meals, and (2) in the context of Greco-Roman meals. Then it examines the representations of women and meals in the Gospels of Mark (15:40-41; 1:29-31; 2:14-17; 6:14-29; etc.), Luke (8:1-3; 4:38-39; 7:36-50; etc.), and Matthew (1:1-17; 9:9-13; 11:18-19; 21:31-32; etc.). Corley concludes that the Synoptic Gospels reflect both the fluctuations in Greco-Roman meal etiquette and an awareness that a social mixture of men and women for meals was at odds with Greco-Roman propriety.

H. Cousin, *L'évangile de Luc. Commentaire pastoral,* Commentaires (Paris: Centurion, 1993, paper 140 F; Outremont, Que.: Novalis) 346 pp. Bibliography. ISBN: 2-227-36603-6 (C), 2-89088-633-7 (N).

After a three-page general introduction to Luke's Gospel, this volume presents a "pastoral commentary" according to the following general outline: prologue (1:1-4); the gospel of Jesus' infancy (1:5–2:52); the beginning of the gospel (3:1–4:13); Jesus' ministry in Galilee (4:14–9:50); on the way toward Jerusalem (9:51–19:28); and at Jerusalem—teaching, passion, and resurrection (19:29–24:53). Twelve excursuses (on implicit citation and typological reading, impossible conceptions and virginal conception, the outline of the birth announcements, etc.) are interspersed throughout the exposition. Cousin is the author of *Prophète assassiné* (1976) and the director of and a frequent contributor to Suppléments aux Cahiers Évangile.

P. A. Cunningham, *Jesus and the Evangelists. The Ministry of Jesus and Its Portrayal in the Synoptic Gospels* (Lanham, MD—New York—London: University Press of America, 1993, paper $21.50) x and 240 pp., 3 maps. Bibliography. Indexed. ISBN: 0-8191-9216-3.

This new edition of a work described in *NTA* 33, p. 244 features minor revisions throughout the text as well as a reworking of the chapter on Matthew's Gospel to emphasize the intramural character of the Evangelist's rivalry with Pharisaic Judaism. Cunningham teaches at Notre Dame College in Manchester, NH.

P. L. Danove, *The End of Mark's Story. A Methodological Study,* Biblical Interpretation 3 (Leiden—New York—Cologne: Brill, 1993, 115 gld. or $65.75) x and 293 pp. Bibliography. Indexed. LCN: 93-200. ISBN: 90-04-09717-1.

Based on a doctoral dissertation presented in 1991 to the Graduate Theological Union in Berkeley, CA, this volume argues that Mark intended to end the Gospel at 16:8, that the narrative has been constructed to demand a literal interpretation of the ending (the message was not delivered), and that the literal interpretation engenders a carefully crafted crisis of interpretation that does not admit to narrative resolution but establishes textual grounds for resolving the narrative outside of the story world and in the life of the reader. The first part generates the methods of analysis: definitions and premises, a structuralist method of plot analysis, analyzing narrative communication, and unification of the structuralist and phenomenological approaches. Then it applies the method to Mark's Gospel: determining the Gospel's extent, analysis of the plot, the implied reader, and the textually grounded interpretation of the Gospel narrative.

O. Davidsen, *The Narrative Jesus. A Semiotic Reading of Mark's Gospel* (Aarhus: Aarhus University Press, 1993, 198 DKr) x and 404 pp. Bibliography. Indexed. ISBN: 87-7288-423-1.

Based on a doctoral dissertation accepted in 1992 by the theological faculty at Aarhus University, this semiotic analysis of Mark's Gospel proceeds in five steps: narrative exegesis (narratology, text and narrative, narrative method), the wonder-worker (story and narrative, the roles of the wonder narrative, actor and role), the proclaimer (the proclaimer hierarchy, the gospel of God, the gospel of Jesus Christ), the Savior (salvation, the project of salvation, soteriology), and the Christ myth (narrative Christology, narrative typology, narrative unity, narrative evangelium, narrativity and historicity). Davidsen argues that Mark's narrative presents the narrative Jesus as the Savior.

M. Davies, *Rhetoric and Reference in the Fourth Gospel,* JSNT Supplement Series 69 (Sheffield, UK: JSOT Press, 1992, £45 or $75) 412 pp. Bibliography. Indexed. ISBN: 1-85075-345-8.

Davies, the author of *Matthew* (1993), attempts a comprehensive reading of the Fourth Gospel as a narrative first by elucidating aspects of its rhetoric: focus, structuring of time, and genre. Then she deals with key concepts and metaphors: the theological perspective (God and Logos, Father and Son, Lord, the Spirit Paraclete), opposition to God (the world, the ruler of this world, the "Jews," eschatology), metaphors of association, Jesus the Son of Man, further metaphors of Jesus' exemplary humanity, and Jesus the Messiah and Savior of the world. Finally she treats historical references in the Fourth Gospel: the implied author (identity, sources, style), geography (the implied author's knowledge of the topography, flora, climate of Palestine in Jesus' time), cultural history, named characters as well as the mother of Jesus and the beloved disciple, and the implied reader or listener.

J. K. Elliott (ed.), *The Language and Style of the Gospel of Mark. An Edition of C. H. Turner's "Notes on Marcan Usage" Together with Other Comparable Studies,* Supplements to Novum Testamentum 71 (Leiden—New York—Cologne: Brill, 1993, 140 gld. or $80) xix and 254 pp. Indexed. LCN: 93-35404. ISBN: 90-04-09767-8.

This volume reproduces C. H. Turner's series of articles entitled "Notes on Marcan Usage" that appeared in *Journal of Theological Studies* between 1924 and 1928. It also includes several papers on Markan usage and style by G. D. Kilpatrick, papers on Mark's text and language by Elliott, and N. Turner's essay on the style of Mark (1976). Elliott is reader in NT textual criticism in the department of theology at the University of Leeds.

C. E. Faw, *Acts,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1993, paper $17.95 or $23.50 Can.) 335 pp., 2 maps. Bibliography. LCN: 93-17294. ISBN: 0-8361-3631-4.

This commentary on Acts seeks to explore the original history of events and presentation of ideas, and to set them in the larger perspective of the selective processes that gave us Lk-Acts as a unique gospel-history. After a ten-page introduction to Acts, it presents an exposition in twelve parts: beginnings in Jerusalem (1:1-26); the day of Pentecost (2:1-47); the witness of the early Jerusalem church (3:1–5:42); etc. Also included are an eight-page outline of Acts, essays on various topics, maps, and bibliographies. Faw taught NT at Bethany Theological Seminary in Oak Brook, IL, from 1945 to 1965.

V. M. FERNÁNDEZ, *San Juan e su mundo. Comentario simple al cuarto Evangelio* (Buenos Aires: Ediciones Paulinas, 1992, paper $8) 206 pp. Illustrated. ISBN: 950-09-1035-7.

This "simple commentary" on John's Gospel seeks to combine scientific seriousness with the simplicity and synthetic power that will facilitate spiritual and pastoral progress. Proceeding chapter by chapter, it presents expositions of individual verses and pericopes along with sketches that illustrate various episodes and figures encountered in the texts.

C. FOCANT (ED.), *The Synoptic Gospels. Source Criticism and the New Literary Criticism*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 110 (Leuven: Leuven University Press—Peeters, 1993, paper 3,000 BFr) xxxix and 670 pp., plate. Bibliographies. Indexed. ISBN: 90-6186-543-3 (LUP), 90-6831-493-9 (P).

This volume contains thirteen "main papers" and sixteen "offered papers" prepared for the 1992 sessions of the Colloquium Biblicum Lovaniense. The main papers are by F. Neirynck on old and new in literary criticism; Focant on Mk 7:24-31/Mt 15:21-29—source criticism and/or narrative study; C. Breytenbach on Mark's Gospel as a tradition-bound narrative (with reference to Markan research in the 1980s); V. K. Robbins on progymnastic rhetorical composition and pre-Gospel traditions; C. M. Tuckett on Mark and Q; C.-P. März on Q-reception in Lk 12:35–13:35 (14:1-24)—the Q hypothesis and its significance for the interpretation of the Lukan travel narrative; H. Merklein on Mk 16:1-8 as the epilogue of Mark's Gospel; D. Marguerat on the construction of the reader by the text (Mk and Mt); J. D. Kingsbury on the significance of the cross within the plot of Matthew's Gospel; H. Frankemölle on Matthew's Gospel as Holy Scripture and the Holy Scripture of the earlier covenant; V. Fusco on the redaction and composition of the Lukan eschatological discourse (Lk 21:5-36/Mk 13:1-37); A. Denaux on the delineation of the Lukan travel narrative within the overall structure of Luke's Gospel; and F. Bovon on the Lukan passion narrative. The offered papers are by T. A. Friedrichsen on alternative Synoptic theories on Mk 4:30-32; P. Rolland on the redactional history of Mk 9:14-29 parr.; H. B. Green on redaction or self-redaction in Mt 11:7-15; E. Bammel on the beginning of Q; W. Schenk on the place names in Lk 10:13-15 par. and the localization of Q; W. R. Telford on Mark and the historical-critical method; H. Klein on the method for discovering pre-Markan sources; B. Orchard on the publication of Mark's Gospel; B. M. F. van Iersel on concentric structures in Mk 2:1–3:6 and 3:7–4:1; J. Delorme on the signification of a narrative (Mk 9:14-29 parr.) and Synoptic comparison; C.-B. Amphoux on the "long ending" of Mk as an epilogue to the four Gospels; R. Kühschelm on angelophany and christophany in Mk 16:1-8 parr.; J.-M. van Cangh on the development of the motif of faith in the Synoptic, Johannine, and apocryphal miracles; D. Lührmann on a new fragment of *Gospel of Peter;* T. Baarda on Clement of Alexandria and the parable of the fisherman—Mt 13:47-48 or independent tradition; and M. H. de Lang on Gospel synopses from the 16th to the 18th centuries and the rise of literary criticism of the Gospels. Also included are an introduction by Focant and material pertaining to the tribute paid to Neirynck on the occasion of his retirement [see *NTA* 37, p. 277].

R. W. FUNK ET AL., *The Five Gospels. The Search for the Authentic Words of Jesus* (New York: Macmillan, 1993, $30) xxii and 553 pp., 9 figs., map. Bibliography. Indexed. LCN: 93-26451. ISBN: 0-02-541949-8.

This edition of the Scholars Version of the five Gospels (Mark, Matthew, Luke, John, Thomas) is a color-coded report of the results of the deliberations of the Jesus-Seminar on the sayings attributed to Jesus. It presents the full texts of the five Gospels, with sayings printed in various colors (red, pink, gray, black) to indicate the likelihood (red) or unlikelihood (black) of tracing them back to Jesus. According to the Jesus Seminar, no more than 20% of the sayings attributed to Jesus were uttered by him. Also included are an introduction to the Scholars Version, a 38-page introduction to the problem of Jesus' sayings and to the work of the Jesus Seminar, an annotated bibliography, a glossary, and an index of red and pink letter sayings.

D. A. HAGNER, *Matthew 1–13,* Word Biblical Commentary 33A (Dallas: Word, 1993, $27.99) lxxvii and 407 pp. Bibliographies. ISBN: 0-8499-0232-0.

After a 39-page general introduction to Matthew's Gospel, this volume presents a commentary on its first half according to the following general outline: the birth and infancy narrative (1:1–2:23), the preparation for the ministry (3:1–4:11), Galilean ministry (4:12-25), the first discourse—the Sermon on the Mount (5:1–7:29), the authoritative deeds of the Messiah (8:1–9:38), the second discourse—the missionary discourse (10:1–11:1), the negative response to Jesus (11:2–12:50), and the third discourse—teaching in parables (13:1-58). For each pericope there is a bibliography, translation, textual notes, literary analysis (form, structure, setting), verse-by-verse comments, and explanation. Hagner is professor of NT at Fuller Theological Seminary in Pasadena, CA.

P. B. HARNER, *Relation Analysis of the Fourth Gospel. A Study in Reader-Response Criticism* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $59.95) xiv and 182 pp. Bibliography. Indexed. LCN: 93-1708. ISBN: 0-7734-2364-8.

This volume seeks to develop the methodology of relation analysis and to apply it to John's Gospel within the context of reader-response criticism. Its five chapters appear under the following headings: Father, Son, and Spirit (the source of faith); God and believers (the actuality of faith); believers and believers (the community of faith); believers and the world (the mission of faith); and author and readers (the communication of faith). Harner, who teaches at Heidelberg College, uses relation analysis to identify the network of relationships that John has delineated in the text of his Gospel.

D. JACOBS-MALINA, *Beyond Patriarchy. The Images of Family in Jesus* (New York—Mahwah, NJ: Paulist, 1993, paper $13.95) viii and 211 pp. Bibliography. Indexed. LCN: 93-24501. ISBN: 0-8091-3421-7.

Jacobs-Malina argues that the image of Jesus presented in the Gospels finds as its closest analogy the idealized role of the wife/mother as it was established in the world of Jesus. After delineating the Markan image of Jesus, she considers God's Spirit and the Son of Man, the heart as the locus of God's kingdom, the Spirit-infused flesh according to John, Jesus as the symbol and focus of the household in his death and resurrection, the Gospel image suppressed by Pauline analogies, and Jesus' challenge to turn and become like children. She concludes that the Gospels' teachings about household and kingdom and about the "mothering of Jesus" and the "fathering of God" alone provide adequate models for gender roles and parenting based on Jesus' words and example.

A. A. JUST, *The Ongoing Feast. Table Fellowship and Eschatology at Emmaus* (Collegeville, MN: Liturgical Press, 1993, paper $21.95) xviii and 307 pp. Bibliography. Indexed. LCN: 93-595. ISBN: 0-8146-6013-4.

The shortened version of a doctoral dissertation directed by J. McHugh and accepted in 1990 by the faculty of theology at the University of Durham, this volume is a literary-critical analysis of the Lukan motif of table fellowship in view of the Emmaus story (Lk 24:13-35). After chapters on the passion statements in Lk 24 and on the function of Lk 24 in the Gospel, it focuses on the account of the meal at Emmaus: genre and structure, framework, the outer circles (24:13-16, 31-33), and the center circle in 24:17-30 (the dialogue setting, the Christology of the Emmaus disciples, the opponents of Jesus). Then it considers Lukan meals and meal metaphors in Jesus' Galilean ministry and journey to Jerusalem, and returns to the center circle with particular attention to the teaching of Jesus (24:21-27) and the meal of Jesus (24:28-31). Just concludes that Emmaus is the transitional meal between the historical meals (including the Last Supper) where Jesus physically and visibly ate with his disciples, and the eucharistic meals where he is present but not seen.

R. Kysar, *John, the Maverick Gospel* (rev. ed.; Louisville, KY: Westminster/Knox, 1993, paper $12.99) x and 157 pp., 13 figs. Bibliography. LCN: 93-17159. ISBN: 0-664-25401-2.

The revised version of the work described in *NTA* 21, p. 329, this volume provides a general introduction to the Fourth Gospel and focuses on aspects of its religious thought and symbolism: the Father's Son (Johannine Christology), two different worlds (Johannine dualism), seeing is believing (Johannine concepts of faith), and eternity is now (Johannine eschatology). Also included are a conclusion on John the universal Gospel and appendixes on (1) the Johannine epistles and the Gospel of John, and (2) the women of the Gospel of John. Kysar is professor of NT and homiletics at Lutheran Theological Seminary in Philadelphia.

R. Lindsey (ed.), *A Comparative Greek Concordance of the Synoptic Gospels,* vols. 2-3 (Jerusalem: Dugith, 1988-89, $75 each) iv and 327 pp., iv and 300 pp. Distributed by Baptist Bookstore Ltd., P.O. Box 154, Jerusalem 91001.

This comparative concordance of the first three Gospels presents in Greek alphabetical order all the words in A. Huck's synopsis: ’Ααρών to ’Ιησοῦς (vol. 1) [see *NTA* 31, p. 229]; ’Ιησοῦς to ὀρχέομαι (vol. 2); and ὅς to ὠφελέω (vol. 3). It provides for each word several words of context and the Synoptic parallels in their contexts. Lindsey served as editor for all three volumes. E. C. dos Santos collated and compiled the first and second volumes. J. L. Burnham edited (with Lindsey) the second volume, and collated and compiled the third volume. The first volume contains a twelve-page general introduction by Lindsey as well as a one-page preface by dos Santos who contends that the comparisons show literary interdependence among the three Synoptic Gospels as well as dependence on one or more noncanonical written sources. For review articles see §§ 33-103r and 35-607r.

C. Lukasz, *Evangelizzazione e conflitto. Indagine sulla coerenza letteraria e tematica della pericope di Cornelio (Atti 10, 1-11, 18),* Europäische Hochschulschriften, Reihe 23: Theologie 484 (Frankfurt—Berlin—Bern: Lang, 1993, paper $55.80) 300 pp. Bibliography. Indexed. ISBN: 3-631-46161-5.

The somewhat abbreviated form of a doctoral dissertation directed by J. Kilgallen and presented in 1992 to the Pontifical Biblical Institute, this volume argues that by the Cornelius episode in Acts 10:1–11:18 Luke sought to describe the evangelization of the Gentiles and the elimination of obstacles to their full integration into the life of the church. It first deals with general issues: the state of research, textual criticism, and composition. Then it examines the individual pericopes: the vision of Cornelius (10:1-8), the vision of Peter (10:9-16), the first encounter (10:17-23a), the arrival at Caesarea (10:23b-33), the discourse of Peter (10:34-43), the Spirit and baptism (10:44-48), and the conflict at Jerusalem (11:1-18).

I. H. Marshall, *The Acts of the Apostles,* New Testament Guides (Sheffield, UK: JSOT Press, 1992, paper £5.95 or $9.95) 112 pp. Bibliographies. Indexed. ISBN: 1-85075-372-5.

Based on the Moore College lectures delivered in Sydney in 1991, this guide to the study of Acts consists of six chapters: genre and structure, situation and purpose, the witness of the church to the Messiah, the witnessing community and its problems, history and theology, and the hermeneutical problem. Marshall is the author of *Luke. Historian and Theologian* (3rd ed., 1988).

D. McCracken, *The Scandal of the Gospels. Jesus, Story, and Offense* (New York—Oxford: Oxford University Press, 1994, $29.95) xii and 204 pp. Bibliography. Indexed. LCN: 93-13093. ISBN: 0-19-508428-4.

McCracken, professor of English and comparative religion at the University of Washington, contends that "scandal" is demonstrably and importantly present in the Bible, and that the Jesus of the Gospels is an "offense" to the respectable, ordinary world by his teaching in parables and his actions. He first considers the "offense": the offense and us, biblical offense at work (defilement and blindness), the offensiveness of offense, and offense or faith (the Kierkegaardian choice). Then he focuses on offense in Gospel narratives: parabolic lies and parabolic truth, training the scribes of the kingdom, the offensive and inoffensive Jesus, life in the between (Nathan and the good Samaritan), and plot and story in John's Gospel. An appendix lists selected Greek words relevant to "offense" and their occurrences in the NT.

R. MEYNET, *Passion de notre Seigneur Jésus Christ selon les évangiles synoptiques,* Lire la Bible 99 (Paris: Cerf, 1993, paper 100 F) 232 pp. ISBN: 2-204-04893-3.

Meynet, the author of *L'analyse rhétorique. Une nouvelle méthode pour comprendre la Bible* (1989), divides his exposition of the Synoptic passion narratives into three "sequences." The first sequence concerns the gift of Jesus: the Passover of the Servant—for the remission of sins (Mt 26:1-56); the covenant of the Master—for the multitude of the disciples (Mk 14:1-52); and the testament of the King—for the community of faithful ones (Lk 22:1-53). The second sequence treats the judgment of Jesus: Jews and pagans condemn the Servant (Mt 26:57–27:26); Jews, pagans, and the disciple scoff at the Messiah (Mk 14:53–15:20); and all are judged before the Lord (Lk 22:54–23:25). The third sequence deals with the sacrifice of Jesus: the justification of God's Servant (Mt 27:27-61); the coming of the Master of the earth (Mk 15:21-47); and the enthronement of the King of the Jews (Lk 23:26-56).

M. MORGEN, *Afin que le monde soit sauvé. Jésus révèle sa mission de salut dans l'évangile de Jean,* Lectio Divina 154 (Paris: Cerf, 1993, paper 175 F) 401 pp. Bibliography. Indexed. ISBN: 2-204-04877-1.

After an introduction to soteriology in the Fourth Gospel (vocabulary and basic texts), this volume presents detailed exegetical analyses of the three most important Johannine soteriological passages: salvation revealed (Jn 3:17), the hour of salvation (12:27[28]), and salvation and faith in the Son of God (12:47). Morgen gives particular attention to the context, content, tradition history, and redaction history of each passage, and concludes that the Fourth Gospel emphasizes the close connection between the incarnation, the cross, and soteriology.

D. S. NEW, *Old Testament Quotations in the Synoptic Gospels, and the Two-Document Hypothesis,* SBL Septuagint and Cognate Studies 37 (Atlanta: Scholars Press, 1993, cloth $23.95, paper $15.95) vii and 140 pp. Bibliography. Indexed. LCN: 93-36734. ISBN: 1-55540-920-2 (cloth), -921-0 (paper).

An extensively revised version of a doctoral dissertation directed by S. R. Westerholm and submitted in 1990 to McMaster University in Hamilton, Ontario, this volume examines the uses of OT quotations in the Synoptic Gospels to determine if the texts fall into a pattern that supports either the Two-Document hypothesis or the Griesbach position. After discussing H. J. Holtzmann's approach to the issue and recent studies of OT quotations in Matthew's Gospel, it examines the OT quotations appearing in more than one Synoptic Gospel and in only one Synoptic Gospel. New concludes that the evidence favors the Two-Document hypothesis and creates difficulties for advocates of the Griesbach position.

J. NOLLAND, *Luke 18:35–24:53,* Word Biblical Commentary 35C (Dallas: Word, 1993, $27.99) lxi and 399 pp. Bibliographies. Indexed. ISBN: 0-8499-1072-2.

The first two volumes in this commentary on Luke's Gospel were described in *NTA* 35, p. 105 and 38, pp. 122-123. This volume concludes the exposition under the following general headings: reaching the city of destiny (18:35–19:46), teaching daily in the Temple (19:47–21:38), the passion narrative (22:1–23:56), and the resurrection narrative (24:1-53). For each pericope there is a bibliography, translation, textual notes, literary analysis (form, structure, setting), comments on individual verses, and a synthetic explanation. Nolland is vice-principal and head of biblical studies as well as lecturer in NT studies at Trinity College, Bristol, UK.

M. C. Parsons and R. I. Pervo, *Rethinking the Unity of Luke and Acts* (Minneapolis, MN: Fortress, 1993, paper $13) xi and 148 pp. Bibliography. Indexed. LCN: 93-9758. ISBN: 0-8006-2750-4.

The authors argue that acceptance of the authorial unity of Luke's Gospel and Acts should not imply acceptance of unity on other levels. They regard Acts as a sequel to, rather than an extension of, Luke's Gospel. After an introduction to scholarship on the unity of Luke and Acts, they examine the alleged unity of the two works on three levels: generic, narrative, and theological. Parsons is assistant professor of religion at Baylor University in Waco, TX. Pervo is professor of NT at Seabury-Western Theological Seminary in Evanston, IL.

J. M. Perry, *Exploring the Resurrection of Jesus* (Kansas City, MO: Sheed & Ward, 1993, paper $9.95) iii and 145 pp. LCN: 93-29160. ISBN: 1-55612-670-0.

After discussing the origin of resurrection hope in the book of Daniel, this volume considers Paul's testimony about Jesus' resurrection and ours in 1 Corinthians 15, and reflects on some questions raised by Paul's testimony. Then it examines the resurrection accounts in each of the four Gospels and Acts, and takes up some remaining questions. Each chapter contains questions for review and discussion. Perry is professor of religious studies and philosophy at Stritch College in Milwaukee, WI.

N. R. Petersen, *The Gospel of John and the Sociology of Light. Language and Characterization in the Fourth Gospel* (Valley Forge, PA: Trinity Press International, 1993, paper $15) vi and 170 pp. Indexed. LCN: 93-2446. ISBN: 1-56338-070-6.

Petersen, professor of religion at Williams College in Massachusetts, and author of *Rediscovering Paul* (1985), contends that the "special language" in John's Gospel transforms its ordinary language into an anti-language and that the oppositional character of the language functioned socially to distinguish the Johannine believers from their opponents. After examining the narrator's use of language in Jn 1:1-18, he focuses on the relation between language use and characterization in terms of how Jesus and others speak and of what Jesus speaks about. Then he considers the sociology of light as it is represented in John's narrative, and explores why John characterized Jesus in terms of the feminine personification of the Wisdom of God.

E. Puthenkandathil, Philos: *A Designation for the Jesus-Disciple Relationship. An Exegetico-Theological Investigation of the Term in the Fourth Gospel,* European University Studies, Series 23: Theology 475 (Frankfurt—Berlin—Bern: Lang, 1993, paper $60.80) xxiv and 379 pp. Bibliography. ISBN: 3-631-45841-X.

Prepared as a doctoral dissertation under the direction of J. Caba and presented to the Gregorian University in Rome in 1992, this volume examines the term φίλος in the Fourth Gospel as a designation for the friendship between Jesus and the disciples. After considering the term φίλος and the theme of friendship outside the Fourth Gospel, it discusses the following Johannine texts: the friend of the bridegroom (Jn 3:22-36); the friendship between Jesus and the Bethany family (11:1-46); "you are my friends and I call you friends" (15:1-17); and the beloved disciple and Peter as two models of true friendship with Jesus (Jn 13:21-30; 19:25-27; 20:1-10; 21:1-24). Finally there is a synthesis about friendship and the relationship between Jesus and the disciples.

F. Schleiermacher, *Luke: A Critical Study* [1817], trans. C. Thirlwall, ed. T. N. Tice, Schleiermacher: Studies and Translation 13 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1993, $99.95) x and 556 pp. Bibliography. Indexed. LCN: 93-17976. ISBN: 0-7734-9326-3.

This volume reprints the English translation (1825) of Schleiermacher's German exposition of Luke's Gospel (1817) along with the 150-page introduction by the translator, Thirlwall. It also includes a new 25-page introduction by Tice, an appendix on Thirlwall's translation and current emendations, a selected bibliography, an analytical index of Luke passages with reference to Schleiermacher's sermons and "life of Jesus" lectures, and two indexes. Tice explains that this work has been reissued because it exemplifies Schleiermacher's literary-critical approach and provides the basis for his later picture of Jesus as the Redeemer. He also observes that in the context of 20th-century Lukan scholarship Schleiermacher's views tend to comport more closely with those of J. A. Fitzmyer than with those of H. Conzelmann.

J. Schreiber, *Die Markuspassion. Eine redaktionsgeschichtliche Untersuchung,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 68 (2nd ed.; Berlin—New York: de Gruyter, 1993, DM 218) xv and 562 pp. Bibliography. Indexed. ISBN: 3-11-014153-1.

The updated edition of a work published in 1970, this volume first presents a survey of research on the Markan passion narrative from the perspectives of form and redaction criticism. Then it provides redaction-critical analyses of various themes and elements in the Markan passion narrative: the secret of the crucified one, the cross as resurrection, the pre-existence of the crucified one, the silence of Jesus, the burial of Jesus, geography and chronology, and Markan Christology. The three appendixes concern methodology in research on Mark's passion account. Schreiber is also the author of *Der Kreuzigungsbericht des Markusevangeliums: Mk 15,20b-41* (1986). His earlier works included *Theologie des Vertrauens* (1967) and *Die Markuspassion. Wege zur Erforschung der Leidensgeschichte Jesu* (1969).

M. Scott, *Sophia and the Johannine Jesus,* JSNT Supplement Series 71 (Sheffield, UK: JSOT Press, 1992, £35 or $57.50) 276 pp. Bibliography. Indexed. ISBN: 1-85075-349-0.

Prepared as a doctoral dissertation under the direction of J. D. G. Dunn and accepted by the University of Durham in 1990, this volume investigates the relation between the Jewish figure of Wisdom (Sophia) and the Jesus of the Fourth Gospel, and explores the effect of the use of a female figure as a basis for christological reflection on the portrayal of women in the Fourth Gospel. After placing the study in the context of modern scholarship, it presents chapters on the figure of Wisdom in the OT and extrabiblical sources, the relation of Sophia and the Johannine Jesus, and the portrayals of women in the Fourth Gospel (2:1-11; 4:1-42; etc.). Scott concludes that in the Fourth Gospel Sophia exercised christological influence on the role of women, whose function is ecclesiologically significant.

S. M. Sheeley, *Narrative Asides in Luke-Acts,* JSNT Supplement Series 72 (Sheffield, UK: JSOT Press, 1992, £27.50 or $47.50) 204 pp. Bibliography. Indexed. ISBN: 1-85075-352-0.

After an introduction to narrative asides in current research, this volume examines narrative asides in eleven ancient romances, histories, and biographies from between 100 B.C. and A.D. 250. Then it considers the narrative asides first in Luke's Gospel and then in Acts, and investigates their function with regard to plot, narrator, and audience. Sheeley concludes that the narrator's asides in Lk-Acts explain, entertain, and guide the audience, inviting it to respond with an increased faith and giving it assurance.

B. D. Smith, *Jesus' Last Passover Meal* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $69.95) ix and 221 pp. Indexed. ISBN: 0-7734-2370-2.

This attempt at a historical reconstruction of Jesus' Last Supper deals not only with the outside (who, what, where, when) but also with the inside (why) of the event. After an account of how a typical 1st-century Passover would have proceeded, it provides a literary-critical analysis of the NT sources (Mt 26:26-29 parr.), examines some tradition-historical questions, and proposes the historical reconstruction. The three appendixes concern the ὑπέρ- phrase, the chronology of the Last Supper, and dating Jesus' crucifixion. Smith concludes that the words of institution represent a very early statement of how Jesus came to understand his role as the messenger of the kingdom in light of his rejection.

F. S. Spencer, *The Portrait of Philip in Acts. A Study of Roles and Relations,* JSNT Supplement Series 67 (Sheffield, UK: JSOT Press, 1992, £30 or $52.50) 320 pp. Bibliography. Indexed. ISBN: 1-85075-340-7.

A substantial revision of a doctoral dissertation directed by J. D. G. Dunn and submitted to the University of Durham in 1989, this volume examines the final form of Acts to discover the role(s) that the character Philip plays in the narrative. After methodological considerations, it examines Philip in relation to other characters portrayed in Acts: the Samaritans, Simon Magus, the Ethiopian eunuch, Peter, and Paul. Spencer concludes that Luke portrayed Philip as the pioneering missionary, the dynamic prophet, and the cooperative servant.

M. W. G. Stibbe, *John,* Readings: A New Biblical Commentary (Sheffield, UK: JSOT Press, 1993, cloth £30 or $50, paper £12.50 or $19.50) 224 pp. Bibliography. Indexed. ISBN: 1-85075-414-4 (cloth), -433-0 (paper).

Stibbe, lecturer in NT at the University of Sheffield, works through the entire Gospel of John by using elements of the narrative-critical method described in his *John as Storyteller* (1992). Thus for each passage in the Fourth Gospel he seeks to elucidate the context, structure, plot, settings, form, plot-type, characterization, narrator, point of view, time, irony, symbolism, themes, literary devices, and reader response. After an eleven-page introduction to the method, he presents a narrative reading for individual pericopes (1:1-18; 1:19-28; 1:29-34; etc.). He describes John's Gospel as a Gospel of both reference and mimesis.

M. W. G. Stibbe (ed.), *The Gospel of John as Literature. An Anthology of Twentieth-Century Perspectives,* New Testament Tools and Studies 17 (Leiden—New York—Cologne: Brill, 1993, 120 gld. or $68.75) x and 254 pp. Bibliographies. LCN: 93-24705. ISBN: 90-04-09848-8.

The thirteen articles in this volume have been chosen for their hermeneutical and historical significance in the literary study of the Fourth Gospel: F. R. M. Hitchcock on whether the Fourth Gospel is a drama (1923), H. Windisch on John's narrative style (1923), J. Muilenburg on literary form in the Fourth Gospel (1932), D. Deeks on the structure of the Fourth Gospel (1968), G. MacRae on theology and irony in the Fourth Gospel (1973), J. Resseguie on the literary-critical analysis of Jn 9 (1982), S. M. Schneiders on women in the Fourth Gospel (1982), J. D. Crossan on the structuralist analysis of Jn 6 (1983), L. Eslinger on the wooing of the woman at the well (1987), J. E. Botha on Jn 4:16a as a difficult text speech act theoretically considered (1990), R. A. Culpepper on Jn 5:1-18 from the perspective of narrative criticism (1990), W. Kelber on Jn 1:1-18 as the birth of a beginning (1990), and Stibbe on the elusive Christ—a new reading of the Fourth Gospel (1991). Stibbe has provided a thirteen-page introduction.

P. Stuhlmacher, *Jesus of Nazareth—Christ of Faith,* trans. S. S. Schatzmann (Peabody, MA: Hendrickson, 1993, paper $9.95) xvi and 109 pp. Indexed. LCN: 93-5288. ISBN: 1-56563-009-2.

The English version of *Jesus von Nazareth—Christus des Glaubens* [*NTA* 32, pp. 376-377], this volume presents essays on Jesus of Nazareth as the Christ of faith, why Jesus had to die, and the NT witness concerning the Lord's Supper. Stuhlmacher has provided a two-page foreword to the English edition.

B. Thurston, *Spiritual Life in the Early Church. The Witness of Acts and Ephesians* (Minneapolis, MN: Fortress, 1993, paper $9) x and 115 pp. Bibliography. Indexed. LCN: 93-11516. ISBN: 0-8006-2616-8.

This volume first offers a functional definition of early Christian spirituality ("what the early Christians did to put into practice what they believed") and examines the spiritual backgrounds of the NT church. Then it focuses on the life of the early church according to Acts, the "name" in Acts 1–10, the breaking of bread, and the prayer in Acts 4:23-31. Finally it discusses the relation between Acts and Ephesians against their Hellenistic background, and considers Eph 3:14-21 as an example of how an early Christian writer used prayer in producing Christian literature. Thurston, associate professor of theology at Wheeling Jesuit College in West Virginia, concludes that early Christian spirituality was holistic, communal, pluralistic, and open to and enlivened by the Holy Spirit.

G. H. Twelftree, *Jesus the Exorcist. A Contribution to the Study of the Historical Jesus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 54 (Tübingen: Mohr-Siebeck, 1993, paper DM 98) ix and 277 pp. Bibliography. Indexed. ISBN: 3-16-145959-8.

Based on a doctoral dissertation directed by J. D. G. Dunn and submitted to the University of Nottingham, this volume first surveys the scholarly debate about Jesus as an exorcist and considers the evidence regarding exorcism and exorcists in 1st-century Palestine. Then after an overview of the pertinent NT data, it discusses Jesus as an exorcist, how others saw him, and his self-understanding. Twelftree concludes that in his exorcisms carried out by the power-authority of the eschatological Spirit Jesus believed that the first stage in the defeat of Satan and his kingdom was taking place in order that God's kingdom could come. Twelftree is the author of *Christ Triumphant. Exorcism Then and Now* (1985).

T. Vogt, *Angst und Identität im Markusevangelium. Ein textpsychologischer und sozialgeschichtlicher Beitrag,* Novum Testamentum et Orbis Antiquus 26 (Fribourg: Universitätsverlag, 1993, 79 SFr; Göttingen: Vandenhoeck & Ruprecht) xiv and 270 pp. Bibliography. ISBN: 3-7278-0898-5 (U), 3-525-53928-2 (V&R).

Prepared as a doctoral dissertation under the direction of G. Theissen and accepted in 1992 by the University of Heidelberg, this volume first explains the method of psychological exegesis and the concepts of "anxiety" (*Angst*) and "identity." Then it explores experiences of anxiety and identity in four Markan texts: the stilling of the storm (Mk 4:35-41) and the cognitive theory of emotion; the woman with the flow of blood (5:24-34) and social-psychological theories of identity; the rich young man and the instruction about wealth (10:17-31) and depth-psychological theories of anxiety and identity; and Jesus in Gethsemane (14:32-42) and various psychological theories. Finally it considers the themes of anxiety and identity in Mark's Gospel as a whole, with special reference to the roles of the characters and the sequence of activity.

H. Weder, *Gegenwart und Gottesherrschaft. Überlegungen zum Zeitverständnis bei Jesus und im frühen Christentum,* Biblisch-Theologische Studien 20 (Neukirchen-Vluyn: Neukirchener, 1993, paper DM 22.80) 95 pp. Bibliography. Indexed. ISBN: 3-7887-1444-1.

Weder, professor of NT at Zurich, examines NT statements about time (especially the relation between present and future) from the perspectives of both historical description and hermeneutics. After methodological observations, he discusses Jesus' sayings about the extent of God's reign (Lk 11:20/Mt 12:28), its present signs (Lk 17:20-21), and nearness (Mk 1:15; Lk 10:9), as well as understanding the present (Mt 5:25-26; Mk 2:18-19). Then he considers NT texts about the sudden return of Christ and focuses on the theme of the eschaton in the present according to Jn 5:24-29.

A. WEISER, *Theologie des Neuen Testaments*. Vol. 2, *Die Theologie der Evangelien*, Kohlhammer Studienbücher Theologie 8 (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 34) 237 pp. Bibliographies. Indexed. ISBN: 3-17-012044-1.

Weiser, the author of *Miteinander Gemeinde werden* (1987) and *Studien zu Christsein und Kirche* (1990), presents the main lines of the theologies of the Sayings Source Q, Mark's Gospel, Matthew's Gospel, Luke's Gospel and Acts, John's Gospel and the Johannine letters, and Revelation, respectively. In treating the individual books he considers both literary and theological matters. He concludes with a chapter on Jesus of Nazareth as the enduring principle of unity among all these theologies.

J. WENHAM, *Easter Enigma* (2nd ed.; Grand Rapids: Baker, 1993, paper $7.99) 168 pp., 11 figs., table. Indexed. LCN: 93-16688. ISBN: 0-8010-9726-6.

This second edition of the work described in *NTA* 29, p. 329 features a number of clarifications and emendations, a new appendix summarizing the resurrection appearances, and full indexes. Wenham is the author of *Redating Matthew, Mark and Luke* (1991).

B. W. WINTER AND A. D. CLARKE (EDS.), *The Book of Acts in Its Ancient Literary Setting*, The Book of Acts in Its First Century Setting 1 (Grand Rapids: Eerdmans, 1993, $37.50; Carlisle, UK: Paternoster) xii and 479 pp., frontispiece. Indexed. ISBN: 0-8028-2433-1 (E), 0-85364-563-9 (P).

This first volume in a six-volume project presents thirteen papers on Acts in its ancient literary setting: D. W. Palmer on Acts and the ancient historical monograph; L. C. A. Alexander on Acts and ancient intellectual biography; B. S. Rosner on Acts and biblical history; D. Peterson on the motif of fulfillment and the purpose of Lk-Acts; R. Bauckham on *Acts of Paul* as a sequel to Acts; A. Nobbs on Acts and subsequent ecclesiastical histories; I. H. Marshall on Acts and the "former treatise"; T. Hillard, Nobbs, and Winter on ancient literary parallels to Acts and the Pauline corpus; D. Wenham on the evidence of parallels; C. Gempf on public speaking and published accounts; Winter on official proceedings and the forensic speeches in Acts 24–26; P. E. Satterthwaite on Acts against the background of classical rhetoric; and F. S. Spencer on Acts and modern literary approaches. Also included is an appendix by P. Head on Acts and the problem of its texts.

EPISTLES—REVELATION

R. BAUCKHAM, *The Climax of Prophecy. Studies on the Book of Revelation* (Edinburgh: T. & T. Clark, 1993, $59.95) xviii and 550 pp. Bibliography. Indexed. ISBN: 0-567-09620-3.

The eleven essays contained in this volume concern various aspects of the book of Revelation: structure and composition; the use of apocalyptic traditions; Synoptic parousia parables and the Apocalypse [§§ 21-528; 27-681]; the worship of Jesus [§ 25-1015]; the role of the Spirit [§ 25-228]; the lion, the Lamb, and the dragon (1980); the eschatological earthquake [§ 22-524]; the Apocalypse as a Christian war scroll [§ 34-1321]; the conversion of the nations; the economic critique of Rome in Revelation 18 (1991); and Nero and the beast. The previously published articles have been revised and supplemented for inclusion in this collection. Bauckham is professor of NT at St. Mary's College, University of St. Andrews.

H. D. BETZ, *2. Korinther 8 und 9. Ein Kommentar zu zwei Verwaltungsbriefen des Apostels Paulus*, ed. and trans. S. Ann (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1993, paper DM 128) viii and 301 pp. Bibliography. Indexed. ISBN: 3-579-01821-3.

This German version of *2 Corinthians 8 and 9* [*NTA* 31, p. 105] features a new two-page foreword that places the work in the context of the scholarly debate since 1985. The German translation has been prepared and edited by S. Ann.

L. G. Bloomquist, *The Function of Suffering in Philippians,* JSNT Supplement Series 78 (Sheffield, UK: JSOT Press, 1993, £35 or $60) 235 pp. Bibliography. Indexed. ISBN: 1-85075-383-0.

Bloomquist first surveys the history of the interpretation of suffering in Paul's letter to the Philippians: the martyrological approach, from the origins of Christ-mysticism to A. Schweitzer, and alternative approaches. Then he discusses epistolary structure and rhetorical functions: letter-writing and rhetoric in antiquity, the integrity and epistolary structure of Philippians, and the rhetorical functions of Philippians. Finally he examines how the theme of suffering is treated in the various parts of the letter: *praeparatio* (1:1-18a), the two parts of the *argumentatio* (1:18b–2:18; 2:19–4:7), and the *peroratio* (4:8-23). An appendix discusses the opponents of Paul at Philippi. Bloomquist concludes that the key to understanding Paul's rhetorical presentation of suffering in Philippians is his use of the Christ-type who as servant suffered and was vindicated.

D. A. Campbell, *The Rhetoric of Righteousness in Romans 3.21-26,* JSNT Supplement Series 65 (Sheffield, UK: JSOT Press, 1992, £35 or $60) 272 pp. Bibliography. Indexed. ISBN: 1-85075-294-X.

The revision of a doctoral dissertation directed by R. Longenecker and accepted in 1989 by the University of Toronto, this volume builds an interpretation of Rom 3:21-26 in four stages: a survey of previous syntactical analyses, a rhetorical analysis, an investigation of the meaning of Paul's atonement terminology, and an examination of righteousness terminology in Rom 3:21-26. In his reading of Rom 3:21-26 Campbell concludes that buried underneath the elegant metaphors and constructions of Rom 3:21-26 is a theology of the cross as the eschatological revelation of the saving righteousness of God. Four appendixes are included.

J. K. Chamblin, *Paul and the Self. Apostolic Teaching for Personal Wholeness* (Grand Rapids: Baker, 1993, paper $17.99) 285 pp. Indexed. LCN: 92-19885. ISBN: 0-8010-2572-9.

Chamblin, professor of NT at Reformed Theological Seminary in Jackson, Mississippi, contends that Paul's teaching, including its most profound aspects, is eminently practical. After a chapter on learning to read Paul, he treats the following topics: God, the self, and sin; the saving work of Christ; life in the Son; the conquest of pride; freedom in slavery; the Christian struggle; power in weakness; life in community; the church at worship and at prayer; the Christian hope; and the family celebration.

J. K. Chow, *Patronage and Power. A Study of Social Networks in Corinth,* JSNT Supplement Series 75 (Sheffield, UK: JSOT Press, 1992, £32.50 or $55) 230 pp. Bibliography. Indexed. ISBN: 1-85075-370-9.

This volume investigates some of the behavioral problems in the church at Corinth—the immoral man's relationship with his stepmother, settling a dispute before a pagan judge, partaking in idolatrous feasts, the rite of baptism for the dead—in the light of the phenomenon of patronage. Its four chapters concern the structure of relationships at Roman Corinth and the role of patronage there, the pattern of relational ties in the Corinthian church when Paul wrote 1 Corinthians, the church's problems in the light of the patronal background, and Paul's response to the situation in 1 Corinthians. Chow concludes that Paul sided with the socially weak of the Corinthian church and sought to strengthen horizontal rather than vertical relationships there.

A. D. Clarke, *Secular and Christian Leadership in Corinth. A Socio-Historical and Exegetical Study of 1 Corinthians 1–6,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 18 (Leiden—New York—Cologne: Brill, 1993, 110 gld. or $63) xi and 188 pp., table. Bibliography. Indexed. LCN: 93-10139. ISBN: 90-04-09862-3.

The revision of a doctoral dissertation directed by E. Bammel and submitted in 1991 to the University of Cambridge, this study examines the nature of local leadership according to 1 Corinthians 1–6 by using the combined disciplines of social history and NT exegesis. It argues that some of the Corinthian elite belonged to the Pauline community and that Paul criticized their secular perceptions and practices of leadership. After a brief introduction, it deals with the evidence for secular leaders in Corinth, their profile and practices, Christian leaders in secular Corinth, the secular practices of Christian leaders, secular perceptions of Christian leadership, and Paul's principles of Christian leadership. One appendix provides prosopographical information about Roman Corinthian leaders, and the second appendix treats the good and the just in the city and Rom 5:7 [see § 35-246].

R. F. Collins, *The Birth of the New Testament. The Origin and Development of the First Christian Generation* (New York: Crossroad, 1993, $29.95) x and 324 pp. Bibliography. Indexed. LCN: 93-16647. ISBN: 0-8245-1276-6.

Based on recognition of 1 Thessalonians as the earliest complete writing in the NT canon, this volume uses Paul's letter and other pertinent sources as a way of understanding the historical setting and theological concerns of early Christians. After comments on the Greek text of 1 Thessalonians, it discusses the visit of Paul and Silvanus to Thessalonica, the meaning of the "gospel of God," the life of the Thessalonians, what was involved in Paul's writing a letter to them, Paul's message, and the place of 1 Thessalonians in the Pauline corpus and early Christian literature. Collins, now dean of the School of Religious Studies at the Catholic University of America in Washington, DC, concludes that Paul's writing to the Thessalonians represented a transformation of the medium through which the gospel was communicated to people. He is the author of *Studies on the First Letter to the Thessalonians* (1984) and editor of *The Thessalonian Correspondence* (1990).

K. P. Donfried and I. H. Marshall, *The Theology of the Shorter Pauline Letters*, New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1993, cloth $49.95, paper $15.95) xii and 208 pp. Bibliography. Indexed. LCN: 92-41218. ISBN: 0-521-36491-4 (cloth), -36731-X (paper).

In treating the theology of 1 and 2 Thessalonians, Donfried discusses each letter separately with reference to its setting, theology, place in the NT, and present significance. Marshall considers the theology of Philippians under the following headings: exploring the building site, laying the foundation, building the walls, the shape of the church, Philippians and its architect, and a building that still stands. Then he deals with the letter to Philemon under the subtitle "the gospel and slavery."

J. D. G. Dunn, *The Epistle to the Galatians*, Black's New Testament Commentary (Peabody, MA: Hendrickson, 1993, $24.95) xxiv and 375 pp., map. Bibliography. Indexed. ISBN: 1-56563-036-X.

In his twenty-page introduction to Galatians, Dunn deals with the letter, author, recipients, date, opponents, situation, and structure. Then he presents an exposition of the letter according to the following general outline: introduction (1:1-10), Paul's defense of his gospel (1:11–2:21), the main argument—the testimony of experience and of Scripture (3:1–5:12), the responsibilities of the Spirit's freedom (5:13–6:10), and postscript (6:11-18).

J. D. G. Dunn, *The Theology of Paul's Letter to the Galatians*, New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1993, cloth $44.95, paper $15.95) xviii and 161 pp. Bibliography. Indexed. LCN: 93-9. ISBN: 0-521-35127-8 (cloth), -35953-8 (paper).

After a general introduction to Paul's letter to the Galatians (author, recipients, opponents, date), this volume considers the "make or break" issues (Paul's apostleship and gospel, circumcision and the cross), and reflects on the fundamental agreements in convictions and experience. Then it focuses on the heritage of Abraham and how Abraham's heirs should live.

Finally it takes up "lesser issues" (Paul's use of the OT, ecclesiological matters) and discusses the influence of Galatians on Christian thought. Dunn serves as general editor of the series.

C. A. Evans and J. A. Sanders (eds.), *Paul and the Scriptures of Israel,* JSNT Supplement Series 83, Studies in Scripture in Early Judaism and Christianity 1 (Sheffield, UK: JSOT Press, 1993, £35 or $60) 296 pp. Indexed. ISBN: 1-85075-412-8.

After essays by Evans on Paul and Israel's Scriptures and by W. D. Davies on canon and Christology in Paul, there are discussions of R. B. Hays's *Echoes of Scripture in the Letters of Paul* (1989) by Evans, Sanders, W. S. Green, and J. C. Beker, with a response by Hays. Eight other studies concern the functions of Scripture in Paul's writings: Sanders on Habakkuk in Qumran, Paul, and the OT; C. D. Stanley on "the Redeemer will come ἐκ Σιών" (Rom 11:26-27); C. K. Stockhausen on 2 Corinthians 3 and the principles of Pauline exegesis; L. L. Belleville on Paul's use of Exodus 34 tradition in 2 Cor 3:7-18; J. M. Scott on "for as many as are of works of the Law are under a curse" (Gal 3:10); N. L. Calvert on Abraham and idolatry according to Gal 4:1-10; Evans on ascending and descending with a shout (Ps 47:6 and 1 Thess 4:16); and S. G. Brown on the intertextuality of Isa 66:17 and 2 Thess 2:7.

E. Faust, *Pax Christi et Pax Caesaris. Religionsgeschichtliche, traditionsgeschichtliche und sozialgeschichtliche Studien zum Epheserbrief,* Novum Testamentum et Orbis Antiquus 24 (Fribourg: Universitätsverlag, 1993, 106 SFr; Göttingen: Vandenhoeck & Ruprecht) ix and 523 pp. Bibliography. Indexed. ISBN: 3-7278-0864-0 (U), 3-525-53926-6 (V&R).

Prepared as a doctoral dissertation under the direction of G. Theissen and accepted in 1991 by the theological faculty at the University of Heidelberg, this volume argues that Ephesians should be understood as a pseudepigraphic tractate to the Gentile Christians of the province of Asia. After discussing the "gnoseological" understanding of salvation in Hellenistic Judaism and in Ephesians, it presents a detailed tradition-historical exegesis of Eph 2:11-22. Then it treats the text in the light of contemporary historical events and social conditions, the "political shape" of the church in Ephesians as a whole, and the relation between the peace of Christ and the peace of Caesar. Faust concludes that in Ephesians the church under the headship of Christ appears as the universal social entity in opposition to the Roman empire under the headship of the emperor.

J. A. Fitzmyer, *Romans. A New Translation with Introduction and Commentary,* Anchor Bible 33 (New York—London: Doubleday, 1993, $40) xxxiv and 793 pp. Bibliographies. Indexed. LCN: 92-29702. ISBN: 0-385-23317-5.

Fitzmyer, the author of the two-volume commentary on Luke's Gospel in the series (1981, 1985), seeks to present a detailed commentary of classic proportions on Paul's letter to the Romans for modern 20th-century Christian readers. After providing a translation of the entire text of Romans, he treats introductory issues (Rome and Roman Christians, authorship, text, unity and integrity, etc.) and offers a sketch of Paul's teachings in Romans (about God, Christ, the Holy Spirit, human beings, and Christian conduct). Then for each pericope he gives a fresh translation of the Greek text, general comments, and notes on problematic words and phrases. He divides the doctrinal section on God's gospel of Jesus Christ our Lord (1:16–11:36) into three parts: Through the gospel the uprightness of God is revealed as justifying people of faith (1:16–4:25); the love of God further assures salvation to those justified by faith (5:1–8:39); and this justification and salvation through faith do not contradict God's promises to Israel of old (9:1–11:36).

T. C. Geoffrion, *The Rhetorical Purpose and the Political and Military Character of Philippians. A Call to Stand Firm* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $69.95) xvi and 267 pp. Bibliography. Indexed. LCN: 93-28219. ISBN: 0-7734-2374-5.

The revision of a doctoral dissertation directed by E. Krentz and presented in 1992 to the Lutheran School of Theology at Chicago, this volume seeks to read Philippians from the perspective of Philippi's identity as a Roman colony and to explore Paul's use of military language. It argues that Paul wrote Philippians as an exhortative letter primarily to encourage the Philippian Christians to remain steadfast in their commitment to God, Christ, and the gospel ministry, and to show them how to do so. After discussing the political character of Phil 1:27-30, it considers complementary themes in Philippians, the rhetorical uses of examples in it, and its composition as a letter. The appendix deals with steadfastness as a theology of perseverance.

L. GIANANTONI, *La paternità apostolica di Paolo. Il kerygma, l'evangelizzatore, la comunità,* Studi biblici 19 (Bologna: Dehoniane, 1993, paper 28,000 L) 224 pp. Bibliography. Indexed. ISBN: 88-10-40720-2.

This investigation of Paul's spiritual "paternity" vis-à-vis the communities that he founded first considers his description of himself as a "nurse" and a "father" in 1 Thess 2:7-9, 10-12. Then it discusses the origin and dynamic of Paul's apostolic paternity with reference to 1 Cor 4:14-15; Gal 4:19; Phlm 10; 1 Cor 4:16; 1:18–2:5; and 2 Cor 2:14–4:6. Finally it reflects on the originality of Paul's concept of apostolic paternity and on its implications for church life today. Gianantoni concludes that Paul's idea of apostolic paternity arose in his loving and faithful "word of the cross."

P. D. GOOCH, *Dangerous Food. 1 Corinthians 8–10 in Its Context,* Studies in Christianity and Judaism 5 (Waterloo, Ont.: Wilfrid Laurier University Press, 1993, paper $25) xviii and 178 pp., 9 figs. Bibliography. Indexed. ISBN: 0-88920-219-2.

This volume is an extended attempt to read 1 Cor 8:1–11:1, Paul's response to the Corinthian Christians' query concerning food offered to idols, against the specific and concrete social context of the letter. It first investigates the uses of sacred food and the social meanings of food in the Greco-Roman world in general and in Paul's Corinth in particular. Then it presents an exegesis of 1 Cor 8:1–11:1 by addressing three questions: What is idol food? For whom is idol food a problem, and why? What is Paul's proposed solution to the problem of idol food? Finally it considers the effect of Paul's proposed solution, the Corinthian response to it, Paul's position after 1 Corinthians, and other early Christian practices concerning idol food. Gooch concludes that Paul's position on idol food shows the limits of his consciousness (συνείδησις): Paul's "liberalism" extends no further than *kašrût* and circumcision, and does not abandon Judaism's conception of the relationship between God and his people.

L. GOPPELT, *A Commentary on I Peter,* ed. F. Hahn, trans. J. E. Alsup (Grand Rapids: Eerdmans, 1993, $34.99) xlii and 385 pp. Bibliography. Indexed. LCN: 93-10865. ISBN: 0-8028-3719-0.

The English version of Goppelt's *Der Erste Petrusbrief* [*NTA* 22, p. 336] features the inclusion of recent bibliography and the translator's three-page appreciation of the author's life and work. The 55-page introduction deals with the addressees and author, content and structure, place in early Christian tradition and literature, situation of the addressees' community, origin of the letter, and its canonization and transmission (by J. Roloff). The commentary appears according to the following general outline: prescript (1:1-2), the basis and essence of Christian existence in society (1:3–2:10), the realization of Christian existence in the structures of society (2:11–4:11), the preservation of Christians in society and in the community of faith (4:12–5:11), and closing (5:12-14). There are excursuses on the "station code" tradition and on Christ's Hades proclamation in the context of the history of religion. Goppelt (1911-73) was professor of NT at the universities of Hamburg and Munich.

E. GRÄSSER, *Aufbruch und Verheissung. Gesammelte Aufsätze zum Hebräerbrief. Zum 65. Geburtstag mit einer Bibliographie des Verfassers,* ed. M. Evang and O. Merk, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 65

(Berlin—New York: de Gruyter, 1992, DM 158) viii and 367 pp. Bibliographies. Indexed. ISBN: 3-11-013669-4.

This collection of Grässer's articles on Hebrews contains papers on scholarship between 1938 and 1963 [§ 9-635]; the historical Jesus in Hebrews [§ 10-620]; salvation as the word according to Heb 2:1-4 (1972); the Christology of Hebrews (1973); the Son of Man in Heb 2:6 (1975); justification in Hebrews (1976); the saving significance of Jesus' death in Heb 2:14-18 (1979); the hermeneutical significance of the Holocaust in the light of Hebrews 11 [§ 26-235]; the community leaders in Hebrews (1982); the wandering people of God as the basic motif of Hebrews [§ 31-767]; Heb 13:14 ("we have here no abiding city"); and new commentaries on Hebrews [§ 36-334], with a new postscript. Also included are three meditations on texts in Hebrews and a list of Grässer's publications.

S. G. Hall, *Christian Anti-Semitism and Paul's Theology* (Minneapolis, MN: Fortress, 1993, paper $13) xv and 192 pp. Bibliography. Indexed. LCN: 92-30395. ISBN: 0-8006-2654-0.

Hall, senior pastor of Trinity United Methodist Church in Austin, TX, seeks to present a new, critical understanding of Paul after Auschwitz. After a historical and theological assessment of the Holocaust, he considers anti-Judaism in the Gospels and in church history, Paul's theology of inclusiveness for both Jews and Gentiles, Paul's argument against the troublemakers in the Galatian church, his letter to the Romans as proclaiming the inclusive promise of God, and the Pauline Christ as accenting God's inclusive and liberating love. He concludes with an affirmation of Christian identity and theology that results in people's freedom rather than destruction.

W. J. Harrington, *Revelation*, Sacra Pagina 16 (Collegeville, MN: Liturgical Press, 1993, $29.95) xix and 271 pp. Bibliographies. Indexed. LCN: 93-15197. ISBN: 0-8146-5818-0.

In his 37-page introduction to Revelation, Harrington deals with literary form, authorship and date, background, purpose, lines of interpretation, outline, and theological perspectives. His translation, notes, and interpretation for each pericope appear under the following general headings: prologue, address, and inaugural vision (1:1-20); the messages to the seven churches (2–3); the scroll vision (4–5); the seven seals (6:1–8:5); the seven trumpets (8:6–11:19); the woman and the dragon (12); the two beasts (13); salvation and judgment (14); the last plagues (15–16); the harlot and the beast (17); the end of Babylon (18:1–19:10); the end of evil (19:11–20:15); the new Jerusalem (21:1–22:5); and epilogue and conclusion (22:6-21). An epilogue on Revelation and "universal salvation" (positive eschaton only) and a complete translation are included. Harrington, who teaches on several theological faculties in Dublin and is the author of *The Jesus Story* (1991) and *The Tears of God* (1992), is concerned with both the 1st-century meaning of Revelation and its theological challenge for the church today.

P. Heimann, *Der griechische Weg zu Christus. Elemente zum Verständnis des Ersten Petrusbriefes* (Stuttgart: Urachhaus, 1991, paper DM 28) 114 pp., plate. ISBN: 3-87838-915-9.

Heimann contends that 1 Peter shows the influence not only of the OT but also (and more importantly) of Greek language and thinking, and that it thus reflects a deepening and expansion of Peter's confession of Jesus as "the Christ, the Son of the living God" (Mt 16:16). In his exposition of the five chapters in 1 Peter he calls attention to such themes as rebirth, love and knowledge, the light of Christ, freedom and conscience, the good shepherd and so on. He concludes that 1 Peter should be regarded as a Christian mystery-document in the sense that the early Church Fathers took it.

I.-G. Hong, *The Law in Galatians*, JSNT Supplement Series 81 (Sheffield, UK: JSOT Press, 1993, £35 or $60) 235 pp. Bibliography. Indexed. ISBN: 1-85075-391-1.

The revision of a doctoral dissertation directed by H. J. B. Combrink and presented to the University of Stellenbosch in 1991, this investigation of Paul's understanding of the Law according to Galatians first considers the structure of the letter, the perspective of Paul, and the argument and identity of the opponents. Then it deals directly with Paul's view of the Law: Paul's understanding of νόμος, the Law as the obligation of the Sinai covenant, the Law as an enslaving power, and the Law as an expression of love. Hong concludes that Paul does not misrepresent the Law in Judaism, is not entirely negative toward the Law, and is not inconsistent.

J. E. Hurtgen, *Anti-Language in the Apocalypse of John* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $59.95) xii and 172 pp. Bibliography. Indexed. LCN: 93-5985. ISBN: 0-7734-9839-7.

The revision of a doctoral dissertation presented in 1990 to the Southern Baptist Theological Seminary in Louisville, KY, this volume explores the prophet John's use of dialectical address ("back talk") to assert creatively the overarching reality of the power and presence of a God of both grace and vengeance. After a review of research, it discusses the social location of thought in the book of Revelation, and explains the nature of "anti-language" from a theoretical perspective. Then it focuses on the uses of anti-language in various parts of Rev 11:19–15:4. Three appendixes are included. B. J. Malina has provided a three-page foreword.

M. E. Isaacs, *Sacred Space. An Approach to the Theology of the Epistle to the Hebrews,* JSNT Supplement Series 73 (Sheffield, UK: JSOT Press, 1992, £35 or $60) 253 pp. Bibliography. Indexed. ISBN: 1-85075-356-3.

Isaacs, the author of *The Concept of Spirit* (1976), proposes that the idea of sacred space that the worshipper wishes to approach in order to gain access to the deity is a fruitful way into the thought of Hebrews. After describing Hebrews as a text in search of a context, she develops the theme of sacred space in Hebrews according to the following outline: previous God-given means of access and their failure; Jesus as the definitive means of access; and session, sovereignty, and sacred space.

R. Jewett, *Saint Paul at the Movies. The Apostle's Dialogue with American Culture* (Louisville, KY: Westminster/Knox, 1993, paper $14.99) v and 186 pp. Indexed. LCN: 93-1315. ISBN: 0-664-25482-9.

Part of an effort to relate Paul's theology to contemporary culture, this volume brings Pauline texts into conversation with significant films. It first deals with Paul's basic beliefs: the "force" of the gospel ("Star Wars"), sin and salvation ("Amadeus"), Adam's fall ("A Separate Peace"), and the mysterious God ("Tender Mercies"). Next it treats Paul's theme of being "all things to all people": righteous Gentiles ("Grand Canyon"), the comfort of Christ ("Tootsie"), and earthen vessels ("Ordinary People"). Then it takes up ethical matters: the death of innocence ("Empire of the Sun"), the disguise of vengeance ("Pale Rider"), and works of darkness ("Red Dawn"). The epilogue considers "Saint" Paul according to 2 Tim 1:3-7 and "Dead Poets Society." Jewett is professor of NT at Garrett-Evangelical Theological Seminary in Evanston, IL.

S. J. Kistemaker, *Exposition of the First Epistle to the Corinthians,* New Testament Commentary (Grand Rapids: Baker, 1993, $29.99) xi and 649 pp. Bibliography. Indexed. ISBN: 0-8010-5260-2.

After a 26-page introduction to 1 Corinthians (Corinth, chronology, message, recipients, etc.), this volume presents an exposition of the letter according to the following outline: introduction (1:1-9), divisions in the church (1:10-31; 2:1-16; 3:1-23; 4:1-21), immorality and lawsuits (5:1-13; 6:1-20), marriage problems (7:1-40), food offered to idols (8:1-13), apostles and rights (9:1-27), warnings and freedom (10:1–11:1), worship (11:2-34; 12:1-31; 13:1-13; 14:1-40), the resurrection (15:1-58), collection for God's people (16:1-4), and conclusion (16:5-24). Kistemaker is the author of the volumes on Hebrews (1984), James and 1–3 John (1986), 1–2 Peter and Jude (1987), and Acts (1990) in the same series.

E. D. MARTIN, *Colossians, Philemon,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1993, paper $17.95 or $23.50 Can.) 341 pp., 4 maps. Bibliography. LCN: 93-18790. ISBN: 0-8361-3621-7.

Martin, a retired Mennonite pastor in Columbiana, OH, describes Colossians as "a letter exalting Christ" and Philemon as "a letter of love and faith." For each letter he provides an introduction, a pericope-by-pericope exposition, a synthetic essay, and a detailed outline. Also included are short essays on thirty-two topics, maps, and bibliographical material.

R. A. MARTIN, *Studies in the Life and Ministry of the Early Paul and Related Issues* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $69.95) ix and 251 pp. Bibliography. LCN: 93-20603. ISBN: 0-7734-2368-0.

This volume is concerned with Paul's early years, up to and including the incident at Antioch described in Gal 2:11-14. Under the heading "Pre-Christian Paul" it treats the Pauline data and the Hellenization of the Pharisees. Then under "Paul's early Christian life and ministry" it deals with the Christian Paul prior to the Jerusalem conference in Gal 2:1-10, the meeting in Jerusalem according to Gal 2:1-10, and Paul's final break with Jerusalem. The appendixes consider (1) syntax criticism of Paul's letters, and (2) the data in Acts concerning the early Paul. Martin is professor of NT at Wartburg Theological Seminary in Dubuque, IA.

J. W. MEALY, *After the Thousand Years. Resurrection and Judgment in Revelation 20,* JSNT Supplement Series 70 (Sheffield, UK: JSOT Press, 1992, £35 or $60) 273 pp. Bibliography. Indexed. ISBN: 1-85075-363-6.

Based on a doctoral dissertation directed by A. Lincoln and presented to the University of Sheffield, this study of Revelation 20 first surveys modern approaches to the millennium as well as a-temporal and other alternative approaches. Then it provides an exegesis according to the following outline: the parousia of Christ as king and judge (19:11-21), Satan's imprisonment (20:1-3), the reign of the saints (20:4-6), the final attack (20:7-10), the final judgment (20:11-15), and the new creation and the new Jerusalem (21:1-8). Mealy concludes that in Revelation 20 the millennium is presented as an age of just recompense expressed in the temporary denial of resurrection to the unrepentant.

W. A. MEEKS, *Urchristentum und Stadtkultur. Die soziale Welt der paulinischen Gemeinden,* trans. S. Denzel and S. Naumann (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1993, paper DM 148) 454 pp. Bibliography. Indexed. ISBN: 3-579-01824-8.

The German version of *The First Urban Christians. The Social World of the Apostle Paul* [*NTA* 27, p. 219], this volume discusses the urban environment of Pauline Christianity, the social level of the Pauline Christians, the formation of the ἐκκλησία, the governance of the church, ritual, and patterns of faith and life. The German edition features a six-page afterword by G. Theissen.

H. W. MERRITT, *In Word and Deed. Moral Integrity in Paul,* Emory Studies in Early Christianity 1 (New York—San Francisco—Bern: Lang, 1993, $41.95) x and 189 pp. Bibliography. Indexed. LCN: 92-42844. ISBN: 0-8204-1103-5.

Based on a doctoral dissertation directed by H. W. Boers and presented to Emory University in Atlanta, this investigation of the phrase "in word and deed" (λόγῳ καὶ ἔργῳ) first sketches its linguistic history as part of the moral vision in the Greek world (from the early epics and hymns to Aristotle) and in the Hellenistic world (Cynicism, Stoicism, Epicureanism, etc.). Then it examines the role of "in word and deed" in Paul's defense of his apostleship and his opponents' accusations in 2 Corinthians 10–13. Finally it discusses the moral vision ("theonomy as autonomy") that comes to expression through the use of this phrase in Paul's defense of his apostleship.

W. E. MILLS, *An Index to Periodical Literature on the Apostle Paul,* New Testament Tools and Studies 16 (Leiden—New York—Cologne: Brill, 1993, 125 gld. or $71.50) xx and 345 pp. Bibliographies. Indexed. LCN: 93-7974. ISBN: 90-04-09674-4.

This volume is an updating (to 1992) of B. M. Metzger's *Index to Periodical Literature on the Apostle Paul* [*NTA* 5, p. 241]. It contains all of the more than 3,000 items included in the 1966 and 1970 editions as well as approximately 2,700 additional entries. It follows the six major headings used in the previous editions: bibliographical articles on Paul, historical studies on the life of Paul, critical studies of the Pauline literature, Pauline Apocrypha, theological studies, and the history of the interpretation of Paul and of his work. A new seventh heading ("additional categories") treats Paul and homosexuality, archaeology, and soteriology. Mills is professor of Christianity at Mercer University in Georgia.

J. H. NEYREY, *2 Peter, Jude. A New Translation with Introduction and Commentary,* Anchor Bible 37C (New York—London: Doubleday, 1993, $28) ix and 287 pp. Bibliographies. Indexed. LCN: 92-21142. ISBN: 0-385-41362-9.

Neyrey, professor of NT at the University of Notre Dame, uses social-science models and perspectives to interpret Jude and 2 Peter: honor and shame, patron and client relationships, purity and pollution, the physical body, and the group-oriented person. For both Jude and 2 Peter he provides a translation and outline, an introduction, an exposition for each pericope, and a general bibliography. He divides Jude into eight sections: letter opening—address and greeting (1-2), letter occasion—insinuation of deviants (3-4), crimes judged—OT examples (5-7), triple crimes and their judgment (8-9), and so forth. He divides 2 Peter into thirteen sections: letter opening—address and prayer (1:1-2), patron's benefaction and clients' response (1:3-11), occasion of the letter—Peter's farewell address (1:12-15), reply to the first slander—prophecy of the parousia defended (1:16-18), reply to the second slander—prophecy and interpretation defended (1:19-21), and so forth.

J. PIPER, *The Justification of God. An Exegetical and Theological Study of Romans 9:1-23* (2nd ed.; Grand Rapids: Baker, 1993, paper $14.99) 245 pp. Bibliography. Indexed. LCN: 82-74139. ISBN: 0-8010-7079-1.

The revised, reformatted, and corrected edition of the work described in *NTA* 28, p. 210. Piper is senior pastor of Bethlehem Baptist Church in Minneapolis.

D. J. PURSIFUL, *The Cultic Motif in the Spirituality of the Book of Hebrews* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $69.95) x and 197 pp. Bibliography. Indexed. LCN: 93-21560. ISBN: 0-7734-2376-1.

Prepared as a doctoral dissertation under the direction of J. B. Polhill and presented to Southern Baptist Theological Seminary, this volume examines the spirituality of Hebrews as it is expressed in the language of cultus and ritual. After a review of research and methodological considerations, it focuses on the various cultic systems in Hebrews: the foundations in the ritual performances of Jesus and the levitical priests, the cultus of the angels and righteous dead, and Christian life on earth expressed in cultic terms. Pursiful concludes that through the language of ritual, priesthood, and sanctuary the author of Hebrews bids us all to root our spiritualities in the story of Jesus' death and resurrection.

A. REEVE (ED.), *Erasmus' Annotations on the New Testament. Galatians to the Apocalypse. Facsimile of the final Latin Text with all earlier variants,* Studies in the History of Christian Thought 52 (Leiden—New York—Cologne: Brill, 1993, 150 gld. or $85.75) x and 294 pp. Indexed. LCN: 93-29006. ISBN: 90-04-09906-9.

The volume covering Acts, Romans, and 1–2 Corinthians in this project was described in *NTA* 34, p. 379. This volume reproduces the 1535 Latin edition of Erasmus' annotations on the remaining Pauline letters, Hebrews, the catholic epistles, and Revelation. Symbols and manuscript notes enable readers to follow the development of the text as it appeared in 1516, 1519, 1522, 1527, and 1535, respectively. Also included are an eight-page introduction by M. A. Screech and a 21-page appendix containing lists of readings. Reeve is honorary research fellow at University College, London. The calligraphy in this volume was done by P. King.

T. R. Schreiner, *The Law and Its Fulfillment. A Pauline Theology of Law* (Grand Rapids: Baker, 1993, $24.99) 294 pp. Bibliography. Indexed. LCN: 93-3968. ISBN: 0-8010-8353-2.

After sketching the background to the contemporary debate about Paul and the Law, this volume considers the meaning of the term "law" in Paul, why the works of the Law cannot save, the purpose of the Law, whether Paul was opposing Jewish legalism, the temporary nature of the Mosaic covenant, the fulfillment of the Law by Christians, whether Paul taught justification by works, and soundings from the rest of the NT. The appendix treats M. Karlberg's view of the Mosaic Law. Schreiner, associate professor of NT at Bethel Theological Seminary in St. Paul, concludes that, according to Paul, through Christ the Mosaic covenant no longer is in force but the Spirit enables believers to keep the moral norms of the Law.

S. Tarocchi, *Il Dio longanime. La longanimità nell'epistolario paolino,* Supplementi alla Rivista Biblica 28 (Bologna: Dehoniane, 1993, paper 24,000 L) 176 pp. Bibliography. ISBN: 88-10-30216-8.

The slightly revised version of a doctoral dissertation presented in 1991 to the Pontifical Lateran University, this investigation of the term μακροθυμία surveys its occurrences in pagan Greek writings, Hellenistic-Jewish works (Septuagint, Apocrypha and Pseudepigrapha, Palestinian Apocrypha, Josephus, etc.), Paul's letters, and extra-Pauline NT texts, respectively. Finally it considers μακροθυμία as greatness of soul and overcoming anger, as well as the distinctiveness of Paul's use of the term. Tarocchi concludes that for Paul the μακροθυμία of God is the basis of the Christian reality and has important implications for human and church life.

N. Taylor, *Paul, Antioch and Jerusalem. A Study in Relationships and Authority in Earliest Christianity,* JSNT Supplement Series 66 (Sheffield, UK: JSOT Press, 1992, £32.50 or $56.50) 271 pp. Bibliography. Indexed. ISBN: 1-85075-331-8.

The revision of a doctoral dissertation directed by J. D. G. Dunn and presented to Durham University in 1990, this investigation of Paul's relations with the churches at Jerusalem and Antioch uses sociological paradigms to help illuminate the historical and theological issues. It first treats Paul's conversion and the beginnings of his Christian career, with attention to his contacts with the churches of Damascus and Jerusalem. Then it deals with Paul's work in and from Antioch: Barnabas and Paul, and the mission from Antioch; the question of the Law, and the Jerusalem conference; and Peter and Paul at Antioch. Finally it considers Paul's independent mission: the aftermath of the Antioch incident; the return to Antioch, and its significance; and Paul's final years of freedom. Excursuses on the apostolic decree and Philippians and an appendix on the nature of primitive Christian apostleship are included. Taylor concludes that the only stable relation that Paul had with the Jerusalem church was due to the κοινωνία between the Antioch and Jerusalem churches.

A. W. Wainwright, *Mysterious Apocalypse. Interpreting the Book of Revelation* (Nashville, TN: Abingdon, 1993, paper $19.95) 293 pp., 8 plates. Bibliography. Indexed. LCN: 93-9094. ISBN: 0-687-27641-1.

After describing Revelation as a book of hidden meanings, this volume examines interpretations of the millennium and the fulfillment of prophecies: millenarianism in the early church, the millennium as the period of the church, the Apocalypse as a chart of history, the revival of millenarianism, and prophets and prophetic movements. Then it discusses critical approaches to the book: authority, authorship, date, and sources; contemporary historical criticism and mythology; and literary criticism, the social sciences, and theology. Finally it considers how interpreters have related Revelation to different aspects of life: church, states, and nations; the transformation of society; the cultural heritage; and the inner life and worship. Wainwright, professor of NT at Candler School of Theology, Emory University, Atlanta, concludes that by its affirmation of God's sovereignty and purpose, support to individuals in maintaining their faith, and poetical power Revelation occupies a fitting place at the end of the Bible.

J. C. WALTERS, *Ethnic Issues in Paul's Letter to the Romans. Changing Self-Definitions in Earliest Roman Christianity* (Valley Forge, PA: Trinity Press International, 1993, paper $17) x and 164 pp. Bibliography. Indexed. LCN: 93-32932. ISBN: 1-56338-078-1.

This volume aims to interpret the available evidence for the situation of the Jews in ancient Rome and to assess the effect of early Christianity's changing relationship to the Jewish communities as a background for understanding Paul's treatment of Jew-Gentile issues in Romans. It first investigates the socioreligious situation of emerging Christianity in Rome: the socialization of foreign groups in Rome, Jewish socialization in ancient Rome in the light of recent developments in the study of Diaspora Judaism, and Christians and Jews in Rome between A.D. 49 and 64. Then it considers how these factors illuminate Paul's treatment of ethnic issues in Romans: the impartiality of God, the priority of Israel, and the "weak" and the "strong." Walters concludes that critical changes in the self-definition of Roman Christianity led Paul to expound the righteousness of God in such a way as to protect both the universality of the gospel and the priority of Israel.

W. J. WEBB, *Returning Home. New Covenant and Second Exodus as the Context for 2 Corinthians 6.14–7.1*, JSNT Supplement Series 85 (Sheffield, UK: JSOT Press, 1993, £30 or $50) 247 pp. Bibliography. Indexed. ISBN: 1-85075-418-7.

Based on a doctoral dissertation directed by D. Bock and submitted in 1990 to Dallas Theological Seminary, this volume argues that 2 Cor 6:14–7:1 is related to its present context through the use of new covenant and exilic-return traditions, particularly in the light of Paul's identification with the Servant of Yahweh and use of the language of coming out and returning. After tracing the history of the text's interpretation from the Reformation to the present, it examines the new covenant and second exodus traditions in the passage itself (6:14–7:1) and in its remote (2:14–5:10) and immediate (5:11–7:4) contexts. Then it provides a critique of alternative contextual theories and reflects on the contributions of this study to research on the topic. The two appendixes concern the "unbelievers" (ἄπιστοι) and the "unequal yoke" (ἑτεροζυγοῦντες).

A. WECHSLER, *Geschichtsbild und Apostelstreit. Eine forschungsgeschichtliche und exegetische Studie über den antiochenischen Zwischenfall (Gal 2,11-14)*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 62 (Berlin—New York: de Gruyter, 1991, DM 162) xiii and 425 pp. Bibliography. Indexed. ISBN: 3-11-013399-7.

The slightly revised version of a doctoral dissertation directed by O. Merk and accepted in 1991 by the theological faculty at Erlangen-Nürnberg, this volume first discusses current theological debate about the incident at Antioch between Peter and Paul according to Gal 2:11-14. Then it surveys the history of its interpretation in the 19th and 20th centuries: the purely historical approach of F. C. Baur, the Tübingen school, the radical religious currents of the 19th century, attempts to save the traditional-unified historical picture of primitive Christianity, liberal and apologetic positions, the historical-critical mediating position after Baur, and the history-of-religions school and its influences. Finally after a synthesis of results and problems, it presents an exegetical contribution to the present discussion about Gal 2:11-21.

BIBLICAL THEOLOGY

D. L. BARTLETT, *Ministry in the New Testament* (Minneapolis, MN: Fortress, 1993, paper $12) xiii and 210 pp. Indexed. LCN: 93-19849. ISBN: 0-8006-1565-4.

After surveying some contemporary views of church ministry, this volume describes the understandings of church leadership and ministry present in the letters of Paul, Matthew's Gospel, the Johannine literature, Luke-Acts, and the Pastoral epistles, respectively. Bartlett, professor of preaching at Yale Divinity School, concludes with comments on various aspects of NT ministry and of ministry today: service, structures, unity and diversity, sacraments, gifts, apostleship, and discernment.

R. F. BERKEY AND S. A. EDWARDS (EDS.), *Christology in Dialogue* (Cleveland, OH: Pilgrim, 1993, paper $24.95) viii and 390 pp. Bibliography. LCN: 92-47004. ISBN: 0-8298-0956-2.

The twenty-four papers in this volume appear under four headings: shaping the dialogue (five), Christology in the making—the NT dialogue (seven), Christology in dialogue with other faiths (six), and Christology in dialogue with contemporary culture (six). The papers most pertinent to NT study are by O. Betz on messianic expectations in the context of 1st-century Judaism, R. H. Fuller on whether the criterion of dissimilarity is the wrong tool, T. Schmeller on the Greco-Roman background of NT Christology, E. H. Pagels on Christology in dialogue with gnosticism, Berkey on whether Jesus had a Christology, J. D. G. Dunn on Pauline Christology (shaping the fundamental structures), H. C. Kee on Jesus and the new people of God (Christ and community in the Gospel tradition), H. K. McArthur on Christology in the predicates of the Johannine ἐγὼ εἰμί sayings, P. S. Minear on Logos affiliations in Johannine thought, Edwards on Christology and the cross, and P. Perkins on Christology and the resurrection.

B. C. BIRCH AND L. RASMUSSEN, *Bibel und Ethik im christlichen Leben*, trans. M. Goldmann, Öffentliche Theologie 1 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1993, paper DM 78) 259 pp. Bibliography. ISBN: 3-579-02011-0.

The German version of the revised and expanded edition [*NTA* 33, p. 261] of the work entitled *Bible & Ethics in the Christian Life* and first described in *NTA* 21, p. 96. The German edition contains a new four-page foreword by W. Huber. The ten chapters concern basic consensus and open questions, Christian ethics as community ethics, structures of ethical living, the elements of character formation, character formation and social structure, decision-making, the church and the ethical life, the nature and function of biblical authority, the opening up of biblical resources, and retrospect and prospect.

J. R. BRADY, *Jesus Christ. Divine Man or Son of God?* (Lanham, MD—New York—London: University Press of America, 1992, $38) vi and 146 pp., 7 figs. Indexed. LCN: 91-32969. ISBN: 0-8191-8481-0.

This investigation of the theory that the Hellenistic "divine man" (θεῖος ἀνήρ) figure was the background to the title "Son of God" as applied to Jesus in the NT first reviews research on the "divine man" Christology and discusses the "Son of God" in the OT and the NT. Then it attempts a refutation of the "divine man" figure as a background and explanation for the NT "Son of God" concept. Brady concludes that the "divine man" theory is neither adequate nor objective as an approach to NT Christology.

G. W. BUCHANAN, *New Testament Eschatology. Historical and Cultural Background* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $79.95) xxi and 297 pp., 5 figs., 4 maps. Bibliography. Indexed. LCN: 93-28572. ISBN: 0-7734-2378-8.

The eight chapters in this volume deal with various aspects of Jewish and early Christian eschatology: eschatology in financial metaphors, sabbatical eschatology, eschatology in cycles, kingdom eschatology, eschatology in the book of Daniel, NT expectations, eschatology after the fall of Jerusalem, and the end and its consequences. Some chapters incorporate material from Buchanan's *Consequences of the Covenant* (1970), *Jesus: The King and his Kingdom* (1983), and other writings. A seventeen-page annotated bibliography on eschatology is included.

G. H. Clark, *The Holy Spirit* (Jefferson, MD: Trinity Foundation, 1993, paper $8.95) viii and 129 pp. Indexed. ISBN: 0-940931-37-0.

This book was written from the perspective that the Bible is our one and only source of information on the Holy Spirit. After bibliographical observations, it deals with the Holy Spirit as a person, the work of the Spirit, sanctification, the particular works of the Spirit, and Pentecostalism. J. W. Robbins has provided a two-page foreword and a sixteen-page appendix.

L. C. Freudmann, *Antisemitism in the New Testament* (Lanham, MD—New York—London: University Press of America, 1994, cloth $47.50, paper $28) xiii and 344 pp. Bibliography. Indexed. LCN: 93-20866. ISBN: 0-8191-9294-5 (cloth), -9295-3 (paper).

After exploring the context of the rise of Christianity ("where and how it all started"), this volume deals with the use and misuse of the OT in the Gospels and Acts, modern interpretations of Pauline theology, the letters that started a religion, the Law according to Paul, the portrayal of Jews in the Gospels and Acts, and the impact of the NT on Jews and the possibilities of revising this 2000-year trend through alternate interpretations of the Christian Scriptures. Freudmann, who teaches courses in the Bible at the School of Continuing Education at the University of Connecticut, contends that the NT along with its exegesis or interpretation has been a major factor in creating and perpetuating hostility toward Jews.

R. Garrison, *Redemptive Almsgiving in Early Christianity*, JSNT Supplement Series 77 (Sheffield, UK: JSOT Press, 1993, £22.50 or $35) 177 pp. Bibliography. Indexed. ISBN: 1-85075-376-8.

The product of doctoral research under the direction of P. Richardson at the University of Toronto, this volume explores how early Christianity came to adopt a doctrine of redemptive almsgiving (i.e. the giving of alms provides a ransom for sin). After a brief introduction, it traces this development in four chapters: the Greco-Roman background of redemptive almsgiving, the Jewish background of redemptive almsgiving, the background in early Christian tradition (sayings of Jesus, Acts, Paul's letters, etc.), and the Apostolic Fathers. Then it synthesizes the pertinent texts with respect to social problems and theological issues, and considers the pivotal role of the church at Rome in the development of the doctrine. Two appendixes are included.

A. Kuen, *Le culte dans la Bible et dans l'histoire* (Saint-Légier: Emmaüs, 1993, paper 20 SFr) 231 pp. Bibliography. Indexed. ISBN: 2-8287-0046-1.

This biblical-theological study of worship first considers the purpose and nature of worship, adoration, praise, and how believers of biblical times adored God. Next it deals with worship on the personal and family levels, and at the tent, the Temple, and the synagogue. Then it treats worship according to the NT: the teaching of the apostles, fraternal communion, the breaking of the bread and baptism, and prayers. Finally it traces the development of worship in the first four centuries A.D., in the Middle Ages, and from the Reformation to the present. Kuen is the author of *Comment interpréter la Bible* (1991).

G. E. Ladd, *A Theology of the New Testament*, ed. D. A. Hagner (rev. ed.; Grand Rapids: Eerdmans, 1993, paper $34.99) xiv and 764 pp. Bibliographies. Indexed. ISBN: 0-8028-0680-5.

This new edition of a work first published in 1974 [*NTA* 19, p. 276] features a section on biblical theology during the last twenty years by Hagner, a chapter on the theologies of the individual Synoptic Evangelists by R. T. France, a new appendix on unity and diversity in the NT by D. Wenham, the use of more inclusive language, updated and expanded bibliographies, and a subject index. Ladd (1911-82) was professor of NT exegesis and theology at Fuller Theological Seminary in Pasadena, CA. Hagner is Ladd professor of NT at Fuller.

P. Lapide, *Entfeindung leben?* (Gütersloh: Gütersloher Verlagshaus, 1993, DM 34) 175 pp. ISBN: 3-579-02205-9.

Of the twelve essays contained in this volume, the six that are most pertinent to NT study concern whether one can make a state with the Sermon on the Mount, whether translation errors are sacred, whether the Law is a burden or a delight, whether the messiah is a bone of contention or a bearer of hope, whether the OT Servant of God is a precursor of Jesus, and whether Qumran poses a danger to Christianity.

B. J. Lee, *Jesus and the Metaphors of God. The Christs of the New Testament.* Vol. 2 of *Conversation on the Road Not Taken,* Studies in Judaism and Christianity, A Stimulus Book (New York—Mahwah, NJ: Paulist, 1993, paper $10.95) viii and 204 pp. Bibliography. Indexed. LCN: 93-14256. ISBN: 0-8091-3429-2.

Lee, the author of *The Galilean Jewishness of Jesus* (1988), explores the layers of "God-meanings" in the NT as they are encoded in several major metaphors. After reflecting on "meta-phors" and "mega-physics," he deals with the narrative structure of Hebrew experience in four chapters: Yahweh, covenants, Father; corporate personality, heart, justice; God's *rûaḥ*/spirit; and God's *dābār*/word. Then he discusses Sophia/Wisdom (metaphor and mega-story); a Logos faith in Jesus as Christ; and the remarkable career of the Logos. Lee plans a third volume that will give *rûaḥ/dābār* a christological centrality.

W. W. Mahan, *Is It Possible to be Christian and Modern?* (Lanham, MD—New York—London: University Press of America, 1993, cloth $27.50, paper $17.50) ix and 79 pp. LCN: 93-11069. ISBN: 0-8191-9158-2 (cloth), -9159-0 (paper).

Seeking to be honest to the findings of biblical scholarship and to the genius of Christianity, this volume considers whether one can be both Christian and modern in five chapters: fanaticism and the vulgarization of Jesus; Christianity's vulgarization of Jesus; Who is Jesus?; What then is Christianity based on Jesus?; and last words. Mahan, professor of religious studies at Northern Arizona University, concludes that it is possible to believe in the demand and gift of absolute love and the pattern of loss and gain as proclaimed and embodied by Jesus without being dishonest or schizophrenic.

F.-W. Marquardt, *Was dürfen wir hoffen, wenn wir hoffen dürften? Eine Eschatologie,* Band 1 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1993, DM 98) 482 pp. Indexed. ISBN: 3-579-01925-2.

Marquardt, professor of Evangelical theology at the Free University of Berlin and author of *Das christliche Bekenntnis zu Jesus, dem Juden* [*NTA* 35, pp. 120, 399], seeks to explore and express the hope of human beings, and therefore the hopes of Jews and Christians. This first volume in a projected three-volume study of eschatology deals with the question "May we hope?" It reflects on hope as the way of the future, on the problem of biblical promises (with attention to various OT commandments) as the material for a Christian eschatology, and on Christ as the promise and source of all promises. The remaining two volumes will treat the questions "What will happen to us?" and "What may we hope?"

W. A. Meeks, *The Origins of Christian Morality. The First Two Centuries* (New Haven, CT—London: Yale University Press, 1993, $30) x and 275 pp. Bibliography. Indexed. LCN: 93-10226. ISBN: 0-300-05640-0.

This "ethnography" of early Christian morality describes the moral dimensions of the sub-cultures of several varieties of the early Christian movement, seen within the larger complex culture of the Roman empire. After an introductory chapter on morals and community, it deals with the moral consequences of conversion; city, household, and people of God; loving and hating the world; the language of obligation; the grammar of Christian practice; knowing evil; the body as sign and problem; a life worthy of God; senses of an ending; and the moral story. Meeks, professor of biblical studies at Yale University and author of *The First Urban Christians* (1983), offers concluding remarks under the heading "history, pluralism, and Christian morality."

R. D. NELSON, *Raising Up a Faithful Priest. Community and Priesthood in Biblical Theology* (Louisville, KY: Westminster/Knox, 1993, paper $19.99) xiii and 192 pp. Bibliography. Indexed. LCN: 93-10361. ISBN: 0-664-25437-3.

Nelson, professor of OT at Lutheran Theological Seminary in Gettysburg, PA, explores the theological value and significance of the priest in the Hebrew Bible and in the NT. Thus he deals with the history of Israel's priesthood, Israel's culture map, priestly functions, sacrifice, priesthood and theology, restoration and utopian vision, priesthood in the NT, and priesthood and the gospel community. He concludes that in building, maintaining, and strengthening the vertical and horizontal community of the people of God both ordained ministers and laypersons continue the tradition of biblical priesthood.

J. ROLOFF, *Die Kirche im Neuen Testament*, Grundrisse zum Neuen Testament 10 (Göttingen: Vandenhoeck & Ruprecht, 1993, paper DM 58) 344 pp. Bibliographies. Indexed. ISBN: 3-525-51377-1.

Roloff, professor of NT at Erlangen and author of *Exegetische Verantwortung in der Kirche* (1990), discusses the church in the NT according to the following outline: the gathering of Israel into the people of God's reign (the pre-Easter Jesus), between consciousness of continuity and experience of newness (early post-Easter starting-points for the understanding of the church), the people of God gathered and renewed "in Christ" (Paul), the community of disciples following Jesus (Mt), the church as the witness to the eschatological reign of God (Revelation), God's people on its way through history (Lk-Acts), the apostolic church as the sphere of salvation (Colossians and Ephesians), the household ordered by God (Pastorals), the elect community of outsiders (1 Peter), God's people on the way to the heavenly resting place (Hebrews), the community of Jesus' friends (Johannine writings), and diversity and unity in the NT understanding of church.

C. SHERLOCK, *The God Who Fights. The War Tradition in Holy Scripture*, Rutherford Studies in Contemporary Theology 6 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1993, $79.95) xiii and 445 pp. Bibliography. Indexed. LCN: 92-22227. ISBN: 0-7734-1653-6.

After discussing "holy war" then and now, this volume traces the biblical war-tradition according to the following outline: its formation (exodus and covenant), ideology (*ḥrm* in the OT), cultic development (the Davidic covenant), prophetic use (the divided kingdom), defeat (the exilic experience), fragments (the post-exilic period), renewal (the ministry of Jesus as Messiah), fulfillment (the victory of Jesus as Messiah), and apostolic interpretations (Christ the victor). Sherlock concludes with reflections on the implications of the biblical war-tradition for Christian belief, self-understanding, and living.

W. G. STRICKLAND (ED.), *The Law, the Gospel, and the Modern Christian. Five Views* (Grand Rapids: Zondervan, 1993, paper $17.99) 416 pp. Indexed. LCN: 93-15403. ISBN: 0-310-53321-X.

The five essays in this volume present different Protestant perspectives on the relation between law and gospel: W. A. Vangemeren on the law as the perfection of righteousness in Jesus Christ (a Reformed perspective), G. L. Bahnsen on the theonomic Reformed approach to law and gospel, W. C. Kaiser on the law as God's gracious guidance for the promotion of holiness, Strickland on the inauguration of the law of Christ with the gospel of Christ (a dispensational view), and D. Moo on the law of Christ as the fulfillment of the

Law of Moses (a modified Lutheran view). Each essay is accompanied by responses from the other four contributors.

J. Timmer, *Le salut de la Genèse à l'Apocalypse*, Revue Réformée, vol. 44, nos. 4-5 (Aix-en-Provence: L'association "La Revue Réformée," 1993, paper) 184 pp.

The French version of *They Shall Be My People* (1983), this volume traces the history of salvation through both Testaments in eleven chapters: God makes a promise; God reveals his name; God reestablishes his people in its land; God chooses a king for his people; God addresses his people; God promises his people a holy city; the sage in search of God; God sends his Son; God reassembles his people; the new people of God; and God at the heart of history. A study-guide and study-questions are included. Timmer is also the author of *The Kingdom Equation* (1990).

C. M. Williamson, *A Guest in the House of Israel. Post-Holocaust Church Theology* (Louisville, KY: Westminster/Knox, 1993, paper $19.99) viii and 344 pp. Bibliography. Indexed. LCN: 93-3261. ISBN: 0-664-25454-3.

Williamson, professor of theology at Christian Theological Seminary in Indianapolis, IN, seeks to dismantle the anti-Jewish tradition of Christian theology and to restate some of the central themes of the Christian faith. After reflecting on theology after the Shoah and on the church's recent "revolutionary confessions" regarding the Jewish people, he deals with Jesus of Nazareth, the triumph of grace in Paul's theology, covenant, the authority of Scripture, Christology, the God of Israel and the church [see § 38-997], and the doctrine of the church.

THE WORLD OF THE NEW TESTAMENT

S. E. Alcock, *Graecia Capta. The Landscapes of Roman Greece* (Cambridge, UK—New York: Cambridge University Press, 1993, $69.95) xxi and 307 pp., 10 tables. Illustrated. Bibliography. Indexed. LCN: 92-19006. ISBN: 0-521-40109-7.

Alcock, assistant professor in the department of classical studies at the University of Michigan, examines the impact of the Roman conquest of Greece from the perspective of the majority of the Greek provincials. Thus she traces social and economic developments from ca. 200 B.C. to A.D. 200 by drawing on archaeological and historical sources. After delineating the problem of Roman Greece, she divides the study into four separate but complementary landscapes: rural, civic, provincial, and sacred. Finally she considers the place of Greece within the Roman empire, and rejects the image of Greek society under Roman domination as static.

R. S. Bagnall, *Egypt in Late Antiquity* (Princeton: Princeton University Press, 1993, $29.95) xii and 370 pp., 11 plates, map. Bibliography. Indexed. LCN: 92-40332. ISBN: 0-691-06986-7.

This volume uses papyrological, archaeological, and literary evidence to examine social and political developments in Egypt between ca. A.D. 284 and the mid-5th century. It first presents the general background of life in Egypt: geography, climate, food, clothing, transportation, and other elements of material existence. Next it describes the two key physical settings for Egyptian society—the cities and the country villages. Then it treats the following topics: city and country; people and families; power and dependence; languages, literacy, and ethnicity; this world and the next; and Mediterranean society. The four appendixes deal with time, money and measures, the nomes, and technical terms. Bagnall, professor of classics and history at Columbia University in New York, argues that in the 4th century Christianization and the development of Coptic allowed Hellenism to serve as a vehicle for a resurgent native culture, with the church providing new internal structure for the villages and new ties to the cities.

Biblical Archaeology Today, 1990. Proceedings of the Second International Congress on Biblical Archaeology. Jerusalem, June–July 1990 (Jerusalem: Israel Exploration Society—Israel Academy of Sciences and Humanities, 1993, $60) xvii and 770 pp. Illustrated. Bibliographies. ISBN: 965-221-019-6 (IES).

The papers prepared for the 1990 congress on biblical archaeology appear under ten headings: recollections of the past (eight); the First Temple period—new directions in biblical archaeology (seven); the Hellenistic, Roman, and Byzantine periods (six); open cult places (nine); trade in the Late Bronze and Iron Ages (seven); forty years of Dead Sea scrolls research (four); interdisciplinary aspects of biblical archaeology (eight); texts and epigraphy—recent discoveries (five); reexcavated sites and changing archaeological methods (eighteen); and biblical archaeology today and tomorrow (five). Most sections contain opening remarks and responses to the papers. The papers most pertinent to the NT world are by S. Herbert on the Greco-Phoenician settlement at Tel Anafa as a case study in the limits of Hellenization; E. Netzer on the Hasmonean palaces in the land of Israel; B. Isaac on Greek and Latin inscriptions discovered in Israel; Y. Meshorer on new discoveries in the coinage of the cities of Roman Palestine; G. Foerster on the excavations at Beth-Shean (Nysa-Scythopolis); J. C. Greenfield on published and unpublished Dead Sea scrolls; M. E. Stone on the Apocrypha and Pseudepigrapha and the Dead Sea scrolls; J. M. Baumgarten on Qumran Cave 4 fragments of *Damascus Document;* L. H. Schiffman on the land of Israel as sacred space in *Temple Scroll;* R. R. Stieglitz on Straton's Tower—the name, history, and archaeological data; R. L. Vann on the search for Herod's lighthouse; L. I. Levine on Caesarea's synagogues and some historical implications; and C. M. Lehmann on the Latin dedicatory inscriptions from Caesarea. Fourteen papers produced for a pre-congress symposium are contained in a supplement entitled *Population, Production and Power* (paper $20, 149 pp. ISBN: 965-221-023-4).

D. Boyarin, *Carnal Israel. Reading Sex in Talmudic Culture,* The New Historicism: Studies in Cultural Poetics 25 (Berkeley—Los Angeles—Oxford: University of California Press, 1993, $35) xi and 272 pp. Bibliography. Indexed. LCN: 92-9507. ISBN: 0-520-08012-2.

Boyarin, professor of talmudic culture at the University of California at Berkeley, contends that for rabbinic Jews the human being was defined as a body (animated by a soul) whereas for Hellenistic Jews (such as Philo) and (at least many Greek-speaking) Christians (such as Paul) the essence of a human being was a soul housed in a body. He develops this thesis in seven chapters: "Behold Israel according to the flesh" (on anthropology and sexuality in late-antique Judaisms), dialectics of desire ("the evil instinct is very good"), different Eves (myths of female origins and the discourse of married sex), engendering desire (husbands, wives, and sexual intercourse), lusting after learning (the Torah as "the other woman"), studying women (resistance from within male discourse), and (re)producing men (constructing the rabbinic male body). The "concluding forward" reflects on talmudic study as cultural critique.

A. Cameron, *The Later Roman Empire,* AD *284–430* (Cambridge, MA: Harvard University Press, 1993, cloth $35, paper $12.95) xvi and 238 pp., 13 figs., 5 maps. Bibliography. Indexed. LCN: 92-41000. ISBN: 0-674-51193-X (cloth), -51194-8 (paper).

The timespan covered in this book runs from the accession of Diocletian in A.D. 284 to the end of the 4th century A.D. After chapters on the 3rd-century background and the sources, it deals with the new empire first under Diocletian and then under Constantine; church and state (the legacy of Constantine); the reign of Julian; the late Roman state (Constantius to Theodosius); late Roman economy and society; military affairs, barbarians, and the late Roman army; culture in the late 4th century; and Constantinople and the East. Cameron is also the author of *The Mediterranean World in Late Antiquity* (1993).

R. Cantalamessa, *Easter in the Early Church. An Anthology of Jewish and Early Christian Texts,* trans. and ed. J. M. Quigley and J. T. Lienhard (Collegeville, MN: Liturgical Press, 1993, paper $19.95) xiii and 254 pp. Bibliography. Indexed. LCN: 92-43999. ISBN: 0-8146-2164-3.

The English version of a work described in *NTA* 25, p. 105, this volume provides translations and notes for 141 ancient texts that pertain to the early Christian celebration of Easter. The texts are taken from Jewish sources, the NT, material concerning the Easter controversy in the 2nd century A.D., and Greek, Syriac, and Latin patristic writings. Besides the French edition (1980) there were Italian (1978) and German (1981) versions. The material has been revised and augmented by the author for the English edition. The ancient texts have been newly translated and edited with further annotations by Quigley (died 1988) and Lienhard.

N. Cohn, *Cosmos, Chaos and the World to Come. The Ancient Roots of Apocalyptic Faith* (New Haven, CT—London: Yale University Press, 1993, $30) x and 271 pp., frontispiece. Indexed. LCN: 93-1294. ISBN: 0-300-05598-6.

Cohn, professor emeritus at the University of Sussex and author of *The Pursuit of the Millennium* (1957), explores the roots of apocalyptic faith first in the ancient Near East and beyond: Egyptians, Mesopotamians, Vedic Indians, Zoroastrians, and the transition from combat myth to apocalyptic faith. Then he focuses on the Syro-Palestinian crucible of apocalyptic faith: Ugarit; Yahweh and the Jerusalem monarchy; exile and after; Jewish apocalypses; the Jesus sect; the book of Revelation; and Jews, Zoroastrians, and Christians. Cohn concludes that Zoroaster at sometime between 1500 and 1200 B.C. put forth the hope of a prodigious final battle that would issue in the full establishment of the divinely appointed order, and that this expectation influenced later Jewish groups and the Jesus sect.

S. Derfler, *The Hellenistic Temple at Tel Beersheva* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1993, $79.95) xii and 321 pp., 50 plates, 17 figs., 4 maps. Bibliography. LCN: 93-24801. ISBN: 0-7734-9301-8.

The Hellenistic temple discovered at Tel Beersheva during the excavations directed by Y. Aharoni from 1969 to 1976 had two distinct building phases: an initial phase of a cosmopolitan, pagan nature; and a second phase associated with the revival of the Jewish religion under John Hyrcanus I (135-104 B.C.). After considering the history of Beersheva and its place in the Israelite religious tradition, the volume discusses the reign of John Hyrcanus I and the religious reform undertaken by him, analyzes the history of the excavation at Beersheva and the architectural remains of the Hellenistic temple there, and catalogues the small finds associated with the two phases of the temple and draws attention to similar objects excavated throughout the eastern Mediterranean region. Six appendixes are included. Derfler is the author of *The Hasmonean Revolt: Rebellion or Revolution* (1990).

L. Doutreleau (ed.), *Mosaïques. Anthologie des Sources Chrétiennes,* Foi Vivante 326 (Paris: Cerf, 1993, paper 120 F) 268 pp. Indexed. ISBN: 0-204-04943-5.

Published on the occasion of the 50th anniversary of the founding of "Sources Chrétiennes," this anthology presents 400 brief excerpts from writings that appeared in the series under seven headings: "vestibule" (nos. 1-15), 2nd century (16-59), 3rd century (60-117), 4th century (118-268), 5th century (269-310), 6th century (311-349), and 7th century and beyond (350-400). Doutreleau, who has been associated with the project for many years, has provided a twenty-page preface.

R. J. Durling, *A Dictionary of Medical Terms in Galen,* Studies in Ancient Medicine 5 (Leiden—New York—Cologne: Brill, 1993, 200 gld. or $114.50) xiii and 344 pp. Bibliography. LCN: 92-39986. ISBN: 90-04-09754-6.

This dictionary of Greek medical terms in the genuine writings of the 2nd-century physician Galen contains approximately 3,000 words and 119,000 citations. It covers terms in the fields of anatomy, physiology, pathology, pharmacy, and surgery. Each entry consists of the

Greek word, an English (and Latin in some cases) translation, and a list of textual references. Durling is research fellow of the Christian-Albrechts University in Kiel, Germany.

C. A. EVANS, R. L. WEBB, AND R. A. WIEBE (EDS.), *Nag Hammadi Texts and the Bible. A Synopsis and Index,* New Testament Tools and Studies 18 (Leiden—New York—Cologne: Brill, 1993, 220 gld. or $125.75) xxii and 551 pp. Bibliography. Indexed. LCN: 93-29154. ISBN: 90-04-09902-6.

The first part of this volume ("synopsis") provides citations of Nag Hammadi texts in the order of the Nag Hammadi codices, along with citations of pertinent OT and NT texts and/or references. The second part ("bibliography") contains more than 800 references to secondary works that the editors have found useful in treating the question of the parallels between Nag Hammadi and Scripture. The third part ("index of Scripture references") allows the user to locate every occurrence of a given OT or NT passage in the Nag Hammadi texts. Evans and Wiebe are associated with Trinity Western University in Langley, British Columbia, and Webb teaches at Canadian Theological Seminary in Regina.

A. FELDTKELLER, *Identitätssuche des syrischen Urchristentums. Mission, Inkulturation und Pluralität im ältesten Heidenchristentum,* Novum Testamentum et Orbis Antiquus 25 (Fribourg: Universitätsverlag, 1993, 76 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 267 pp. Bibliography. Indexed. ISBN: 3-7278-0872-1 (U), 3-525-53927-4 (V&R).

The revision of part of a doctoral dissertation directed by G. Theissen and accepted in 1992 by the theological faculty at the University of Heidelberg, this study of early Christianity in the Roman province of Syria takes as its primary sources Luke-Acts, Paul's letters, Matthew's Gospel, *Didache,* and *Gospel of Thomas* (and to some extent the Gospels of Mark and John). It first considers the early Christian decision for an explicit mission to Gentiles in the province of Syria. Then it explores the changes that occurred in Christianity as a result of its encounters with pagan religions. Finally it discusses the pluralism within Syrian Christianity, with reference to various criteria: the Torah and God-fearers, discipleship and sympathizers, and charism and knowledge. Feldtkeller contends that it was no accident that the issues of mission, inculturation, and inner-Christian pluralism became burning issues in Syria.

M. FISHBANE (ED.), *The Midrashic Imagination. Jewish Exegesis, Thought, and History* (Albany, NY: State University of New York Press, 1993, cloth $59.50, paper $19.95) vi and 296 pp. Indexed. LCN: 92-27070. ISBN: 0-7914-1521-X (cloth), -1522-8 (paper).

The first three papers in this volume concern midrashic hermeneutics: I. Gruenwald on midrash and the "midrashic condition," D. W. Halivni on the move from midrash to mishnah, and M. Idel on midrashic versus other forms of Jewish hermeneutics. The next two papers explore aspects of the hermeneutical activity of rabbinic midrash through the modes of myth-making (Fishbane) and parables (D. Stern). Then medieval midrash and exegesis are discussed by S. Japhet, J. Stern, E. R. Wolfson, and A. M. Lesley. The final three papers by R. Bonfil, I. G. Marcus, and S. Bowman deal with myth, midrash, and *exemplum* in medieval historiography. Fishbane has provided a four-page foreword.

S. J. FRIESEN, *Twice Neokoros. Ephesus, Asia and the Cult of the Flavian Imperial Family,* Religions in the Graeco-Roman World 116 (Leiden—New York—Cologne: Brill, 1993, 135 gld. or $77.25) xvi and 237 pp., 12 plates, 15 figs., 2 maps, chart. Bibliography. Indexed. LCN: 92-31027. ISBN: 90-04-09689-2.

Prepared as a doctoral dissertation under the direction of H. Koester and D. Mitten and presented in 1990 to Harvard University, this volume investigates the shape and influence of the Asian provincial cult of the emperors (Sebastoi) established at Ephesus in the late 1st century A.D. Its six chapters deal with early provincial cults in Asia; the temple inscriptions from Ephesus; developments in cultic traditions; provincial high priesthoods; games and festivals of the cult; and cult, city, province, and empire. The appendixes deal with (1) provincial high priests, provincial high priestesses, and Asiarchs; and (2) dates of the Asiarchs from a family of Cibyra.

S. GAON, *The Influence of the Catholic Theologian Alfonso Tostado on the Pentateuch Commentary of Isaac Abravanel,* Library of Sephardic History and Thought (Hoboken, NJ: Ktav, 1993, $19.95) x and 120 pp. Bibliography. Indexed. LCN: 93-24513. ISBN: 0-88125-438-X.

Gaon, a leader in international Sephardic Jewish circles and associated with Yeshiva University since 1964, contends that Isaac Abravanel (a 15th/16th-century Jewish commentator on Scripture) was influenced heavily in matters of form and content by Alfonso Tostado (a 15th-century Christian commentator). He first situates this influence in its historical setting in Spain and Portugal of the time. Then he establishes the influence in detail with reference to the treatments of the social laws in the Pentateuch (concerning slavery, murder and injuries, public and family morality, loans and damages, strangers, the Sabbath, the land, witchcraft and idolatry, judicial matters, and leaders and kingship) by Tostado (1400-49) and Abravanel (1437-1508).

N. K. GOTTWALD, *The Hebrew Bible in Its Social World and in Ours,* SBL Semeia Studies (Atlanta: Scholars Press, 1993, cloth $59.95, paper $39.95) xxix and 425 pp. Bibliography. Indexed. LCN: 93-7356. ISBN: 1-55540-856-7 (cloth), -857-5 (paper).

This volume contains twenty-nine of Gottwald's papers prepared for various audiences between 1963 and 1991. After a prolegomenon on how his mind has changed or remained the same, there are seventeen papers on the Hebrew Bible in its social world: social-critical method and the origins of Israel (seven); prophecy, monarchy, and exile (five); and canon, theology, and teaching Hebrew Bible (five). The remaining eleven papers deal with the Hebrew Bible in our social world: social-critical theology (five); and social and political ethics (six).

M. HADAS-LEBEL, *Flavius Josephus. Eyewitness to Rome's First-Century Conquest of Judea,* trans. R. Miller (New York: Macmillan, 1993, $20) xvi and 270 pp., 5 maps. Indexed. LCN: 92-11296. ISBN: 0-02-547161-9.

The English version of *Flavius Josèphe* (1989), this volume chronicles the life and work of Josephus according to the following outline: a young Judean aristocrat, spiritual choices, the voyage to Rome, governor of Galilee, the art of survival, the captive of Caesarea, beneath the walls of Jerusalem, and the Jew of Rome. Also included are epilogues on Josephus as a historian and on his posthumous fate, two chronological tables, a list of major characters, and maps. Hadas-Lebel, professor at the National Institute of Oriental Languages and Civilizations in Paris, is also the author of *Jérusalem contre Rome* (1990).

S. G. HALL, *Doctrine and Practice in the Early Church* (Grand Rapids: Eerdmans, 1992, paper $16.99) x and 262 pp. Bibliography. Indexed. ISBN: 0-8028-0629-5.

Hall, former chair of ecclesiastical history at King's College in London, seeks to provide a succinct and up-to-date account of the major doctrines and practices of the early church through the 5th century A.D. Thus he treats God and the gods, community and morality, the message and the messengers, proliferation and excess, defense and definition (the early apologists), tradition and truth (Irenaeus), Latin theology launched (Tertullian), sectarian religion and episcopal authority, one church and one baptism (Cyprian), the Alexandrian heritage (Clement), Origen the theologian, the rise of Constantine, and so forth. The work was first published in 1991 by SPCK of London.

H. K. HARRINGTON, *The Impurity Systems of Qumran and the Rabbis. Biblical Foundations*, SBL Dissertation Series 143 (Atlanta: Scholars Press, 1993, cloth $29.95, paper $19.95) xv and 313 pp., 26 figs. Bibliography. LCN: 93-12316. ISBN: 1-55540-844-3 (cloth), -845-1 (paper).

Prepared as a doctoral dissertation under the direction of J. Milgrom and D. Boyarin and accepted in 1992 by the University of California at Berkeley, this volume seeks to uncover the motives of the Qumran sectarians and the rabbis in developing their impurity systems as they did. After reviewing scholarship on Jewish purity issues and providing a general overview of systems of impurity based on Leviticus 11–15, the volume examines the Qumran sectarian concept of purity and discusses the various kinds of impurity bearers. Then it considers the impurity system of the rabbis: immersion, corpse impurity, the impurity of *ṣāraʿat*, and the impurity of bodily discharges. The two appendixes treat whether the Pharisees ate ordinary food in a state of ritual purity, and the Qumran sectarian and rabbinic interpretations of the biblical laws of impurity. Harrington concludes that in both groups the interpretation is based on Scripture, and that the Qumran sectarians appear more stringent than the rabbis on almost every issue.

F. N. HEPPER, *Baker Encyclopedia of Bible Plants. Flowers and Trees, Fruits and Vegetables, Ecology* (Grand Rapids: Baker, 1992, $24.99) 192 pp. Illustrated. Bibliography. Indexed. ISBN: 0-8010-4361-1.

This encyclopedia of plants mentioned in the Bible first treats wild plants in their habitats: the ecology of Bible lands; forest and thicket; thorns and thistles, fire and fuel; flowers of fields and hills; the wilderness and its plants; and reeds and willows. Then it deals with cultivated and useful plants: tillers of the ground; wheat and barley; grapes and wine; the olive tree and its oil; figs and sycamore trees; pomegranates, dates, and other fruits; vegetables of Egypt and spicy herbs; fragrant incense; leaves for healing; timber for the carpenter; flax, linen, and dyes; baskets, mats, and cords; papyrus, pen, and ink; and art, architecture, and symbolism. Hepper served as principal scientific officer and assistant keeper of the Herbarium at the Royal Botanic Gardens, Kew.

M. HIMMELFARB, *Ascent to Heaven in Jewish and Christian Apocalypses* (New York—Oxford: Oxford University Press, 1993, $29.95) xii and 171 pp. Bibliography. Indexed. LCN: 92-35748. ISBN: 0-19-508203-6.

This volume considers the entire body of Jewish and Christian ascent apocalypses through the 2nd century A.D.: Book of the Watchers (*1 Enoch* 1–36), *Testament of Levi, 2 Enoch*, Similitudes of Enoch (*1 Enoch* 37–71), *Apocalypse of Zephaniah, Apocalypse of Abraham, Ascension of Isaiah*, and *3 Baruch*. Its five chapters appear under the following headings: from Ezekiel to Book of the Watchers; heavenly ascent and priestly investiture; transformation and the righteous dead; the secrets of nature, primeval history, and the order of the cosmos; and the apocalypses as writing. Himmelfarb, associate professor of religion at Princeton University and author of *Tours of Hell. An Apocalyptic Form in Jewish and Christian Literature* (1983), concludes that the central themes of the ascent apocalypses are heaven as a temple, the visionary's achievement of angelic status in a process that echoes priestly investiture, and the phenomena of nature as a source of knowledge of God.

M. B. HORNUM, *Nemesis, the Roman State, and the Games*, Religions in the Graeco-Roman World 117 (Leiden—New York—Cologne: Brill, 1993, 200 gld. or $114.50) xv and 373 pp. and 28 plates, 6 tables. Bibliography. Indexed. LCN: 93-726. ISBN: 90-04-09745-7.

The revision of a doctoral dissertation directed by B. S. Ridgway and presented in 1991 to Bryn Mawr College, this investigation of the cult of the goddess Nemesis during the Roman imperial period focuses on the connection of Nemesis with the Roman state and her association with the games. It first considers Nemesis prior to the Roman imperial period: origins and meaning, and pre-Roman cults. Then it discusses Nemesis and the Roman state, especially in relation to the emperor and the city. Finally it deals with Nemesis and the games:

chronology of the association, types of games, character of the cult remains, iconography and epithets, worshippers, and types of worship. Also included are catalogues of literary evidence (pp. 91-152) and the epigraphic evidence (pp. 153-317) as well as three other appendixes.

D. G. Hunter, *Marriage in the Early Church,* Sources of Early Christian Thought (Minneapolis, MN: Fortress, 1992, paper $10) viii and 157 pp. Bibliography. LCN: 92-3694. ISBN: 0-8006-2652-4.

This anthology presents translations of texts from the 2nd to the 5th centuries that reflect early Christian thought and practice on marriage. The selections are from *Shepherd of Hermas,* Tertullian, Clement of Alexandria, *Acts of Thomas,* Methodius, Lactantius, John Chrysostom, Pelagius, Augustine, and Paulinus of Nola; also included are two examples of ecclesiastical legislation and two nuptial blessings. The 28-page introduction considers the NT evidence, the Greco-Roman environment, 2nd- and 3rd-century developments, and the post-Constantian church. Hunter is associate professor of historical theology at the University of St. Thomas in St. Paul, MN.

I. Jacob and W. Jacob (eds.), *The Healing Past. Pharmaceuticals in the Biblical and Rabbinic World,* Studies in Ancient Medicine 7 (Leiden—New York—Cologne: Brill, 1993, 85 gld. or $48.75) xv and 126 pp., 6 figs. Bibliographies. Indexed. LCN: 93-13693. ISBN: 90-04-09643-4.

The seven papers in this volume deal with the knowledge and use of pharmaceuticals in the ancient world: F. Rosner on pharmacology and dietetics in the Bible and Talmud, W. Jacob on the medicinal plants of the Bible, M. A. Powell on drugs and pharmaceuticals in ancient Mesopotamia, R. Germer on ancient Egyptian pharmaceutical plants and the eastern Mediterranean, I. Jacob on the *ricinus communis* (the castor oil plant)—the miracle tree through 4000 years, S. Kottek on medicinal drugs in the works of Josephus, and S. Newmyer on Asaph the Jew (the alleged author of *Book of Remedies*) and Greco-Roman pharmaceutics. J. M. Riddle has contributed a five-page introduction.

J. Jarick (ed.), *A Comprehensive Bilingual Concordance of the Hebrew and Greek Texts of Ecclesiastes,* SBL Septuagint and Cognate Studies 36 (Atlanta: Scholars Press, 1993, cloth $45.95, paper $30.95) ix and 291 pp. LCN: 93-33144. ISBN: 1-55540-911-3 (cloth), -912-1 (paper).

This volume presents full Hebrew-Greek and Greek-Hebrew lexical concordances to the book of Ecclesiastes. Each main entry begins with an indication of the number of occurrences of the particular element in the MT or LXX, and each sub-entry begins with an indication of the number of cases in which the element of the sub-entry appears in the opposite text as the equivalent of the element of the main entry together with a percentage indication of the frequency of such equivalence. There are also remarks in "column b" on differences between the MT and LXX, and on retroverted readings where such matters bear on text-critical and lexicographical issues. Jarick prepared the concordances on the basis of a computer program by G. Marquis. A second volume will deal with morphological concordances of Ecclesiastes.

S. A. Kaufman and M. Sokoloff, *A Key-Word-in-Context Concordance to Targum Neofiti. A Guide to the Complete Palestinian Aramaic Text of the Torah,* Publications of the Comprehensive Aramaic Lexicon Project 2 (Baltimore—London: Johns Hopkins University Press, 1993, $125) x and 1494 pp. LCN: 93-17304. ISBN: 0-8018-4707-9.

This key-word-in-context concordance contains the entire main text of the Aramaic version of the Pentateuch according to *Targum Neofiti* as well as most of the marginal notes. Each entry in the main part (pp. 1-1364) presents the Aramaic word, a grammatical identification, an English translation, and a list of the individual occurrences with context arranged by parts of speech and forms. Also included are concordances of proper names and Hebrew words, as well as an index to Sokoloff's *A Dictionary of Jewish Palestinian Aramaic of the Byzantine*

Period (1990). The concordance was prepared with the assistance of E. M. Cook. Also available are an electronic copy of the complete text of *Targum Neofiti* and a lexically parsed form of the data along with a complete dictionary to the text and a retrieval program.

M. Krupp, *Die Geschichte der Juden im Land Israel. Vom Ende des Zweiten Tempels bis zum Zionismus,* Gütersloher Taschenbücher 765 (Gütersloh: Gütersloher Verlagshaus, 1993, paper DM 22.80) 176 pp. Illustrated. Indexed. ISBN: 3-579-00765-3.

This history of the Jews in the land of Israel from the end of the Second Temple period until the rise of Zionism is divided into three major sections: under Romans and Byzantines; Arabs, Crusaders, and Mamelukes; and the Turkish empire. The topics treated in the first section include the "great revolt" against Rome, the destruction of the Second Temple, the Bar Kokhba rebellion, and the emergence of the rabbinic movement and the development of its literature. Krupp, a Protestant theologian, is a Dozent at the Hebrew University in Jerusalem.

M. Krupp, *Qumran-Texte. Zum Streit um Jesus und das Urchristentum,* Gütersloher Taschenbücher 1304 (Gütersloh: Gütersloher Verlagshaus, 1993, paper DM 19.80) 144 pp. ISBN: 3-579-01304-1.

After a twenty-nine page general introduction to the Dead Sea scrolls (discovery, research, extent and content of the library), this volume presents excerpts in German from some of the most important texts under the following headings: the foundational writings of the Qumran community (1QS, 1QSa), other major writings (1QM, 11QTemple, CD), psalms and hymns (11QPsa, 1QH, 4Q448), the old Bible read anew (1QapGen, 1QpHab), the messiah and the endtime (1QSa-b, 4QPatr, 4QTest, 4Q246, 4Q521, 4Q285), the law of Qumran (4Q394-399, 1QSa, CD), and further mysteries (1Q27, solar calendar, 7Q5). An eight-page epilogue discusses the identity of the Qumran people and the relation between Qumran and Christian truth.

S. T. Lachs, *Humanism in Talmud and Midrash* (Rutherford, NJ: Fairleigh Dickinson University Press, 1993, $32.50; London—Toronto: Associated University Presses) 150 pp. Bibliography. LCN: 91-58956. ISBN: 0-8386-3468-0.

Lachs, the author of *A Rabbinic Commentary on the New Testament* (1987), has arranged materials from classical rabbinic sources to illustrate how some of the rabbis of the talmudic era subscribed to a view of the world and the human condition that starts with human beings rather than with God. After an eighteen-page introduction, he deals with four major topics: human beings and society, God, Torah, and divine revelation and human authorship. A three-page appendix lists the rabbis cited and their approximate dates.

J. D. Levenson, *The Death and Resurrection of the Beloved Son. The Transformation of Child Sacrifice in Judaism and Christianity* (New Haven, CT—London: Yale University Press, 1993, $27.50) xiv and 258 pp. Indexed. LCN: 93-7545. ISBN: 0-300-05532-3.

Levenson, professor of Jewish studies at Harvard Divinity School and author of *The Hebrew Bible, the Old Testament, and Historical Criticism* (1993), explores the theme of the near sacrifice and miraculous restoration of the beloved son in the biblical texts about Isaac, Ishmael, Jacob, Joseph, and Jesus. The presentation appears under three headings: a father's gift, the beloved sons in Genesis, and the beloved son between Zion and Golgotha. The chapters most pertinent to the NT concern the rewritten Aqedah of Jewish tradition, the displacement of Isaac and the birth of the church, and the revisioning of God in the image of Abraham. Levenson also explores the role of the son beloved of his father in the development of Christian supersessionism.

J. B. Lightfoot and J. R. Harmer, *The Apostolic Fathers. Greek Texts and English Translations of Their Writings,* ed. and rev. M. W. Holmes (2nd ed.; Grand Rapids: Baker, 1992, $34.99) xiii and 615 pp., 2 maps. Bibliographies. Indexed. LCN: 92-16613. ISBN: 0-8010-5676-4.

This volume is a second, revised edition of a one-volume edition of texts and translations of the Apostolic Fathers that appeared in 1891. An "English only" version was published in 1989 [*NTA* 34, p. 271]. This volume presents on facing pages the Greek (or Latin) texts and English translations for *1 Clement, 2 Clement,* the letters of Ignatius, *Letter of Polycarp to the Philippians, Martyrdom of Polycarp, Didache, Epistle of Barnabas, Shepherd of Hermas, Epistle to Diognetus,* and the fragments of Papias. For this edition Holmes has systematically reviewed the Greek (and Latin) texts and revised them where necessary.

D. R. Lindsay, *Josephus and Faith. Πίστις and Πιστεύειν as Faith Terminology in the Writings of Flavius Josephus and in the New Testament,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 19 (Leiden—New York—Cologne: Brill, 1993, 110 gld. or $63) xiv and 212 pp. Bibliography. Indexed. LCN: 93-29156. ISBN: 90-04-09858-5.

The English version of a doctoral dissertation directed by O. Betz and submitted in 1990 to the Evangelical theological faculty at Tübingen, this volume first considers the development of the πιστ- word group (πιστεύω, πίστις, πιστός) as faith terminology in secular Greek, the Septuagint, Sirach, and Philo's writings. Then it examines Josephus' use and understanding of the πιστ- word group as faith terminology, especially in comparison to the use and understanding of this word group in the NT. Lindsay contends that Josephus was influenced by the traditions of Hellenism and the OT in his (religious) use of the πιστ- word group whereas the NT knows only the OT concept of faith. An appendix treats Hebrew equivalents for πιστ- in Sirach.

J. Magness, *Jerusalem Ceramic Chronology circa 200–800 CE,* JSOT/ASOR Monograph Series 9 (Sheffield, UK: JSOT Press, 1993, £40 or $70) 277 pp., 8 plates, 4 figs., 8 maps. Bibliography. Indexed. ISBN: 1-85075-413-6.

The revised version of a doctoral dissertation directed by J. A. Sauer and presented to the University of Pennsylvania in 1989, this volume attempts to establish a typology and chronology for the local wares of Jerusalem from the 4th to the 7th centuries A.D., with limited extensions to the 2nd and 9th/10th centuries. It first discusses the Jerusalem type-sites, the late Roman and Byzantine pottery from the Jewish Quarter, and regionalism in pottery types. Then it presents the corpus according to pottery types: rouletted bowls, fine Byzantine ware bowls, shelf-rim basins, rilled-rim basins, arched-rim basins, etc.

F. Millar, *The Roman Near East, 31 BC - AD 337* (Cambridge, MA—London: Harvard University Press, 1993, $45) xxix and 587 pp., 12 maps. Bibliography. Indexed. LCN: 93-18174. ISBN: 0-674-77885-5.

Based on the Jackson Lectures given at Harvard University in 1987, this volume explores the social and cultural history of the Near East between Augustus and Constantine within the framework of Roman imperial power. After methodological observations ("in search of the Orient"), it focuses on the Roman empire: the bridgehead and the dependent kingdoms (31 B.C.-A.D. 74), imperialism and expansion (A.D. 74-195), Rome and Mesopotamia—from Parthia to Persia, and the tetrarchy and Constantine. Then it considers regions and communities: communal and cultural identities; the tetrapolis and northern Syria; the Phoenician coast and its hinterland; eastern Syria Phoenice—mountain, oasis, and steppe; from Judea to Syria Palestina; Arabia; the Euphrates and Mesopotamia; and East and West. The three appendixes concern the inscriptions of the tetrarchic land-surveyors, documents from the Bar Kokhba War, and materials for the history of Roman Edessa and Osrhoene from A.D. 163 to 337. Millar is professor of ancient history at Oxford.

F. J. Murphy, *Pseudo-Philo. Rewriting the Bible* (New York—Oxford: Oxford University Press, 1993, $49.95) xiv and 322 pp. Bibliography. Indexed. LCN: 92-44041. ISBN: 0-19-507622-2.

This literary commentary on ps.-Philo's *Biblical Antiquities* combines the methods of redaction criticism (using the Bible as the point of comparison) and narrative criticism. Examining the work chapter-by-chapter, it concentrates on how the plot and characterization of each episode works, how it relates to the larger complex in which it is located, and how it contributes to the unified narrative of the work as a whole. After introductions to *Biblical Antiquities* and to narrative criticism, the narrative commentary appears according to the following outline: from Adam to Joseph (chaps. 1–8), Moses (9–19), Joshua (20–24), Kenaz (25–29), Deborah (30–33), from Aod to the ascension of Phinehas (34–48), and from Samuel to David (49–65). Also included are synthetic chapters on major characters (God, humanity, Israel, leaders, others), major themes (covenant, moral causality, plans and plots, etc.), and the real author in historical context, as well as a concordance of proper names and a general concordance of the Latin text. Murphy, associate professor and chair of the department of religious studies at the College of the Holy Cross in Worcester, MA, is also the author of *The Structure and Meaning of Second Baruch* (1985) and *The Religious World of Jesus* (1991).

J. Neusner, *The Mother of the Messiah in Judaism. The Book of Ruth,* Bible of Judaism Library (Valley Forge, PA: Trinity Press International, 1993, paper $12) xxi and 138 pp. Indexed. LCN: 93-31398. ISBN: 1-56338-061-7.

After a fourteen-page introduction to the message of Midrash *Ruth Rabbah* ("Israel's messiah from Moab" through mastery of the Torah), this volume seeks to offer a clear account of the work's basic statement along with an identification of the components classified from the smallest whole units of discourse on upward to completed and coherent statements. Neusner's analytical translation of *Ruth Rabbah* was described in *NTA* 34, p. 274.

C. R. Page and C. A. Volz, *The Land and the Book. An Introduction to the World of the Bible* (Nashville, TN: Abingdon, 1993, paper $15.95) 285 pp. Illustrated. Bibliography. Indexed. LCN: 92-43245. ISBN: 0-687-46289-4.

This volume seeks to introduce students of the Bible to the land of the Bible in the hope that such knowledge will enhance their understanding of the biblical accounts. It first provides a geographical and historical overview of the Holy Land. Then it focuses on particular sites in Israel (outside Jerusalem), Jerusalem, Jordan, and elsewhere. Also included are an appendix on archaeological method, chronological charts, and a glossary. Page is academic dean of the Jerusalem Center for Biblical Studies in Israel, and Volz is professor of church history at Luther Northwestern Theological Seminary in St. Paul, MN.

I. Pardes, *Countertraditions in the Bible. A Feminist Approach* (Cambridge, MA—London: Harvard University Press, 1993, paper $12.95) x and 194 pp. Bibliography. Indexed. LCN: 91-40975. ISBN: 0-674-17545-X.

Developed from a doctoral dissertation directed by R. Alter and presented to the University of California at Berkeley, this volume explores the tense dialogue between the dominant patriarchal discourse of the Hebrew Bible and the counter female voices that attempt to put forth other truths. Thus it deals with Miriam and her brothers; creation according to Eve; beyond Genesis 3 (the politics of maternal naming); Rachel's dream (the female subplot); Zipporah and the struggle for deliverance; the book of Ruth (idyllic revisionism); "I am a wall, and my breasts like towers" (Song of Songs and the question of canonization); and Job's wife. Pardes is lecturer in comparative literature and English at the Hebrew University in Jerusalem.

J. PELIKAN, *Christianity and Classical Culture. The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (New Haven, CT—London: Yale University Press, 1993, $40) xvi and 368 pp., plate. Bibliography. Indexed. LCN: 92-42407. ISBN: 0-300-05554-4.

Based on the 1992-93 Gifford Lectures delivered at the University of Aberdeen, this volume explores the encounter of Hellenism and Christianity with reference to the works of four Cappadocians: Gregory of Nazianzus, Basil of Caesarea, Gregory of Nyssa, and Macrina. It first deals with natural theology as apologetics: classical culture and Christian theology; natural theology as apologetics; the language of negation; God and the ways of knowing; the many and the one; the universe as cosmos; space, time, and deity; the image of God; the source of all good; and the shift from *tyche* to *telos*. Then it treats natural theology as presupposition: Christian theology and classical culture; natural theology as presupposition; the lexicon of transcendence; faith as the fulfillment of reason; the one and the three; cosmos as contingent creation; the economy of salvation; the metamorphosis of human nature; the worship offered by rational creatures; and the life of the aeon to come. Pelikan is professor of history at Yale University.

P. PERKINS, *Gnosticism and the New Testament* (Minneapolis, MN: Fortress, 1993, paper $17) x and 261 pp. Bibliography. Indexed. LCN: 93-21890. ISBN: 0-8006-2801-2.

Perkins, professor of theology at Boston College, first investigates the argument for a non-Christian gnosticism that emerged prior to or concurrent with early Christianity: the search for pre-Christian gnosticism, gnosticism and the Jewish connection, gnostic influence and the NT, and reconstructing gnostic history. Then she treats those parts of the NT where gnostic influence is generally detected: Jesus as teacher of wisdom (sayings and revelation), gnosis and the Pauline tradition, redeemer myths and NT hymns, Jesus as Word, and discourses of the revealer. Finally she discusses the emergence of a self-consciously Christian gnosticism and its conflict with orthodox Christianity: gnostic identity (conversion and asceticism), women disciples and worshippers, and gnostic and orthodox Christians.

M. PHILONENKO (ED.), *Le Trône de Dieu*, Wissenschaftliche Untersuchungen zum Neuen Testament 69 (Tübingen: Mohr-Siebeck, 1993, DM 298) viii and 369 pp., 14 figs. Bibliographies. Indexed. ISBN: 3-16-146052-9.

Prepared for a conference held in 1990 at Strasbourg, the twelve papers in this volume are by A. Hultgård on the throne of God and the throne of the just in ancient Iranian traditions; R. Kuntzmann on the throne of God in the Chronicler's work; S. Tengström on prophetic visions of God's throne and their background in the OT; H. Rouillard on heavenly royalty and earthly royalty in 1 Kings 22; M. Hengel on "sit at my right hand" (the enthronement of Christ at God's right hand and Psalm 110); E. Trocmé on "it is heaven that is my throne" (the polemic against the Temple and the theology of the Hellenists); C. Grappe on the saying about the twelve thrones (Mt 19:28/Lk 22:30) in the light of intertestamental texts; R. Feldmeier on the crucified one in the "mercy seat"—Mk 15:37-39 and its significance for the concept of God's presence and reign; P. Prigent on John's Gospel and Merkabah mysticism; Philonenko on taking an oath by God's throne, with reference to Mt 5:34; C. Markschies on *sessio ad dexteram*—an early Christian confessional motif in christological discussion; and B. Ego on God's throne in the Talmud and Midrashim—cosmological and eschatological aspects of a haggadic motif.

D. PRAGER AND J. TELUSHKIN, *Judentum heute. Neun Fragen an eine Weltreligion*, trans. E. Kesten and U. von Essen, Gütersloher Taschenbücher 766 (Gütersloh: Gütersloher Verlagshaus, 1993, paper DM 24.80) 192 pp. ISBN: 3-579-00766-1.

The German version of *The Nine Questions People Ask About Judaism* (1986), this volume deals with the following issues: belief in God, the need for Jewish laws or organized religion, ethical and unethical persons, the differences between Judaism and Christianity (and Marxism and humanism), the Jewish role in the world, anti-Zionism and anti-Semitism, lessons from the Holocaust, mixed marriages, and beginning to practice Judaism. The appendix treats *ṣĕdēqâ* as an example for the systematic ethics of Judaism.

Priests, Prophets and Scribes. Essays on the Formation and Heritage of Second Temple Judaism in Honour of Joseph Blenkinsopp, ed. E. Ulrich et al., JSOT Supplement Series 149 (Sheffield, UK: JSOT Press, 1992, £35 or $60) 274 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-375-X.

The seventeen articles honoring Professor Blenkinsopp appear under four headings: Chronicles, Ezra, Nehemiah (five); wisdom, scribes, and scribalism (five); early Judaism and its environment (three); and the theology of the Hebrew Bible (four). The articles most pertinent to the NT world are by Ulrich on Ezra and Qoheleth manuscripts from Qumran, W. Harrelson on wisdom hidden and revealed according to Bar 3:9–4:4, M. Weinfeld on the phases of human life in Mesopotamian and Jewish sources, and V. Tzaferis on cults and deities worshipped at Caesarea Philippi-Banias. Also included are a photograph and bibliography of the honoree as well as an introduction by R. L. Wilken.

É. Puech, *La croyance des Esséniens en la vie future: Immortalité, résurrection, vie éternelle? Histoire d'une croyance dans le judaïsme ancien.* Vol. 1, *La résurrection des morts et le contexte scripturaire;* vol. 2, *Les données qumraniennes et classiques,* Études Bibliques, nouvelle série 21-22 (Paris: Gabalda, 1993, paper 560 F) xviii and 956 pp., 2 figs. Bibliography. Indexed. ISBN: 2-85021-064-1 (vol. 1), -065-X (vol. 2).

The first volume in this doctoral dissertation directed by A. Caquot and P. Grelot examines the hopes concerning resurrection and future life in the pertinent OT texts (Hos 6:1-3; Ezek 37:1-14; Isa 52:13–53:12; etc.), the OT Apocrypha written in Semitic languages (*Jubilees, 1 Enoch, Testaments of the Twelve Patriarchs,* etc.), the OT Apocrypha written in Greek (Sibylline Oracles, Ps.-Phocylides, Philo, etc.), and Jewish religious movements (Sadducees and Pharisees) and the NT (Gospels, Pauline corpus, Hebrews, Revelation). The two excursuses concern the Samaritans/Dositheans and the Apostolic Fathers. Puech concludes that the variety of approaches to resurrection and/or immortality in these writings depends principally on the underlying anthropological conceptions. The second volume focuses on the belief of the Essenes in the future life as seen in *Thanksgiving Hymns, Community Rule, War Scroll, Damascus Document,* Melchizedek texts, other texts (4Q504, 245, 246, etc.), 4QDeutero-Ezekiel, a messianic apocalypse (4Q521), the tombs at Qumran and Ain el-Ghuweir, and the descriptions of the Essenes by Josephus and Hippolytus. Puech concludes that the Essene belief in the future life was not in the immortality of the soul (as Josephus suggested) but rather in the resurrection of the flesh (as Hippolytus affirmed). Caquot has provided a three-page preface.

K. A. Raaflaub and M. Toher (eds.), *Between Republic and Empire. Interpretations of Augustus and His Principate* (Berkeley—Los Angeles—London: University of California Press, 1993, paper $25) xxi and 495 pp., 60 figs. Indexed. LCN: 89-4788. ISBN: 0-520-08447-0.

The paperback edition of the work described in *NTA* 35, p. 131, the nineteen articles in this volume were prepared to mark the 50th anniversary of R. Syme's *The Roman Revolution* (1939).

T. A. Robinson, *The Early Church. An Annotated Bibliography of Literature in English,* ATLA Bibliography Series 33 (Metuchen, NJ—London: Scarecrow, 1993, $57.50; American Theological Library Association) xxiii and 495 pp. Indexed. LCN: 93-34350. ISBN: 0-8108-2763-8.

This annotated bibliography of books and articles on the early church first deals with reference works: bibliographies, indexes, journals, and serials; atlases, dictionaries, and encyclopedias; and patristic authors and texts. Then it considers general collections and general histories. The main part of the volume (pp. 80-454) treats the following topics: art and architecture; canon and textual criticism; Christology; church office and hierarchy; church and state; Constantine and the Christian empire; conversion, missions, and the early Christian apologetic; development of the creeds; ethics and sexuality; gnosticism and related movements; Jewish-Christian relations; monasticism and asceticism; orthodoxy and heresy; patristic exegesis; persecution and martyrdom; regional distribution of Christianity; the Roman empire; society and social issues; theology; women; and worship and liturgy. Robinson, associate professor of religious studies at the University of Lethbridge in Alberta, Canada, prepared the bibliography with the collaboration of B. D. Shaw, M. J. Penton, T. L. Donaldson, and M. P. DeRoche.

J. T. SANDERS, *Schismatics, Sectarians, Dissidents, Deviants. The First One Hundred Years of Jewish-Christian Relations* (Valley Forge, PA: Trinity Press International, 1993, paper $30) xxiii and 404 pp., 4 plates, 16 figs. Bibliography. Indexed. LCN: 93-24087. ISBN: 1-56338-065-X.

Sanders, professor in the department of religious studies at the University of Oregon and author of *The Jews in Luke-Acts* (1987), seeks to look at all the surviving evidence and to determine what the relationships between early Christians and Jews were at different times (up to A.D. 135) and places, and to explain why those relationships developed and existed as they did. He first considers the pertinent literary and material evidence from Palestine before A.D. 70 and between A.D. 70 and 135, and takes up the issue of cause and presents the relevant social-science literature on sects, conflict, and deviance. Next he describes what can be known about Jewish-Christian relations first in Syria and Asia Minor and then in Greece and Rome, and offers explanations of these situations in terms of the behavior of sects, new religious movements, and social evolution.

L. H. SCHIFFMAN AND M. D. SWARTZ, *Hebrew and Aramaic Incantation Texts from the Cairo Genizah. Selected Texts from Taylor-Schechter Box K1,* Semitic Texts and Studies 1 (Sheffield, UK: JSOT Press, 1992, £25 or $42.50) 183 pp., 20 plates. Bibliography. Indexed. ISBN: 1-85075-285-0.

This monograph presents a selection of incantation texts, mostly amulets, from Box K1 of the Taylor-Schechter Genizah Collection. The 52-page introduction discusses magic and the problem of definition, Jewish magic and its modern study, magical texts in the Cairo Genizah, the amulets and earlier Jewish magic, the magic of the amulets, magicians and their clients, and literary features. Then the volume provides photographs, transcriptions, translations, and commentaries for TS K1 nos. 6, 18, 30, 42, 24, 71, 94, 100, 125, 127, 68, 128, 137, 152, 168, and 169. These incantations represent a window on the popular religion of medieval Middle Eastern Jewry.

Z. STEFANOVIC, *The Aramaic of Daniel in the Light of Old Aramaic,* JSOT Supplement Series 129 (Sheffield, UK: JSOT Press, 1992, £27.50 or $47.50) 128 pp. Bibliography. Indexed. ISBN: 1-85075-351-2.

After discussing the enigma of the Aramaic of Daniel, this volume examines the language of Daniel 2–7 in the light of Old Aramaic (9th to 7th centuries B.C.) inscriptions (Tell Fakhriyah, Bir-Hadad, Zakkur, Sefire, Hadad and Panammu, Barrakab) as well as the Nerab stele and the Ashur ostracon. It explores in turn literary, grammatical, and syntactic correlations between Daniel 2–7 and these texts. Stefanovic concludes that the Aramaic sections of Daniel contain a significant amount of material similar to Old Aramaic texts.

J. E. TAYLOR, *Christians and the Holy Places. The Myth of Jewish-Christian Origins* (Oxford: Oxford University Press, Clarendon Press, 1993, $69) xxii and 384 pp., 13 plates, 31 figs., 4 maps. Bibliography. Indexed. ISBN: 0-19-814785-6.

Based on a doctoral dissertation supervised by P. Hayman and D. Wright and accepted in 1989 by the University of Edinburgh, this volume argues that the claims made by B. Bagatti and E. Testa concerning the Jewish-Christian foundation of many holy places in Palestine are dubious. It first explains the Bagatti-Testa hypothesis, and considers the presence of Jewish Christians and the distribution of religious groups in Palestine between A.D. 135 and 324. Then it focuses on particular sites: Mamre; Bethlehem; Golgotha; Eleona; caves and tombs; the Bethany Cave, Gethsemane, and the Tomb of the Virgin; Zion; Nazareth; and Capernaum. Taylor concludes that there is no evidence at all that Jewish Christians, or any other kind of Christians, venerated sites in Palestine as sacred before the beginning of the 4th century A.D.

P. A. TILLER, *A Commentary on the Animal Apocalypse of* I Enoch, SBL Early Judaism and Its Literature 4 (Atlanta: Scholars Press, 1993, cloth $39.95, paper $24.95) xii and 430 pp., 6 tables. Bibliography. Indexed. LCN: 92-33809. ISBN: 1-55540-780-3 (cloth), -781-1 (paper).

A slightly revised version of a doctoral dissertation directed by J. Strugnell and accepted in 1991 by Harvard Divinity School, this volume seeks to explicate the details of the allegory in the "Animal Apocalypse" (*1 Enoch* 85–90), its overall meaning, and its place in the political and intellectual history of Judaism. The 138-page introduction deals with history and eschatology, the allegory, date of composition, place in the Enochic corpus, provenance, and text. Then the volume presents the textual evidence for *1 Enoch* 85–90, with the Ethiopic, Greek, and Aramaic versions in parallel columns where possible, and with the textual apparatus below. Then it provides for each pericope a translation and commentary. Tiller contends that the Animal Apocalypse represents a militant, pro-independence, religious reform group that cultivated mantic wisdom traditions under the name of Enoch and accepted the military leadership of Judas Maccabeus.

F. R. TROMBLEY, *Hellenic Religion and Christianization c. 370-529,* Religions in the Graeco-Roman World 115/1-2 (2 vols.; Leiden—New York—Cologne: Brill, 1993-94, 375 gld. or $214.50) xiv and 344 pp., xv and 430 pp. Bibliography. Indexed. LCN: 92-28631. ISBN: 90-04-09624-8 (vol. 1), -09691-4 (vol. 2).

These two volumes seek to identify and examine the points of conjuncture between pagan religions and Christianity from the late 4th to the early 6th century A.D.—from the death of Julian the Apostate to Justinian's laws against paganism. The first volume contains chapters on the legal status of sacrifice to A.D. 529; the process of Christianization; Gaza; and Athens and Attica. The second volume deals with the *philoponoi* of Alexandria and Hellenic religion; Aphrodisias; Asia Minor; Arabs and Arameans in the Syrian countryside; the Nile Valley from Canopus to Philae; the Antiochene and the Apamene; and the Bostrene, Djebel Hauran, and the Ledjā. Seven appendixes are included. Trombley, lecturer in religious studies at Cardiff College, University of Wales, uses epigraphic, legal, demographic, and literary evidence to explore such topics as the effect of the laws against sacrifice and sorcery, temple conversions, the degradation of pagan gods into *daimones,* the Christianization of rites, and the social, political, and economic background of conversion to Christianity.

W. J. VAN BEKKUM (ED.), *A Hebrew Alexander Romance according to MS London, Jews' College no. 145,* Orientalia Lovaniensia Analecta 47 (Leuven: Peeters, 1992, 1,500 BFr) vii and 236 pp. Bibliography. Indexed. ISBN: 90-6831-395-9.

This volume provides a first critical edition of the Alexander Romance in the London MS Jews' College 145, now deposited at the Office of the Chief Rabbi in London. The 34-page general introduction discusses Alexander traditions in early Judaism, the medieval Hebrew Alexander romances, and the text of MS London 145. The main part of the book (pp. 36-205) presents on facing pages the Hebrew text and an English translation. The two appendixes contain selective notes to the text according to (1) Hebrew sources and (2) Greek and Latin sources. Also included are indexes of personal and geographical names and foreign terms, motifs, and subjects.

A. S. van der Woude (ed.), *The Book of Daniel in the Light of New Findings,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 106 (Leuven: Leuven University Press—Peeters, 1993, paper 3,000 BFr) xviii and 574 pp. Indexed. ISBN: 90-6186-531-X (LUP), 90-6831-467-X (P).

Prepared for the 40th *Colloquium Biblicum Lovaniense* in 1991, the thirty papers in this volume devoted to the book of Daniel appear under five headings: bilingualism and Greek versions (three); literary-critical, form-critical, and tradition-critical problems (twelve); literary and sociological approaches (three); general historical and religio-historical problems (seven); and other studies (five). The contributors include D. Dimant on the seventy-weeks chronology (Dan 9:24-27) in the light of new Qumranic texts; J. J. Collins on "stirring up the great sea"—the religio-historical background of Daniel 7; F. H. Polak on the Daniel tales in their Aramaic literary milieu; P. R. Davies on reading Daniel sociologically; D. Michel on wisdom and apocalyptic; J. Van Goudoever on indications in Daniel that reflect the use of the ancient theoretical so-called Zadokite calendar; and C. T. Begg on tracing connections between Daniel and Josephus. Van der Woude has provided a preface and a six-page introduction.

J. W. van Henten and P. W. van der Horst (eds.), *Studies in Early Jewish Epigraphy,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 21 (Leiden—New York—Cologne: Brill, 1994, 135 gld. or $77.25) ix and 290 pp. Indexed. ISBN: 90-04-09916-6.

Prepared for a conference held in 1992 at the University of Utrecht, the nine papers in this volume are by W. Horbury on Jewish inscriptions and Jewish literature in Egypt, with special reference to Sirach; van Henten on a Jewish epitaph in a literary text (4 Macc 17:8-10); J. H. M. Strubbe on curses against violation of the grave in Jewish epitaphs from Asia Minor; van der Horst on Jewish poetical tomb inscriptions; A. J. Bij de Vaate on alphabet-inscriptions from Jewish graves; D. Noy on the Jewish communities of Leontopolis and Venosa; G. Lüderitz on the nature of the πολίτευμα; T. Rajak on inscription and context (reading the Jewish catacombs of Rome); and G. Mussies on Jewish personal names in some nonliterary sources. The editors have provided a seven-page introduction.

P. von Gemünden, *Vegetationsmetaphorik im Neuen Testament und seiner Umwelt. Eine Bildfelduntersuchung,* Novum Testamentum et Orbis Antiquus 18 (Fribourg: Universitätsverlag, 1993, 155 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 541 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7278-0741-5 (U), 3-525-53919-3 (V&R).

The revision of a doctoral dissertation directed by G. Theissen and accepted in 1989 by the theological faculty at the University of Heidelberg, this volume explores the uses of vegetation metaphors (trees and fruits; seed, growth, and harvest) with the help of text-linguistic and historical methods. After some theoretical observations, it discusses and compares the vegetation metaphors in the OT, the Apocrypha and Pseudepigrapha, the Gospels, the NT letters, Revelation, the Apostolic Fathers, Stoic popular philosophy, and gnostic writings. The author concludes that the NT vegetation metaphors do not represent the timeless world of archetypes but rather can be understood as a charge to transform reality creatively.

W. Wink, *Cracking the Gnostic Code. The Powers in Gnosticism,* SBL Monograph Series 46 (Atlanta: Scholars Press, 1993, cloth $29.95, paper $19.95) xii and 66 pp. Bibliography. Indexed. LCN: 93-10143. ISBN: 1-55540-859-1 (cloth), -860-5 (paper).

Wink, the author of *Naming the Powers* (1984), *Unmasking the Powers* (1986), and *Engaging the Powers* (1992), contends that for the early gnostics the "powers" were very real and represented the spirituality of the massive institutions and forces that controlled the ancient world. After a chapter on cracking the gnostic code, he deals with the gnostic myth, the delusional system of the powers, salvation from the powers, and ethics in the face of the powers.

C. D. Yonge, *The Works of Philo. Complete and Unabridged* (rev. ed.; Peabody, MA: Hendrickson, 1993, $29.95) xx and 924 pp., 6 maps. Indexed. ISBN: 0-943575-93-1.

This volume makes available the content of the four-volume translation of Philo's works (1854-55) by Yonge (1812-91), who taught at Queen's College in Belfast from 1866 to his death and translated writings by Cicero, Diogenes Laertius, and other ancient authors. The translations, which have been corrected and reset, appear in double-column format: *On the Creation, Allegorical Interpretation* I-III, *On the Cherubim, On the Birth of Abel and the Sacrifices Offered by Him and by His Brother Cain,* etc. The publishers have rearranged parts of Yonge's translation to conform to the sequence of the Cohn-Wendland edition (1896-1914), included newly translated passages where necessary, and used the currently standard titles for the works. D. M. Scholer, who supervised the project, has provided an eight-page preface.

ADDITIONAL BOOKS RECEIVED

G. Appelqvist, *Luthersk samverkan i nazismens skugga. Sverige och Lutherakademien i Sondershausen 1932–1945,* Publications of the Swedish Society of Church History. II New series 47 (Uppsala: Uppsala University, 1993, paper) 207 pp. Bibliography. ISBN: 91-85582-34-4. Distributed by Almqvist & Wiksell International, Stockholm.

D. Batstone (ed.), *New Visions for the Americas. Religious Engagement and Social Transformation* (Minneapolis, MN: Fortress, 1993, paper $13) viii and 272 pp. LCN: 93-28257. ISBN: 0-8006-2690-7.

W. H. Bellinger, *Introducing Hosea. A Study Guide* (Macon, GA: Smyth & Helwys, 1993, paper $7.95) viii and 120 pp. Bibliography. LCN: 93-36590. ISBN: 1-880837-32-3.

R. Del Colle, *Christ and the Spirit. Spirit-Christology in Trinitarian Perspective* (New York—Oxford: Oxford University Press, 1994, $35) ix and 240 pp. Bibliography. Indexed. LCN: 92-47399. ISBN: 0-19-507776-8.

S. J. Enlund, *Svenska kyrkan och folkskoleseminarierna 1842–1968 med särskild hänsyn till seminarierna i Uppsala, Härnösand och Göteborg,* Årsböcker i svensk undervisningshistoria 173 (Uppsala: Uppsala University, 1993, paper) 215 pp. Bibliography. Indexed. ISBN: 91-85130-45-1.

I. Fogelqvist, *Apostasy and Reform in the Revelations of St. Birgitta,* Bibliotheca Theologiae Practicae 51 (Uppsala: Uppsala University, 1993, paper) 262 pp. Bibliography. ISBN: 91-22-01572-8. Distributed by Almqvist & Wiksell International, Stockholm.

E. Forslund, *The Word of God in Ethiopian Tongues. Rhetorical Features in the Preaching of the Ethiopian Evangelical Church Mekane Yesus,* Studia Missionalia Upsaliensia 58 (Uppsala: Uppsala University, 1993, paper) 269 pp. Bibliography. Indexed. ISBN: 91-85424-35-8. Distributed by the Swedish Institute for Missionary Research, Uppsala.

B. H. Helander, *Nicolaus Cusanus als Wegbereiter auch der heutigen Ökumene,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 3 (Uppsala: Uppsala University, 1993, paper) xxv and 276 pp. Bibliography. ISBN: 91-554-3156-9. Distributed by Almqvist & Wiksell International, Stockholm.

P. J. King, *Jeremiah. An Archaeological Companion* (Louisville, KY: Westminster/Knox, 1993, $27) xxvi and 204 pp., 4 maps. Illustrated. Bibliography. Indexed. LCN: 93-17180. ISBN: 0-664-21920-9.

V. H. Matthews and D. C. Benjamin, *Social World of Ancient Israel, 1250–587 BCE* (Peabody, MA: Hendrickson, 1993) xxiii and 327 pp. Bibliography. Indexed. LCN: 93-34183. ISBN: 0-913573-89-2.

C. R. Seitz, *Isaiah 1–39,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1993, $22) xvi and 271 pp. Bibliography. LCN: 93-3263. ISBN: 0-8042-3131-1.

C. P. Staton (ed.), *Interpreting Hosea for Preaching and Teaching,* Kerygma and Church (Macon, GA: Smyth & Helwys, 1993, paper $10.95) ix and 179 pp. Bibliography. LCN: 93-38265. ISBN: 1-880837-31-5.

B. Tidiman, *Les livres d'Aggée et de Malachie,* Commentaire Évangélique de la Bible 15 (Vaux-sur-Seine: Édifac, 1993, paper 135 F) 255 pp. ISBN: 2-904407-14-6.

V. Tsongo Luutu, *Penser le socio-politique avec Emmanuel Lévinas* (Lyon: PROFAC, 1993, paper 70 F) 154 pp. Bibliography. ISBN: 2-85317-048-9.

A. A. Wretmark, *Perinatal Death As A Pastoral Problem,* Bibliotheca Theologiae Practicae 50 (Uppsala: Uppsala University, 1993, paper) 316 pp., 6 plates, 14 tables. Bibliography. Indexed. ISBN: 91-22-01559-0. Distributed by Almqvist & Wiksell International, Stockholm.

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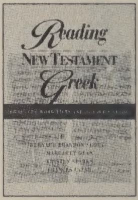

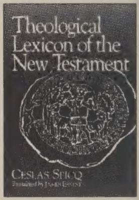

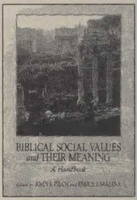

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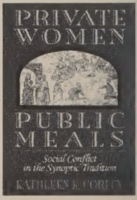
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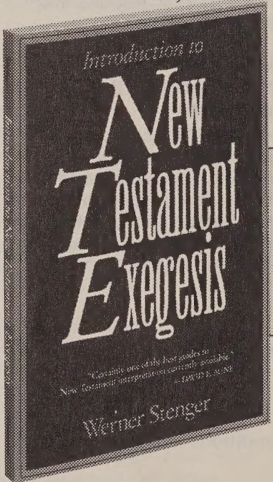

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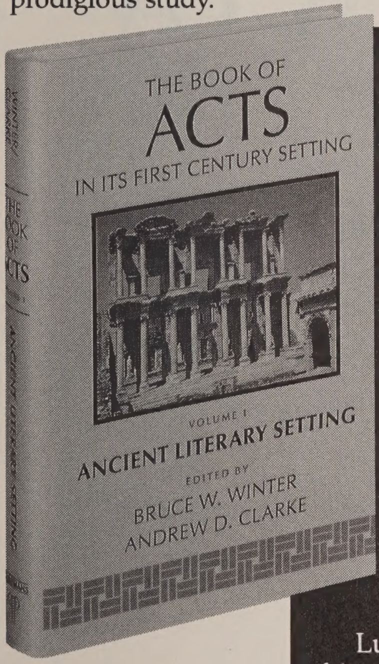

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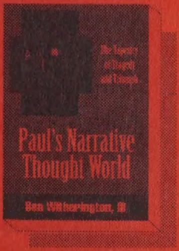

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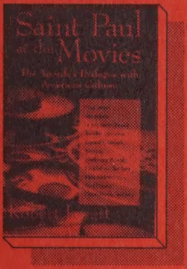

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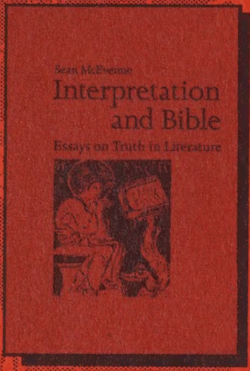

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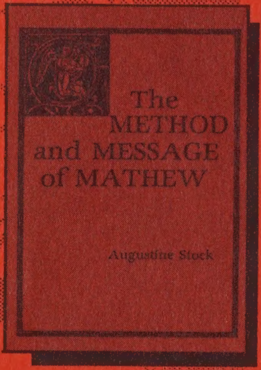

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1201r. D. N. Freedman (ed.), *The Anchor Bible Dictionary* [*NTA* 37, pp. 105-106; §§ 38-1r–2r].

R. C. Dentan, "The Present State of Biblical Studies: A Monumental Report," *Sewanee TheolRev* 37 (1, '93) 83-92.—This massive new work is the obvious product of the 1970s and 1980s when the interest in "biblical theology" had waned and the chief concern had become the pursuit of a scientific understanding of the culture of the whole ancient Near East rather than merely that of the Bible. This dictionary is situated squarely in the world of the great secular universities and graduate schools where the Bible is perceived as a repository of the history and cultures of the ancient Near East rather than as an instrument in the service of church and synagogue.—D.J.H.

1202. W. F. Warren, "Trends in New Testament Studies Today," *TheolEduc* 49 ('94) 39-48.

The article examines significant trends in the areas of hermeneutics and methodologies, NT backgrounds, and NT textual criticism to ascertain the direction of NT studies in the coming years. While the historical-critical method is waning as a leading paradigm, it remains a vital factor not only as a competing hermeneutical model, but also as a major component of other models (e.g. literary, sociological).—C.R.M.

Canon

1203. P. B. Decock, "The reading of sacred texts in the context of early Christianity," *Neotestamentica* 27 (2, '93) 263-282.

After looking at some aspects of the sacredness of the biblical text for Jews in Jesus' time, the article focuses on the question when the OT text became fixed (late 1st or early 2nd century A.D.), considers the continuity and discontinuity between pre- and post-A.D. 70 Judaism as the historical context for this change, deals with the practice of actualizing the received OT text, and treats tendencies toward exegesis as divination and charismatic exegesis.—D.J.H.

Interpretation

1204. D. Ackermann, "Liberating the Word: Some Thoughts on Feminist Hermeneutics," *Scriptura* 44 ('93) 1-18.

After considering the hermeneutical approaches of some contemporary feminist theologians who work within the biblical paradigm, the article discusses critical principles for feminist hermeneutics and hermeneutical methodology. Then it spells out a hermeneutical approach based on principles of equality and mutuality in the search for justice in the South African context. While acknowledging the validity of all human experience, a critical feminist hermeneutic draws on women's concrete experience of oppression as valid praxis to read the source documents of faith. [The same fascicle (pp. 19-33) contains an article by Ackermann on meaning and power as key terms in feminist liberation theology.]—D.J.H.

1205. Anon., "L'interprétation de la Bible dans l'Église," *Biblica* 74 (4, '93) 451-528.

To mark the anniversaries of Pope Leo XIII's *Providentissimus Deus* (1893) and Pope Pius XII's *Divino afflante Spiritu* (1943), the Pontifical Biblical Commission issued a document on interpreting the Bible in the church [see § 38-623]. The first part presents synthetically and critically the different methods and approaches: historical-critical, literary, traditional, social-scientific, contextual, and fundamentalist. The second part examines some hermeneutical questions: philosophical hermeneutics, and the senses of Scripture. The third part reflects on the characteristic dimensions of the Catholic interpretation of the Bible and its relations to other theological disciplines. The fourth part considers the place of biblical interpretation in church life: actualization, inculturation, and the uses of the Bible.—D.J.H.

1206. Anon., "The Interpretation of the Bible in the Church," *Origins* [Washington, DC] 23 (29, '94) 497-524.

The English version of the Pontifical Biblical Commission's statement on methods of biblical interpretation and their significance for church life [see preceding abstract].—D.J.H.

1207. R. L. Brawley, "To Have and to Hold, and—in Time—Let Go: Ethics and Interpreting the Bible," *CurrTheolMiss* 21 (2, '94) 113-116.

In response to the God who hears our cries, our ethic is to hear the voices of others and, like resonant voices in the Scriptures, to seek a voice of interpretation that resonates with other voices. Our biblical interpretation, our "prophesighing," is to have and to hold, because the Spirit helps us in our deficiencies so that through our "prophesighing" we respond to God who hears our sighs. But in time, our "prophesighing" will give way to other voices.—D.J.H.

1208. J. D. Brown, "Barton, Brooks, and Childs: A Comparison of the New Criticism and Canonical Criticism," *JournEvangTheolSoc* 36 (4, '93) 481-489.

J. Barton has argued that B. S. Childs's canonical criticism has been significantly influenced by the new criticism of English literature (as articulated by C. Brooks and others) in three areas: emphasis on the "text itself" as a finished product, indifference to authorial intention, and concern for integrating individual texts into a literary canon. But Barton's conclusion is highly overstated, and canonical criticism bears only superficial resemblances to the new criticism.—D.J.H.

1209. R. Brown, "Some Reflections on Scriptural Exegesis," *NotesTrans* 7 (1, '93) 23-30.

The exegete's task is to determine the original sense of the biblical message so that it can be communicated correctly to a new audience. The interpreter needs knowledge, spiritual insight, receptivity, and humility. Exegesis must be carried out in the larger context and in light of the whole of Scripture. [The same issue contains articles by Brown on using a concordance (pp. 31-35) and the *NIV Study Bible* (pp. 36-39) as exegetical tools.]—D.J.H.

1210r. W. Brueggemann, *Texts Under Negotiation* [*NTA* 38, p. 274].
S. Hauerwas, *Unleashing the Scripture* [*NTA* 38, p. 278].

R. Yarbrough, "The Bible in a Post-Liberal Church," *ChristToday* 38 (5, '94) 52-53.—If "community" is Hauerwas's theme, "imagination" is central for Brueggemann. Both offer compelling insights about the role of the Scriptures in today's world. But in the end, does Hauerwas serve up much more than nonviolent social ethics, or Brueggemann anything other than warmed-over liberationist rhetoric?—D.J.H.

1211. H. J. B. Combrink, " 'n Retoriese benadering tot die Nuwe Testament (A rhetorical approach to the New Testament)," *SkrifKerk* 14 (2, '93) 146-162.

A rhetorical approach to the NT implies careful attention to certain stylistic features of the text and entails greater awareness of the social dimensions of biblical interpretation. The article first comments on rhetoric and literary aspects of the text, recent attention to rhetoric, and the relevance of rhetoric for NT interpretation. Then it treats classical rhetoric, developments in Hellenistic times, developments in the so-called new rhetoric, and rhetoric as a responsible way of reading and understanding a text.—C.R.M.

1212. E. Cothenet, "Commission Biblique Pontificale. L'interprétation de la Bible dans l'Église, Rome, 15 avril 1993," *EspVie* 104 (8, '94) 121-126.

The article summarizes the document on interpreting the Bible recently issued by the Pontifical Biblical Commission [§ 38-1205] under four headings: methods and approaches of interpretation, hermeneutical questions, characteristic dimensions of Catholic interpretation, and interpretation of the Bible in church life. The document aims to contribute to a more authentic transmission of the content of inspired Scripture.—D.J.H.

1213. T. J. Fricke, "What Is the Feminist Hermeneutic? An Analysis of Feminist Interpretation of the Bible," *Wisconsin Lutheran Quarterly* [Mequon, WI] 91 (1, '94) 45-59.

Liberal biblical feminists accept the authority of Scripture in a limited way, subordinate Scripture to the experience and judgment of the interpreter, and ignore the Bible's message of sin and grace in favor of the theme of social egalitarianism. Evangelical biblical feminists accept the full authority of Scripture but disagree with the traditional interpretations of those passages that speak about men and women and their relationships.—D.J.H.

1214. E. Frykberg, "*Transforming Bible Study* Transformed," *Religious Education* [New Haven, CT] 88 (2, '93) 178-189.

Although helpful and significant, W. Wink's *The Bible in Human Transformation* (1980) and *Transforming Bible Study* (1983) do not adequately address the issue of divine-human encounter, since his primary aim is to promote psychic probing of the self-archetype. After summarizing Wink's dialectic hermeneutic, the article criticizes from a Barthian perspective Wink's method and his use of Jungian psychology, and redesigns the method in light of the critique.—D.J.H.

1215. J.-C. Giroud, "Parler clair, parler simple, parler vrai," *SémiotBib* 72 ('93) 19-40.

After general observations on the demand to speak clearly, simply, and truly, the article explores the problems and possibilities encountered in doing so with reference to three Gospel texts: clarity (Mk 4:1-34), simplicity (Mk 10:46-52), and truth (Jn 4:5-30).—D.J.H.

1216. G. HALLBÄCK, "How to Read an Apocalypse. Deconstruction and Reconstruction," *StudTheol* 47 (2, '93) 91-100.

In apocalypses the textual sequence is constituted by series of visions, i.e. descriptions of an imaginative world. When reading an apocalypse it is essential to distinguish between the levels of the recipient and of the revealed. Such a structural reading ends in deconstructing the presupposed conceptual universe of the apocalypse. Apocalypses make sense in situations where established institutions have lost their credibility and ambitious groups are marginalized. [The same issue contains responses by K. Nielsen (pp. 101-102) and D. A. Templeton (pp. 103-105).]—D.J.H.

1217. E. HESS, "Practical Biblical Interpretation," *Religious Education* [New Haven, CT] 88 (2, '93) 190-210.

After discussing the hermeneutical circle and the problem of prejudices according to H.-G. Gadamer, the article proposes a five-step pattern for communal biblical interpretation: (1) engaging our prejudices—starting from where we are; (2) widening our horizon through encounter with the biblical text—letting the text speak; (3) widening our horizon through encounter with others; (4) risking our prejudices in the play of conversation; and (5) "fusing of horizons"—pushing toward present application.—D.J.H.

1218. V. KESICH, "The Orthodox Church and Biblical Interpretation," *StVladTheolQuart* 37 (4, '93) 343-351.

It is historically necessary and theologically tenable for Orthodox Christians to use and apply the method of historical criticism and to participate actively in biblical research. For Orthodox Christians biblical criticism is rooted theologically in the church's doctrines of the incarnation and inspiration. The method of biblical criticism is in itself neutral and does not exclude in principle the idea of transcendence.—D.J.H.

1219. C. KOURIE, "What is feminist-critical exegesis?" *TheolEvang* 26 (2, '93) 81-90.

After a short introduction to feminist-critical exegesis of the NT, the article offers a brief cartography of strategies used by feminist biblical scholars to liberate the text. Then it illustrates the approach with reference to the part played by women in Jesus' ministry. Feminist NT scholarship may be an agent for cultural and social change, and may point to a more accurate rendition of human experience and to the transacademic significance of Scripture.—D.J.H.

1220. J. KREMER, "Die Interpretation der Bibel in der Kirche. Marginalien zum neuesten Dokument der Päpstlichen Bibelkommission," *StimmZeit* 212 (3, '94) 151-166.

After situating the recent document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205] in the context of previous Roman documents and developments, the article considers its content with respect to methods and approaches for interpretation, hermeneutical problems, and characteristic dimensions of Catholic interpretation. It concludes that on the whole the document cannot be praised enough. But it raises questions about its manner of teaching and why the principles articulated in it were not taken into account in the new *Catechism of the Catholic Church* and the encyclical *Veritatis splendor*.—D.J.H.

1221. D. P. Kuske, "What in Scripture Is Universally Applicable and What Is Historically Conditioned?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 91 (2, '94) 83-105.

Although some things in Scripture are historically conditioned, this in no way changes the clarity or authority of the Bible. Verbal inspiration means that historical settings are only an external vehicle in and through which God communicated the basic scriptural message of sin and grace to all humankind. By letting Scripture interpret Scripture, we can identify and properly interpret anything in Scripture that is historically conditioned.—D.J.H.

1222. H. Langkammer, "Problem właściwego rozumienia tekstu biblijnego we współczeshej egzegezie (tzw. nowa hermeneutyka biblijna) (Das eigentliche Verständnis der Schrift in der heutigen Exegese)," *RoczTeol* 38-39 (6, '91-'92) 65-72.

After tracing the roots of the "new hermeneutic" to the "personalist" biblical interpretations presented by K. Barth and R. Bultmann, the article discusses the contributions of E. Fuchs, G. Ebeling, H. G. Gadamer, and F. Mussner to this movement. Then it offers critical comments on the new hermeneutic in the form of seven theses.—D.J.H.

1223. U. C. Manus, "Elisabeth Schüssler Fiorenza's Theoretical Method," *West African Journal of Ecclesial Studies* [Ibadan, Nigeria] 3 ('91) 67-73.

In her feminist hermeneutics of the NT, Schüssler Fiorenza has established a methodology which, though critical in orientation, is nevertheless valuable and relevant to the African context. Her theoretical analysis helps women to recognize their power in the struggle for their liberation.—D.J.H.

1224. D. McCracken, "Character in the Boundary: Bakhtin's Interdividuality in Biblical Narratives," *Semeia* 63 ('93) 29-42.

The writings of M. Bakhtin offer an alternative to the study of biblical characters as individuals. The "interdividual" character exists in a text relationally. Such a character is analogous to a person, like a reader who in reading biblical narratives is brought to the boundary and becomes part of the dialogic interaction. In the Gospels character exists most crucially in the often "scandalous" boundary with Jesus. [The same issue contains responses by R. M. Fowler (pp. 97-104) and I. N. Rashkow (pp. 105-113).]—D.J.H.

1225. E. V. McKnight, "Baptists and Inerrancy," *PerspRelStud* 20 (2, '93) 147-159.

The Southern Baptist Convention has been taken over by fundamentalists who contend that the Bible is accurate and true in all matters—scientific and historical as well as religious. But Baptist life and thought are broad enough to include both those who use the concept of biblical inerrancy and those who do not. Insistence on absolute biblical inerrancy is not consistent with Baptist policy, Baptist principles of conscience and change, and Baptist confessional statements on Scripture.—D.J.H.

1226. R. G. Moy, "Biculturalism, Race, and the Bible," *Religious Education* [New Haven, CT] 88 (3, '93) 415-433.

A bicultural reading of the Bible reveals racial and social dynamics that have been ignored by Eurocentric historical critics. The Babylonian exile and Hellenism pressured Jews to become bicultural, and their story can be viewed in terms of a bicultural pilgrimage. The low-grid and strong-group status of bicultural people today makes them experientially closer to the social world of the NT.—D.J.H.

1227. G. C. J. Nel and A. G. van Aarde, "Die 'postmoderne' stempel in die Nuwe-Testamentiese hermeneutiek (The 'postmodern' stamp in the hermeneutics of the New Testament)," *HervTeolStud* 49 (3, '93) 609-620.

After reflecting on the meaning of the term "postmodern," the article focuses on reader-response criticism and the political reading of NT texts as two approaches that present themselves as postmodern. Then with the help of J. Derrida's insights it considers the essence of postmodernism and evaluates the claim of our being postmodern.—D.J.H.

1228. S. Noll, "Reading the Bible as the Word of God," *Churchman* 107 (3, '93) 227-253.

This paper argues that the classic way of reading Scripture is in terms of its literal sense and that this approach remains normative and credible for the church today. The literal sense is that meaning appropriate to the nature of the Bible as the word of God in the words of human beings. The appropriate response to biblical primacy is hermeneutical submissiveness.—C.R.M.

1229. C. H. Pinnock, "The Role of the Spirit in Interpretation," *JournEvangTheolSoc* 36 (4, '93) 491-497.

There is room for evangelicals to work on their hermeneutical theory with respect to the illumination of the word by the Holy Spirit. Such illumination happens when in dialogue with the text we are drawn into its new world by the Spirit and changed.—D.J.H.

1230. S. E. Porter, "Reader-Response Criticism and New Testament Study: A Response to A. C. Thiselton's *New Horizons in Hermeneutics*," *JournLitTheol* 8 (1, '94) 94-102.

The article responds to Thiselton's treatment in *New Horizons in Hermeneutics* (1992) of the author's article on why reader-response criticism has not caught on in NT studies [§ 35-526]. It attempts to refine several issues where two scholars have apparently spoken at cross purposes and failed to communicate clearly with each other. There is probably less disagreement—when the issues are laid out—than may at first appear.—D.J.H.

1231. M. N. Ralph, "The Bible and the Adult Roman Catholic. A Missing Piece in Adult Parish Catechesis," *Living Light* [Washington, DC] 30 (2, '93) 43-50.

Official Catholic teaching on reading the Bible (*Divino afflante Spiritu, Dei verbum*) recommends a contextualist approach. It insists that any biblical passage be read in the contexts of its literary form, the beliefs of biblical times, and the process of revelation.—D.J.H.

1232. J. Reumann and J. A. Fitzmyer, "Scripture as Norm for our Common Faith," *JournEcumStud* 30 (1, '93) 81-107.

Reumann first describes how the normative character of Scripture is understood among Lutherans, and explains how Scripture functioned as norm in rounds 1 through 6 in the US Lutheran-Roman Catholic dialogue (1965-78). Then Fitzmyer presents how Roman Catholics understand the normative character of Scripture, and deals with the use of the Bible in round 7 (on justification). Finally the authors report on how the normative character of Scripture figured in rounds 8 (1984-90) and 9 (1990-92).—D.J.H.

1233. J.-P. Ruiz, "Beginning to Read the Bible in Spanish: An Initial Assessment," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 1 (2, '94) 28-50.

Seeking to continue the critical dialogue on the place of the Bible in US Hispanic theology, this article first identifies important hermeneutical signposts that mark the way. Then it considers the challenge of the evangelicals (or, the fundamentalist threat) and the biblical roots of Hispanic popular piety. It concludes with reflections on the stance of the theologian and the pastoral dimension.—D.J.H.

1234. S. M. Schneiders, "Living Word or Dead(ly) Letter. The Encounter between the New Testament and Contemporary Experience," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 47 ('92) 45-60.

In an effort to develop a framework within which to rethink the relation between Scripture and experience, the article draws on H.-G. Gadamer's theory of effective history, P. Ricoeur's theory of text and interpretation, and some insights of feminist biblical scholarship. Only a hermeneutical theory that can handle all of the biblical text as revelation can finally facilitate a life-giving interaction between Scripture and ongoing Christian experience. But how various parts are revelatory depends on our understanding of what a text is and therefore how it is to be engaged. [The same fascicle (pp. 61-68) contains a response by D. Senior.] —D.J.H.

1235. T. B. Slater, "Sociological Methodology and the New Testament," *Biblebhashyam* 19 (4, '93) 237-248.

After defining sociological study of the NT and outlining its working assumptions, the article discusses forerunners of the current methodology (e.g. A. Deissmann, the form critics), practitioners of social description (W. A. Meeks, G. Theissen), and practitioners of sociological explanation (Meeks, A. J. Malherbe, J. G. Gager). Sociological studies provide a more human dimension to our study of the NT and early Christianity.—C.R.M.

1236. J.-Y. Thériault, "Enjeux de la sémiotique greimassienne dans les études bibliques," *SciEsp* 45 (3, '93) 297-311.

In an attempt to make Greimassian semiotics more accessible, the article first explains some of its key elements, and identifies and attempts to smooth out the principal obstacles that biblical exegetes encounter in this approach. Then it indicates how the introduction of semiotics into the field of biblical studies opens the reading of the Bible to new perspectives that take into account advancements in the study of language and texts.—C.R.M.

1237. J. D. Vogelsang, "A Hermeneutics of Reconstruction," *Religious Education* [New Haven, CT] 88 (2, '93) 167-177.

A hermeneutics of reconstruction is a dialogue between the interpreter and the biblical text where alternatives are released and both are altered, leading to the emergence of new truths and a new social order. This approach is discussed with reference to the three components in the cycle of interpretation: our story, the story, and the story unfolding in history.—D.J.H.

1238. H. M. Vroom, "Scripture Read and Interpreted: The Development of the Doctrine of Scripture and Hermeneutics in Gereformeerde Theology in the Netherlands," *CalvTheolJourn* 28 (2, '93) 352-371.

After presenting some elements of the doctrine of Scripture and hermeneutics, the article discusses the approaches of A. Kuyper, H. Bavinck, and G. C. Berkouwer, with particular attention to the concept of "hermeneutical space." Then it considers further developments and recent discussions regarding these topics in the Reformed churches of the Netherlands. —D.J.H.

1239. E. S. Wehrli, "Biblical Interpretation in the United Church of Christ," *Prism* 8 (2, '93) 97-103.

While biblical in training and motivation, the United Church of Christ has avoided using the Bible—even in a partial way—for considering its political (ecclesiastical) development. In a patient community of listening together, the divisions caused by using the Bible would be overcome and the ability to listen would be enhanced.—D.J.H.

1240. J. E. Weir, "'With the Eyes of Marx,'" *ExpTimes* 105 (7, '94) 205-209.

This critical assessment of the materialist reading of Scripture first identifies its main features, chief exegetes, and major contributions to biblical scholarship. Then it indicates the grounds on which it may be criticized. Despite its inadequacies, the materialist reading of the Bible highlights the importance and tremendous potential contribution of the social sciences to biblical scholarship, and accents the crucial need for relevance to today's world. —C.R.M.

1241. R. D. Witherup, "Catholicism and Fundamentalism," *BibToday* 32 (1, '94) 46-50.

Three concerns shape the doctrines of fundamentalism: eschatology, epistemology, and psychology. In dealing with fundamentalism, Catholics need to review the Catholic teaching on the Bible, improve their own biblical literacy, and show pastoral sensitivity.—D.J.H.

1242. P. Zilonka, "Bible Study: The Immersion Experience," *BibToday* 32 (2, '94) 96-99.

The article describes a forty-hour immersion experience in which forty adults in Jamaica studied John's Gospel under the personal guidance of "the Evangelist" and gained a more than intellectual engagement with the NT text.—D.J.H.

Textual Criticism

1243. J. Cook, "Interpreting the Peshitta. A survey of recent publications," *Journal of Northwest Semitic Languages* [Stellenbosch] 17 ('91) 205-217.

Recent publications on the Peshitta of the OT include a symposium on its early text and history (ed. P. B. Dirksen and M. J. Mulder), an annotated bibliography (Dirksen), a study of its translation technique (J.-E. Eriksson), a grammar (T. Muraoka), a concordance for Hosea (P. G. Borbone and F. Mandracci), and a new periodical (*ARAM*).—D.J.H.

1244. M. Harl, "La 'Bible d'Alexandrie' et les études sur la Septante. Réflexions sur une première expérience," *VigChrist* 47 (4, '93) 313-340.

The article reflects on five major methodological issues encountered in preparing the "Bible d'Alexandrie" project: stylistic problems (the language level of the Septuagint and of the French translation), textual problems (how to take account of the different textual states of the Septuagint), semantic problems (the meaning of the words, whether a lexicon of the Septuagint is possible), the comparison of the Septuagint and the Masoretic text, and the relation of the Septuagint to "Hellenistic" Judaism and to early Christian theological interpretation.—D.J.H.

1245. W. A. JOHNSON, "Macrocollum," *ClassPhilol* 89 (1, '94) 62-64. [See § 37-1149.]

In *Natural History* 13.80 Pliny used the term *macrocollum* when discussing variations among the best grades of paper. The word refers to a roll with a long extent between joins, i.e. a roll with wide—not tall—sheets.—D.J.H.

1246. M. D. KOSTER, "Peshiṭta Revisited: A Reassessment of its Value as a Version," *JournSemStud* 38 (2, '93) 235-268.

As there can no longer be any reasonable doubt that the Peshitta originated as a fairly literal translation of the Hebrew OT, its value as an instrument for text-critical studies has been enhanced considerably. It will no longer be possible, however, to speak of "the" Peshitta when dealing with readings from one of the printed editions, most of which only reflect its third stage (Textus Receptus).—D.J.H.

1247. K. LUKE, "The Syriac Versions of the New Testament," *Biblebhashyam* 19 (4, '93) 300-314.

The Peshitta NT arose in Antioch as a result of several successive and even simultaneous revisions. It is possible to discern in the pre-Peshitta Gospels not only an Old Syriac stratum but also a Diatessaronic stratum (see Mt 28:18) and a pre-Diatessaronic stratum (see Mt 11:29b; Jn 1:32-33). There are some surprising cases of mistranslation in the Peshitta NT. —D.J.H.

1248. G. QUISPEL, "A Diatessaron Reading in a Latin Manichean Codex," *VigChrist* 47 (4, '93) 374-378.

A Latin parchment codex found near Tebessa in Algeria in 1918 contains the variant *per artam viam incedunt* in a reference to Mt 7:14. We may conclude that the author of the writing transcribed in the codex, or his Latin translator, or both, knew and used the Diatessaron. This codex also suggests that the Manichaeans of Africa knew and used the Diatessaron in a Latin translation.—C.R.M.

1249. D. STEEN AND T. STEIGER, "Vetus Latina: Wurzel der abendländischen Kultur. Der archäologische Beitrag," *BibKirch* 48 (4, '93) 226-229.

Steen (pp. 226-228) describes the Vetus Latina version of the Bible as a treasure and a root of western culture, and explains the history and publication program of the Vetus Latina institute based at Beuron. Steiger (p. 229) praises the contributions of H. J. Frede and W. Thiele to the Vetus Latina project.—D.J.H.

1250. M. WELTE, "Der Text und seine Folgen. Qumran, die Bibel und das Neue Testament," *TheolGlaub* 83 (4, '93) 437-445.

The article first discusses the identification of 7Q5 with Mk 6:52-53, as well as the discovery of the Qumran scrolls and the recent controversy about their relation to early Christianity. Then it explains some of the problems involved in the identification and why some think it so important.—D.J.H.

Textual Criticism, §§ 38-1344, 1371, 1436, 1447–1448, 1453, 1463–1464, 1515.

Biblical Linguistics and Philology

1251. C. Balzaretti, “Problemi di linguistica in alcuni studi di filologia biblica,” *Rivist Bib* 41 (4, ’93) 463-490.

The article describes and evaluates six treatments of linguistic problems encountered in biblical philology. In addition to four books primarily concerned with the OT (by A. Gibson, D. W. Goodwin, H. R. Cohen, and F. E. Greenspahn), it treats J. P. Louw’s *Semantics of New Testament Greek* (1982) and D. D. Schmidt’s *Hellenistic Greek Grammar and Noam Chomsky* (1981).—D.J.H.

1252. P. Colella, “Il verbo *bārāʾ* ‘creare’ al *nifal*,” *BibOr* 35 (3, ’93) 159-166.

The ten OT occurrences of *bārāʾ* (“create”) in the niphal imply that God is the subject (see Gen 2:4; 5:2; Pss 104:30; 148:5; etc.). This usage was most likely the source of the NT “divine passive” construction (see Mt 5:5; 7:1, 2, 7-8; 13:12; 21:43; 23:12; Jn 1:17). —D.J.H.

1253. P. M. Doriani, “A Pastor’s Advice on Maintaining Original Language Skills,” *Presbyterion* 19 (2, ’93) 103-115.

From a practical standpoint the furtherance of language skills is at a disturbing disadvantage relative to the furtherance of other pastoral skills. The article proposes a streamlined paradigm for language practice and provides a method and instructional outline for studying Greek and Hebrew through copied pages of biblical texts and support materials.—C.R.M.

1254. S. Floor, “Emphasis Markers in Greek Discourse: A Study in Louw and Nida’s Lexicon,” *NotesTrans* 7 (1, ’93) 40-48.

The article examines seven (δή, δήπου, μενοῦν, εἰ μήν, μήτιγε, πάντως, γέ) of the twelve emphasis markers mentioned in domain 91 of J. P. Louw and E. A. Nida’s *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1988), as well as καί and several markers in other domains. Except for ἰδού and the emphatic uses of μήν, ἀλλά, and καί, the various discourse-related emphasis markers are not frequent in the NT.—C.R.M.

1255. J. P. Louw, “The Analysis of Meaning in Lexicography,” *FilolNT* 6 (12, ’93) 139-148.

The article responds to J. Lee’s critique [§ 38-50] of Louw and E. A. Nida’s *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1988). The discussion focuses on key issues such as lexical meaning, usage, translation, and reference, with numerous specific examples. Lee often finds the definitions in the *Greek-English Lexicon* vague because he fails to distinguish between meaning (definition) and gloss (translation).—C.R.M.

1256. C. Marucci, “Influssi latini sul greco del Nuovo Testamento,” *FilolNT* 6 (11, ’93) 3-30.

The article first presents an inventory of Latin influences on NT Greek: true and proper Latin words, Latin constructions, debated expressions, technical administrative terms, and Roman proper names. It observes that most of the true Latinisms appear in the Gospels (especially Mark) and Acts. Then it considers the relative absence of Latinisms in Codex Bezae (D) as a further indication of its eastern origin. Finally it compares the uses of

Latinisms in the Greek NT with those of Polybius, Philo, Josephus, Plutarch, and the Egyptian papyri.—D.J.H.

1257. A. Niccacci, "Dall'aoristo all'imperfetto o dal primo piano allo sfondo. Un paragone tra sintassi greca e sintassi ebraica," *StudBibFranLibAnn* 42 ('92) 85-108.

In NT Greek narratives the aorist signals the main line of communication while the imperfect signals a secondary line. The imperfect is syntactically dependent on the aorist and serves to convey background information. This thesis is developed with reference to various Gospel texts and confirmed by an analysis of Jn 11:1-57.—D.J.H.

1258. A. Passoni Dell'Acqua, "'Come una tarma': immagini di fragilità e/o di distruzione nell'Antico Testamento," *RivistBib* 41 (4, '93) 393-428.

Examination of the Hebrew words *'ās* and *sās* in the OT and other works (Sir 42:13; 1QH 9:5) indicates that the most appropriate meaning is "moth." The expression "like a moth" connotes fragility—with reference either to the insect's nature or to its destructive activity. —D.J.H.

1259. A. Piñero, "New Testament Philology Bulletin No. 11," *FilolNT* 6 (11, '93) 85-125.

This bulletin [see § 38-53] provides bibliographical information and summaries in most cases for 297 books and articles on various aspects of NT philology. An index of scriptural texts is included.—D.J.H.

1260. A. Piñero, "New Testament Philology Bulletin No. 12," *FilolNT* 6 (12, '93) 243-264.

This bulletin [see preceding abstract] presents bibliographical information and summaries in most cases for 138 books and articles on various aspects of NT philology. An index of scriptural texts is included.—D.J.H.

1261. S. E. Porter, "Word Order and Clause Structure in New Testament Greek. An Unexplored Area of Greek Linguistics Using Philippians as a Test Case," *FilolNT* 6 (12, '93) 177-205.

With respect to groups of words or phrases, Greek (or at least certain Greek writers) has a tendency for a far more fixed word order than many have recognized, especially in terms of partially codified rules. The article discusses word order and clause structure (with particular attention to Philippians), with the larger purpose of trying to explain why deviations from standard Greek word-order and clause-structure patterns might be made and what impact they might have on the meaning of the Greek text. The concepts of marked and unmarked structures and of topic and comment provide useful descriptive tools for assessing the relative semantic weights of the structural patterns and their constituent elements.—D.J.H.

1262. G. Schelbert, "Abba, Vater! Stand der Frage," *FreibZeitPhilTheol* 40 (3, '93) 259-281.

The article reviews research since 1982 on *'abbā'* as an address to God: the extent of the dossier of pertinent texts, the philological basis of this unique usage, and the importance of the term as Jesus' address to God. The appendix (pp. 276-281) discusses according to the same outline five recent articles not covered in the main text.—D.J.H.

1263. M. SILVA, "O uso e o abuso das línguas bíblicas," *VoxScript* 4 (1, '94) 37-49.

The use of the original languages in biblical studies should not be minimized or exaggerated. Some common errors include unwarranted use of historical etymology to define biblical words, overemphasizing a single meaning, and exaggerated emphasis on grammatical subtleties. Attention should be given to the context and contemporary historical usage of biblical words.—D.J.H.

1264. J. W. VOELZ, "Semitic Influence on the Greek of the New Testament," *ConcJourn* 20 (2, '94) 115-129.

After reviewing the historical background of the question of Semitic influence on NT Greek, the article considers the type, nature, cause, and location of such influence. Then it identifies a number of problems, in addition to distinguishing between Hebraic and Aramaic influence, that impinge on the question of Semitic influence on the NT: text criticism, the nature of Koine Greek, and the linguistic milieu of ancient Palestine and the Middle East. Finally it indicates directions for further study.—C.R.M.

1265. S. WONG, "What Case is This Case? An Application of Semantic Case in Biblical Exegesis," *Jian Dao* [Hong Kong] 1 (1, '94) 49-73.

With reference to Case Theory the article discusses the usefulness of semantic case in the analysis and description of different grammatical cases in Greek. Case Theory can account for various usages across different grammatical cases, allowing a more universal description of various semantic intrapropositional relations, which are then readily transferable to other languages. A semantic description of the relation between the case and its head word is necessary to discover the meaning of a text. An appendix provides definitions and more detailed elaborations of the usages of the various cases (agent, experiencer, patient, range, etc.) with examples from the Greek NT.—C.R.M.

Biblical Translation

1266. M. M. CULY, "The Top-Down Approach to Translation," *NotesTrans* 7 (3, '93) 28-51.

The "top-down" approach to biblical translation begins with the whole and fills in the parts. The mother-tongue translator works from an exegesis of the source-language text to render a rough draft, and then prepares several more drafts to produce a final natural-sounding translation.—D.J.H.

1267. D. EPPLER AND T. GOLLER, "Transparent Page Design: Letting the Message Show Through," *NotesTrans* 7 (3, '93) 1-12.

To help the Scriptures to reveal the Savior, those who publish Bible translations must attend to typeface, justification, line length, and capitalization. They must also be aware of the different types of texts (poetry, genealogy, etc.) and format them in a way that enhances their message.—D.J.H.

1268. M. A. B. GAIYA, "A History of the Hausa Bible: 1980 Edition," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 12 (1, '93) 54-65.

After sketching the history of the Bible in Hausa, the article focuses on the Hausa Bible of 1980 (those who produced the various parts of this translation and the challenges that they faced), and reflects on the "unfinished task." Although the 1980 Hausa Bible was a great achievement, it cannot be the whole story of Bible translation for northern Nigeria.—D.J.H.

1269. C. R. Holladay, "Sorting out the NRSV study Bibles," *Christian Century* [Chicago] 111 (11, '94) 350-352.

The article describes and evaluates four study Bibles based on the New Revised Standard Version: *The New Oxford Annotated Bible* (1991), *NRSV Harper Study Bible* (1991), *The HarperCollins Study Bible* (1993), and *Cambridge Annotated Study Bible* (1993). Of these four study Bibles, *HarperCollins* emerges as by far the front-runner—the most nearly complete and up-to-date.—D.J.H.

1270. J. LaGrand, "'Gentiles' in the New Revised Standard Version," *BibRes* 38 ('93) 44-54.

The word "Gentile" and its plural "Gentiles" should not have been used in the NRSV NT. This position is based on the history of the English word "Gentile," the terms "nations" and "nationals" in 1st-century Greek, and the problems involved in rendering the Mishnaic Hebrew and common Greek terms in ordinary English.—D.J.H.

1271. J. Lambrecht, "Willibrord herzien. Een bijgewerkte vertaling van het Nieuwe Testament (The Revised Edition of the Catholic Dutch Translation of the New Testament *Willibrordvertaling*)," *Bijdragen* 54 (4, '93) 407-429.

This assessment of the 1992 edition of the NT in the *Willibrordvertaling* considers general matters (guidelines, language, layout, quality), examines various parts (the four Gospels, Acts, Paul), and compares specific texts in this edition with earlier editions. The language of the 1992 edition is a more contemporary Dutch. The texts of the Synoptic Gospels are more harmonized, and many exegetical improvements have been introduced. Further improvements could be made by use of capital letters for terms such as "Spirit" and "Messiah," by better organization (and content) of the footnotes, by better pericope divisions, and by use of italics for OT quotations.—D.J.H.

1272. T. Martin, "Time and Money in Translation: A Comparison of the Revised Standard Version and the New Revised Standard Version," *BibRes* 38 ('93) 55-73.

In translating temporal references and monetary units in the Gospels the RSV is superior to the NRSV. Though neither translation is entirely adequate on these matters, the RSV is better because it maintains a more consistent formal-equivalence approach.—D.J.H.

1273. O. Olivetti, "Nova Versão Internacional da Bíblia em Português: Escorço informativo," *VoxScript* 3 (2, '93) 215-226.

After giving reasons for a new Portuguese translation of the Bible, the article discusses the principles on which the New International Version was based, the relation between the English and Portuguese versions, the principles underlying the Portuguese version, its goals, and those who participated in the project.—D.J.H.

1274. F. Ponchaud, "L'Evangile en khmer. Inculturation et traduction," *Études* 380 (2, '94) 229-234.

The 1993 publication of a new translation of the NT into Khmer serves as the occasion for reflecting on how to translate certain biblical terms (God, sin, pardon, etc.) and to convey biblical concepts (resurrection rather than reincarnation) in a Cambodian context today. It also raises the issue of the level of language (religious, royal, or ordinary) to be used with regard to Jesus.—D.J.H.

1275. E. R. Wendland, "Duplicating the Dynamics of Oral Discourse in Print," *Notes Trans* 7 (4, '93) 26-44.

The NT books were written to be read in a world that was still largely oral-aural. Three basic resources for producing a more orally "readable" biblical text are typography, format (especially paragraphing coupled with section heads), and punctuation.—D.J.H.

1276. E. R. Wendland, "On Preparing a Reader-Friendly Format: With Emphasis on Section Headings," *NotesTrans* 7 (3, '93) 13-27.

In Bible translations a heading marks a new unit and summarizes its content or thematic purpose. The article gives advice about the function, form, and formulation of section headings, and illustrates these matters with reference to the book of Ruth. It also comments on sectional introductions.—D.J.H.

1277. H. Zecher, "The Bible Translation That Rocked the World," *NotesTrans* 7 (2, '93) 12-15.

Luther's Bible introduced mass media, unified the German nation, and set the standard for future translations.—D.J.H.

Computer-Assisted Research

1278. W. T. Claassen, "Bible Information Systems," *Journal of Northwest Semitic Languages* [Stellenbosch] 16 ('90) 1-11.

The article discusses Bible information systems in terms of their nature, the basic presuppositions underlying them (about the status and position of the Bible, and about methods of biblical interpretation), and their applicability and functionality (in general) in the areas for which they have been developed.—D.J.H.

1279. G. Thomson, "A Computer-Based Organizational System for Bible Translators Should Do Three Things," *NotesTrans* 7 (4, '93) 1-8.

A computer-based organizational system for translators should make the translator's work easier, integrate the work of the translator and the translation consultant, and structure the translator's job.—D.J.H.

Scholars

1280. M. Ashcraft, "John Edward Steely," *PerspRelStud* 20 (4, '93) 331-340.

The article describes the life and academic career of Professor Steely (1922-86), with particular attention to his teaching and contributions to Southern Baptist church life. His greatest contributions to NT scholarship were his translations of seventeen books from German or Dutch by W. Schmithals, W. Bousset, H. Conzelmann, W. G. Kümmel, M. de Jonge, and so on. [The same issue, which as a whole honors Steely's memory, contains

C. N. Jefford's review (pp. 381-396) of his 1954 doctoral dissertation entitled "Gnosis: The Doctrine of Christian Perfection in the Writings of Clement of Alexandria."]—D.J.H.

1281. P. Baglioni, "Peter Is Here," *30Days* [Rome] (1, '94) 50-54.

Using a question-and-answer format, M. Guarducci describes how she identified the tomb and bones of Peter the apostle under the Altar of the Confession in the Vatican Basilica of St. Peter. She also comments on opposition by archaeologists and others to her identifications.—D.J.H.

1282. G. Cardinale, "The Rabbi who Defends the Gospels," *30Days* [Rome] (1, '94) 45-49.

After a brief introduction, J. Neusner responds to questions about his book *A Rabbi Talks with Jesus* (1993), Jesus' teaching, the historical Jesus of scholarship, and the work of the Jesus Seminar.—D.J.H.

1283. A. B. du Toit, "Die opkoms en huidige stand van die Nuwe-Testamentiese ondersoek in Suid-Afrika: Deel 1 (The rise and current state of New Testament research in South Africa)," *HervTeolStud* 49 (3, '93) 503-514.

This first installment in a survey of the history of NT research in South Africa deals with the period up to 1965. It considers the ground-breaking contributions of J. W. Colenso and J. du Plessis, as well as the pioneering works of E. P. Groenewald, W. J. Snyman, and A. S. Geyser.—D.J.H.

1284. A. B. du Toit, "Simposium tussen Nederlandse en Suid-Afrikaanse Nuwe-Testamentici: verslag en kritiese evaluering (Symposium between Dutch and South African New Testament scholars: report and critical evaluation)," *SkrifKerk* 14 (2, '93) 187-194.

The article reports on a conference held in August 1993 at the University of Utrecht that considered NT studies in the Netherlands and in South Africa, with particular attention to the consequences of the cultural boycott. It deals with the papers read at the meeting, some of the prominent issues, and the possibility of future academic cooperation.—D.J.H.

1285. G. D. Fee, "The Bishop and the Bible," *Crux* 29 (4, '93) 34-39.

In his debate with J. Stott (see *Crux* 29 [3, '93] 18-31), J. S. Spong's statements about love for Scripture and his cavalier attitude toward it are quite incompatible. Moreover, it is possible to offer an interpretation of the Pauline texts on homosexuality that is both faithful to the viewpoint of Scripture and compassionate to those in the gay community, as compassion is defined by the gospel. [The same issue contains two other responses to Spong by M. Hancock (pp. 28-34) and L. Wilkinson (pp. 40-43).]—D.J.H.

1286. D. N. Freedman and H. Shanks, "The Undiscovered Symmetry of the Bible. An Interview with David Noel Freedman. Part 2," *BibRev* 10 (1, '94) 34-41, 63.

In this installment [see § 38-691] Freedman responds to questions regarding numerical symmetry in the Hebrew Bible and suggests how that symmetry is mirrored in the NT. He also reflects on his editorial work on the Anchor Bible Series and the *Anchor Bible Dictionary*.—C.R.M.

1287. M. K. Freeman, "Pursuing the 'Higher Criticism': New Testament Scholarship and Library Collections at the University of Chicago," *Criterion* [Chicago] 32 (3, '93) 2-11.

NT scholars at the University of Chicago have realized W. R. Harper's commitment to both teaching and research. They have advanced knowledge of biblical texts through philological and lexicographical studies, and have pioneered research into the social, historical, and religious context in which Christianity emerged. Their work has been conducted in close concert with the library's collections.—D.J.H.

1288. Z. J. Kapera, "Józef Tadeusz Milik—Genius of the Scrolls," *QumranChron* 3 (1-3, '93) 19-23.

After describing Milik's education, the article discusses his involvement with the excavation, decipherment, and publication of the Dead Sea scrolls. His achievements in the field of qumranology distinguish him as one of the founders of a new discipline.—C.R.M.

1289. R. Krüger, "La Biblia en los procesos recientes de América Latina," *Cuadernos de Teología* [Buenos Aires] 13 (1, '93) 75-92.

After sketching the change from burning Bibles to promoting the Bible in Latin American Catholicism, the article discusses Protestant biblical traditions, Catholic movements (in response to *Divino afflante Spiritu* and *Dei verbum*), the rediscovery of the historical dimension of the kingdom of God, essential moments and dimensions in liberation theology's reading of the Bible, some criticisms, and some challenges for exegesis in Latin America. —D.J.H.

1290. A. Moda, "La ricezione della teologia di Oscar Cullmann in Italia," *Teologia* 18 (3, '93) 225-282.

After describing Cullmann's contacts with and influence on Italian NT study and theology, the article calls attention to Italian translations of his writings. Then it discusses studies of and responses to his work by L. Bini, A. Ambrosanio, G. Jossa, S. Ubbiali, C. M. Martini, B. Ulianich, B. Gherardini, B. Mondin, A. Prandi, L. Sartori, and others.—D.J.H.

1291. A. Mühling, "'Es hat diese Aussprache nun doch ihren Sinn'. Anmerkungen zu Karl Ludwig Schmidt und der Neutestamentler-Erklärung des Jahres 1933," *Theol Zeit* 49 (4, '93) 353-364.

With particular attention to the events of 1933, the article discusses the efforts of K. L. Schmidt to oppose the Nazi regime on both theological and political levels. It also considers the attempts of other German NT scholars to express in a public way their opposition to Nazi ideology and policy during that same year.—D.J.H.

1292. P. Pokorný, "In Honor of Josef B. Souček," *CommViat* 34 (2, '92) 35-45.

According to sheer volume the work of Professor Souček (1902-72) may not appear extensive. But when it is weighed according to its erudition and supportability, it is most impressive, extending from work on the Greek-Czech lexicon of the NT, to detailed exegetical studies, to reflections on the relations of theology to philosophy or faith to art, and culminating in the new ecumenical translation of the Bible into Czech.—D.J.H.

1293. A. RABINOVICH, "Inside the Israel Antiquities Authority," *BibArchRev* 20 (2, '94) 40-45.

This description of the activities of the Israel Antiquities Authority and of A. Drori, its director since 1988, deals with (among other things) the publication of the Dead Sea scrolls and excavations at Beth-shean, Maresha, and Caesarea Maritima.—D.J.H.

1294. P. H. SAMWAY, "An Interview With Cardinal Carlo Maria Martini," *America* [New York] 170 (8, '94) 8-11.

Using the question-and-answer format, Martini discusses the role of the Bible in church life and other issues associated with his ministry as archbishop of Milan.—D.J.H.

1295. K. STENDAHL, "Imagining the Real," *Harvard Divinity Bulletin* [Cambridge, MA] 23 (2, '94) 13-15.

From his first poems written in World War I to his *The Bible and the Literary Critic* (1991), A. N. Wilder (1895-1993) walked a lonely path through the academic landscape by insisting on and practicing the power of language to name and imagine the real. He found grave faults both with literalists and with those for whom language was a game without grounding in reality. The consistency of this perception and the deepening of this conviction is clear and powerful in retrospect.—D.J.H.

1296. P. W. VAN DER HORST, "Johann Jakob Wettstein na 300 jaar: erfenis en opdracht (Johann Jakob Wettstein after 300 years: heritage and task)," *NedTheolTijd* 48 (1, '94) 1-11.

The Dutch version of an article also published in German in *Theologische Zeitschrift* [§ 38-696].—D.J.H.

1297. J. M. VINCENT, "Die Stellung Eduard Reuss' zur Baurschen Tendenzkritik," *TheolZeit* 50 (1, '94) 1-8.

Although he was generally conservative regarding the dating and authorship of the NT writings, Reuss (1804-91) interacted with and learned from F. C. Baur's theories about the development of early Christianity. The article points out what Reuss held in common with Baur and where they differed. The principal characteristics of Reuss's approach were a pragmatic attitude to literary history; a blending together of history, literature, and theology; and a flexibility regarding the dogmatic concept of the canon.—D.J.H.

Bulletins

1298. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 104 (3, '94) 43-47.

Descriptions and evaluations of eight recently published books, all in French, on various biblical topics.—D.J.H.

1299. D. J. HARRINGTON, "Books on the Bible," *America* [New York] 170 (9, '94) 16-21.

Descriptions and evaluations of twenty-seven recently published books, all in English, on various aspects of OT and NT study.—D.J.H.

1300. L. Monloubou, “Bulletin d’Écriture Sainte,” *EspVie* 103 (46, ’93) 633-638.

Descriptions and evaluations of thirteen recent books, all in French, on the Bible (mainly OT) and related topics.—D.J.H.

1301. F. Neirynck and J. Verheyden, “Scriptura Sacra Novi Testamenti,” *EphTheolLov* 69 (2-3, ’93) 225*-315*.

Bibliographic information for over 1,900 books and articles [see § 37-1186] appears under these headings: introduction (nos. 4387-4678), NT theology (4679-4822), NT books (4823-6136), and early Christian writings (6137-6200).—D.J.H.

1302. D. Senior, “The Bible in Review: The New Testament and Related Topics,” *Bib Today* 32 (1, ’94) 53-59.

Descriptions and evaluations of thirty-one recently published books, all in English, on the NT and related matters.—D.J.H.

1303. D. Senior, “The Bible in Review: The New Testament and Related Topics,” *Bib Today* 32 (2, ’94) 120-125.

Descriptions and evaluations of twenty-three recent books, all in English, on various aspects of NT study.—D.J.H.

1304. B. Szier, “Polska bibliografia biblijna za rok 1989/90” [Polish Biblical Bibliography for the Year 1989/1990], *RoczTeol* 38-39 (1, ’91-’92) 102-106.

This list [see § 36-1191] of books and articles in Polish on various aspects of OT and NT study appears according to the alphabetical order of the authors’ names.—D.J.H.

1305. L. Walter, “Bulletin d’Écriture Sainte,” *EspVie* 103 (44, ’93) 605-608.

Descriptions and evaluations of seven recently published books, all in French, on various aspects of the NT and church life.—D.J.H.

GOSPELS–ACTS

Gospels (General)

1306. Anon., “I miracoli di Gesù. I. Sono possibili i miracoli?” *CivCatt* 144 (3443, ’93) 425-438.

With particular attention to Jesus’ miracles, the article first explores various aspects (philosophical, theological, history of religions, scientific) of the debate about whether miracles are possible. Then it defines miracles as signs that God was and is present in human history, and describes them as helps to faith.—D.J.H.

1307. Anon., “I miracoli di Gesù. II. Storicità e significato,” *CivCatt* 144 (3444, ’93) 529-541.

The article first considers the terms used in the Gospels to describe Jesus’ miracles, their number, and their characteristics and style. Then it argues for the “global” historicity of Jesus’ miracles from a convergence of factors (multiple attestation, discontinuity), and describes them as the sign of the coming of God's kingdom and as raising the question of Jesus' identity.—D.J.H.

1308. F. W. Burnett, "Characterization and Reader Construction of Characters in the Gospels," *Semeia* 63 ('93) 3-28.

Any theory of characterization for the Gospels must consider both the textual indicators (e.g. proper names) and the reading process. Thus characterization must be considered as a continuum on which even secondary characters may momentarily achieve "individuality." After surveying the modern literary-critical discussion about characterization, the article examines characterization in biblical (especially the Gospels) and classical literatures. Then it focuses on Peter in Matthew's Gospel: Peter is a type, but he achieves a higher degree of characterization than the disciples as a group do. [The same issue contains responses by R. M. Fowler (pp. 97-104) and I. N. Rashkow (pp. 105-113).]—D.J.H.

1309. D. Daube, "The Gospels and the Rabbis," *SIDIC* [Rome] 26 (3, '93) 19-23.

The article gives six examples of how rabbinic literature can illuminate Gospel texts: Ruth as a foretaste of messianic fulfillment, the vigil of Jesus and his disciples on Passover eve in Gethsemane, Jesus' burial without "disgrace," the four questions (about wisdom, mockery, conduct, and exegesis), apostolic succession, and Jesus' pronouncement about divorce on the basis of Gen 1:27 ("male and female he created them").—D.J.H.

1310. R. Girard, "Is There Anti-Semitism in the Gospels?" *BibInt* 1 (3, '93) 339-352.

The Gospels enable us to understand that religious epiphanies everywhere are rooted in scapegoat processes that must be spotted through indirect clues, such as the presumed guilt of the victim. We must question and demystify this guilt, just as the first Christians questioned and demystified the guilt of Jesus. The Gospels are not anti-Jewish. But as long as the significance of the founding murder in the texts that have nourished Christian anti-Semitism is not widely acknowledged, many Christians will believe that the only choice is between an anti-Semitic Gospel and no Gospel at all. What is needed is a critique of the narrowly anti-Jewish reading of the texts, not an indictment of the Gospels. [The issue contains responses to Girard's paper by J. Dewey (pp. 353-356) and J. A. Darr (pp. 357-367).]—D.J.H.

1311. F. J. Matera, "Jesus through the Gospels," *Living Light* [Washington, DC] 30 (2, '93) 51-60.

Each of the four Gospels narrates its account of Jesus in a distinctive way: the crucified Son of God (Mk), the righteous Son of God (Mt), the compassionate Son of God (Lk), and the Son of God as heavenly visitor (Jn).—D.J.H.

1312. T. Wiarda, "Simon, Jesus of Nazareth, Son of Jonah, Son of John: Realistic Detail in the Gospels and Acts," *NTStud* 40 (2, '94) 196-209.

In the Gospels and Acts the frequent uses of the names "Simon," "Jesus of Nazareth," and "son of Jonah/son of John" appear to reflect a concern to portray details realistically. This realistic use of names is one piece of evidence that should be allowed to interact with others when assessing the origin of the material in which they occur.—D.J.H.

1313. M. Bockmuehl, "History and Faith (5). Jesus of Nazareth in Recent Debate," *EpworthRev* 21 (1, '94) 18-31.

After discussing the current state of Jesus scholarship, the article surveys five recent, widely discussed books on Jesus by A. N. Wilson, B. E. Thiering, J. S. Spong, J. D. Crossan, and J. P. Meier. It may be that Crossan and Meier have merely fired the opening salvos in the battle between the conflicting paradigms of "Cynic peasant" and "messianic martyr." Ironically, even in the very earliest sources scholarship never discovers a purely historical Jesus without a Christology of some kind.—C.R.M.

1314. F. Bovon, "Le Jésus historique à travers les recherches récentes," *Cahier Évangile et Liberté* [Apt-en-Lubéron] 118 ('93) i-vi.

After a brief sketch of the four principal stages of research on the historical Jesus, the article inventories the evidence available for the investigation of Jesus, groups this material into four domains according to the period of life or type of ministry, reflects on moments in the life of Jesus (recognition, scandal, joy, elusiveness), and proposes a synthesis (the event of Jesus, the messianic refusal, the authority of Jesus, and the suffering of Jesus). —C.R.M.

1315. D. A. Carson, "Five Gospels, No Christ," *ChristToday* 38 (5, '94) 30-33.

The anemic Jesus of the Jesus Seminar could not have generated the robust, death-defying faith of the early Christians. Its organizer, R. W. Funk, is passionately committed to philosophical naturalism. The Jesus Seminar is not so much a work of scholarship as a tract for the times, an attempt to overthrow a perceived enemy (fundamentalism). The real irony is that in some ways the Jesus Seminar is more fundamentalistic than what it eschews. —D.J.H.

1316. J. H. Charlesworth, "Rethinking Jesus' Jewishness," *SIDIC* [Rome] 26 (3, '93) 3-14.

The new research on Jesus will be different from and more informed than previous attempts primarily because of the increased documentary evidence (OT Pseudepigrapha, Dead Sea scrolls, Josephus) and archaeological discoveries. Jesus was a 1st-century Jew, and his proclamation of God's kingdom and his prayer were clearly Jewish. [The same issue (pp. 15-18) contains a response by D. R. Schwartz.]—D.J.H.

1317. D. Jasper, "Living in the Reel World: The Bible in Film," *Modern Believing* [Leominster, UK] 35 (1, '94) 29-37.

Most of this essay is concerned with the idea of Jesus Christ as a movie star, and with the moving/speaking image of the film as interpreter of biblical narratives within the canonical traditions. The most successful screen lives of Christ are those that employ fictional transfigurations of Jesus or work through a theatrical motif (e.g. *Jesus of Montreal, Life of Brian*). —C.R.M.

1318. S. J. Joubert, "Jesus van Nasaret se bevrydende visie vir 'n geweldadige samelewing (Jesus of Nazareth's liberating vision for a violent society)," *SkrifKerk* 14 (2, '93) 222-235.

All political, economic, and religious power in 1st-century Palestine was in the hands of less than 5% of the population. This gave rise to a situation of social rootlessness among, and violent responses from, many Jewish peasants. Within this context Jesus proclaimed the kingdom of God as an encompassing new reality. He not only offered salvation to the victims of violence but also expected a violence-free orientation and code of conduct toward God and all human beings from his followers.—D.J.H.

1319. E. F. Kirschner, "Jesus e os exorcistas de seu tempo: Paralelos e distinções," *Vox Script* 4 (1, '94) 9-24.

Despite references to exorcisms and exorcists in Greco-Roman and early Jewish writings, the accounts of actual exorcisms are rare. Jesus was the only figure of this period to whom extensive exorcism was attributed—and this free from the incantations, magic, and legend of the extrabiblical accounts.—D.J.H.

1320. D. Kosch, "Jesus: Neue Bücher, neue Bilder, neue Fragen," *FreibZeitPhilTheol* 40 (3, '93) 428-457.

This survey of nineteen Jesus books and related literature published in German between 1986 and 1992 is divided into five sections: the questions of the present and their significance for concern with Jesus, narrative starting-points and their problematic, pictures of Jesus shaped by "options," Jesus the Jew, and the supratemporal and actual significance of Jesus.—D.J.H.

1321. S. Lowe, "What Jesus Did & Did Not Say. A New Scholarly Portrait Reveals the Roots of Antisemitism," *Moment* [Washington, DC] 19 (2, '94) 40-43, 72-75.

The image of the historical Jesus that has emerged out of the work of the Jesus Seminar strongly suggests that the anti-Jewish rhetoric of the NT texts did not start with him but rather was the product of the early church. The seminar confirms that Jesus was very much a devout and committed Jew within the context of Roman-occupied Palestine.—D.J.H.

1322. G. Mangatt, "Jesus and Religion," *Biblebhashyam* 19 (4, '93) 249-282.

The article considers Jesus' teaching about true religion with reference to three topics: the kingdom of God, the Torah (the law of love, Sabbath, ritual purity, works of piety), and the temple (the Jerusalem Temple, Jesus and the Temple). The article concludes with reflections on the relevance of Jesus' teachings on these topics for the Indian religious scene today. —D.J.H.

1323. W. J. O'Malley, "The Moral Practice of Jesus," *America* [New York] 170 (14, '94) 8-11.

For Jesus, there are many sins but the root sin is an "obtuse spirit" (see Mk 7:21-22). Four Gospel episodes about sinners (Lk 7:36-50; Jn 8:1-11; 4:4-40; Lk 15:11-32) indicate that in Jesus' moral practice the only requisite is admitting one's need of forgiveness.—D.J.H.

1324. S. SAFRAI, "Jesus and the Hasidim," *JerusalemPersp* 42-44 ('94) 3-22.

There are striking affinities between Jesus and the 1st-century Galilean group known as the Hasidim (who were quite close to the Pharisaic movement). The most important similarities include an extremely familiar relation with God (Father-Son), the great attention given to working miracles, the attitudes toward poverty and wealth, and the emphasis on living out the values of the Torah. For the most part, Jesus' deeds were in keeping with the tenets of the Hasidim, though he need not have been a member of that movement.—D.J.H.

1325r. E. P. SANDERS, *The Historical Figure of Jesus* (London: Allen Lane—Penguin Press, 1993).

G. VERMES, "Record of the son of God," *Times Literary Supplement* [London] March 25 ('94) 4.—Sanders provides a generally convincing picture of the real Jesus, set within the world of Palestinian Judaism, and a practical demonstration of how to distinguish between historical information and theological elaboration in the Gospels. After expressing a liking for Sanders's thesis, the article discusses his approaches to three questions: how Jesus appeared to his contemporaries and how he saw himself, how he envisaged the kingdom of God and his own role in its realization, and why he was put to death. Sanders's new book deals a lethal blow to German historical skepticism about Jesus. R. Bultmann must be turning in his grave.—D.J.H.

1326. G. SEGALLA, "La 'terza' ricerca del Gesú storico: Il Rabbi ebreo di Nazarét e il Messia crocifisso," *StudPat* 40 (3, '93) 463-515.

After clarifying the terms "the Hebrew Jesus" and "the historical Jesus," the article reviews some of the scientific, dialogical, and theological factors that have led to the rediscovery of the historical Jesus in his native Jewish environment. Next it outlines difficulties encountered by previous attempts to reconstruct the historical Jesus and presents a brief history of research on the topic. Then it proposes a new methodology based on what is currently known about the historical milieu of Jesus and offers a preliminary sketch of the historical Jesus under three main headings: Jesus in his personal relationships, Jesus and the great symbols of Judaism, and Jesus as crucified Messiah.—C.R.M.

1327. W. F. TAYLOR, "New Quests for the Historical Jesus," *Trinity Seminary Review* [Columbus, OH] 15 (2, '93) 69-83.

The article first discusses the factors that have led to the renewed or "third" quest for the historical Jesus: Dead Sea scrolls, Jesus the Jew, archaeology, sociological exegesis, and Nag Hammadi documents. Then it describes the work of the Jesus Seminar, and considers two recent biographies of Jesus: J. P. Meier's *A Marginal Jew* (1991), and J. D. Crossan's *The Historical Jesus* (1991).—D.J.H.

1328. G. THERUKATTIL, "Compassion and the Personality of a Christian Priest. Part II: Compassion and the Priestly Personality of Christ," *Vidyajyoti* 57 (10, '93) 577-590.

The compassion of Jesus constituted the essence of his priesthood. He showed compassion in his attitudes, praxis, feelings, and especially in his death. His compassion differed from that displayed by Socrates or the Buddha.—D.J.H.

1329. A. G. van Aarde, "Recent developments in South African Jesus research: From Andrie du Toit to Willem Vorster," *HervTeolStud* 49 (3, '93) 397-423.

After introductory remarks about historical Jesus research in South Africa, the article considers the contributions of du Toit (the "original" Jesus) and Vorster (the Jewishness of Jesus). It gives particular attention to du Toit's contribution in explaining the dynamics of historical Jesus research, and to Vorster's epistemology of "postcritical" historical research and his presuppositions regarding the Jewishness of Jesus.—D.J.H.

1330. M. R. Wilson, "The Appearance of Jesus. Hairstyles and Beards in Bible Times," *JerusalemPersp* 41 ('93) 10-12.

In Jesus' day the length of hair and style of beards must have varied, determined to some degree by the accepted custom of the time. The Jewish world of the NT was not immune to the shorter hairstyles adopted by Greek and Roman men some three centuries earlier. —C.R.M.

Jesus, § 38-1708.

Passion and Death

1331r. R. E. Brown, *The Death of the Messiah* [*NTA* 38, pp. 456-457].

L. Houlden, "The Passion of Jesus," *New York Times Book Review* [New York] April 3 ('94) 11.—Brown expounds the Gospel passion narratives with tremendous learning and robust common sense. He describes in full the many critical positions held with regard to them and leads the reader easily but reliably through the abundant scholarship. His enormous commentary is in fact a masterpiece of compression, and the momentum does not fail or lapse into tedium. Though this is chiefly a book for experts, it is written so accessibly that no interested readers need feel deterred.—D.J.H.

1332. K. Haacker, "Wer war schuld am Tode Jesu?" *TheolBeitr* 25 (1, '94) 23-36.

There is no scholarly consensus about responsibility for Jesus' death. The article discusses tendencies in recent scholarship on the topic, the ancient sources, historical problems underlying the tradition, and neglected elements of Roman law in Jesus' trial. Attempts at blaming the entire Jewish people are historically unfounded and ethically irresponsible. The activist role of the Jerusalem aristocracy and the reactive role of the Roman officials are historically plausible under the circumstances. Attention must also be given to the "cooperation" of Jesus with his accusers through his silence and acceptance of suffering.—D.J.H.

1333. J. R. Sachs, "The cross of Christ and our images of God," *Month* 255 (1514, '94) 48-51.

Jesus was a victim of human evil. He was killed because of what he taught and how he behaved. The cross has no meaning for faith apart from the life and ministry of Jesus. And his resurrection demands that we keep his cross ever before us.—D.J.H.

1334. C. C. Black, "Our Shepherd's Voice: Biblical Resources for the Easter Season," *QuartRev* 14 (1, '94) 89-110.

The article focuses on the primary theological interests of five Gospel texts read in the Easter season of lectionary Year B: Jn 20:1-18; 20:19-31; Lk 24:36b-48; Jn 10:11-18; and 15:1-8. Bibliographic suggestions for continuing the conversation are included.—D.J.H.

1335. G. Bostock, "Do We Need an Empty Tomb?" *ExpTimes* 105 (7, '94) 201-205.

The historical problem posed by the empty tomb tradition can only be solved if the fact of the empty tomb and the attendant circumstances of the resurrection are put into their proper political context. The priests removed the body of Jesus, leaving behind an empty tomb, in order to prevent the followers of Jesus from establishing a shrine to him. The notion of the dematerialization of Christ's body raises more problems than it solves and undermines the principle of the incarnation.—C.R.M.

1336. W. L. Craig, "From Easter to Valentinus and the Apostles' Creed Once More: A Critical Examination of James Robinson's Proposed Resurrection Appearance Trajectories," *JournStudNT* 52 ('93) 19-39.

This critique of J. M. Robinson's argument [§ 27-59] that the primitive traditions of Jesus' post-resurrection appearances related luminous, bodily visualizations that were subsequently construed in opposite directions by orthodoxy and gnosticism finds the four lines of evidence adduced in support of this position to be insufficient to establish it. The value of the Nag Hammadi documents is not to be found in their relevance to the post-resurrection appearances of the Gospel tradition.—C.R.M.

1337. O. Cullmann, "Immortality of the Soul or Resurrection of the Dead? The Witness of the New Testament. Part Two," *JournRadRef* 3 (2, '94) 3-14.

This installment [see § 38-1006] treats the first-born from the dead (between the resurrection of Christ and the destruction of death) and those who sleep (the Holy Spirit and the intermediate state of the dead). The answer to the question "Immortality of the soul or resurrection of the dead?" in the NT is unequivocal.—C.R.M.

1338. A. Gesché, "L'agonie de la Résurrection ou la Descente aux Enfers," *RevThéolLouv* 25 (1, '94) 5-29.

After reviewing the ancient evidence for the tradition of the *descensus ad inferos,* the article considers the theology of this tradition with respect to Jesus' death, personal resurrection, appearances and ascension, and resurrection as an act of salvation. The tradition of Jesus' descent to hell suggests that his resurrection was obtained only at the end of a burdensome combat (ἀγών) that he undertook in his public ministry, and that did not end with the crucifixion but continued "for three days." The ἀγών this time finished in the glory of victory, which however did not appear as a magical miracle.—D.J.H.

1339. L. T. Johnson, "Preaching the Resurrection," *Priests & People* 8 (4, '94) 133-135.

The resurrection faith that gave birth to Christianity was rooted in a complex combination of experience and conviction. The recognition of Jesus' new status as Son of God was immediately connected to the recognition that the power of transformation experienced in the community had its origin in him.—D.J.H.

1340. W. C. Placher, "Gospels' Ends: Plurality and Ambiguity in Biblical Narratives," *ModTheol* 10 (2, '94) 143-163.

The ends of the four Gospels have something to say, precisely by the way their narrative forms function, about the relation of the narrated world and the world of their readers. After calling attention to the oddities of these texts, the article reflects on the character of biblical texts as "witness" and the relation of their narratives to historical claims and the world of their readers. Then it draws some theological conclusions from the ends of the Gospels, with particular attention to the identity of the risen Jesus.—D.J.H.

1341. R. Schwager, "Die heutige Theologie und das leere Grab Jesu," *ZeitKathTheol* 115 (4, '93) 435-450.

The article surveys the modern scholarly debates about the empty tomb (see Mk 16:1-8 parr.) on three levels: NT exegesis (W. Pannenberg, H. Grass, L. Schenke, J. Kremer, A. Vögtle, L. Oberlinner), the history of religions (E. Bickerman, M. Görg, E. Drewermann), and science and worldview (Pannenberg, R. Bultmann, J. Polkinghorne).—D.J.H.

1342. J. E. Thiel, "Resurrected life and God's biblical promise," *Month* 255 (1513, '94) 4-11.

The motif of promise sheds light on the abiding difficulties of conceiving and speaking about the resurrection. As the fulfillment of the divine promise, Jesus mirrors both our human powerlessness before death and our graced destiny.—D.J.H.

Synoptics

1343. P. J. J. Botha, "The social dynamics of the early transmission of the Jesus tradition," *Neotestamentica* 27 (2, '93) 205-231.

The elements of rumor are part of the social dynamics with which a group of people cope with changing circumstances, maintain or re-create reality, and relieve anxiety. The article proposes that a social-scientific model developed from rumor research can meaningfully illuminate the transmission process underlying the Gospel traditions. It illustrates the possibilities by relating some of the elements of the origins of rumors and their transmission to parts of the Synoptic tradition.—C.R.M.

1344. J. K. Elliott, "Resolving the Synoptic Problem Using the Text of Printed Greek Synopses," *FilolNT* 6 (11, '93) 51-58.

The Greek texts printed in the Gospel synopses edited by K. Aland, A. Huck and H. Greeven, J. B. Orchard, and M.-É. Boismard and A. Lamouille, respectively, can lead the unsuspecting along differing paths in dealing with the Synoptic problem. The article first examines cases where the variants printed in one Gospel affect the relationship with one other Gospel (Mt 11:9/Lk 7:26; Mt 11:23/Lk 10:15; Mk 11:33/Mt 21:27; Mk 6:22/Mt 14:6), and then cases where the variants printed in one Gospel occur in the triple tradition (Mt 19:24/Mk 10:25/Lk 18:25; Mt 21:44; Mt 22:32/Mk 12:27/Lk 20:28; Mk 2:10/Mt 9:6/Lk 5:24; Mk 8:35/Mt 16:25/Lk 9:24).—D.J.H.

1345. F. King, "The Chreia: The Return of the Form-Critic," *AfricTheolJourn* 22 (2, '93) 76-90.

The article first reviews M. Dibelius's distinction between the paradigm and the chreia and R. Bultmann's theory that the apophthegms originated in rabbinic circles. Then it discusses recent attempts to analyze pericopes from the Synoptic Gospels as chreiai, concluding with a five-point critique. It is not possible to prove the direct dependence of the Gospel-chreiai on the chreiai of the *progymnasmata.*—C.R.M.

1346. H. G. Kippenberg, "Mirrors, not Windows: Semiotic Approaches to the Gospels. Review article," *Numen* 41 (1, '94) 88-97.

With reference to the *Anchor Bible Dictionary* and ten books by various authors, the article discusses methodological and theoretical progress emanating from the study of early Christianity, specifically in a shift in the dominant point of view in the study of the Gospels, that holds reflections relevant for the broader discipline of the study of religion. Particular attention is given to the work of V. K. Robbins, B. L. Mack, J. A. Overman, G. Theissen, and P. F. Esler.—C.R.M.

1347. J. S. Kloppenborg, "The Sayings Gospel Q: Recent Opinion on the People behind the Document," *Currents in Research: Biblical Studies* [Sheffield, UK] 1 ('93) 9-34.

In the last decade Q has emerged as a document worthy of attention in its own right, both literarily and historically. After summarizing recent areas of inquiry, the article focuses on attempts to produce a sociohistorical description of the people responsible for the creation, transmission, and use of the Sayings Gospel Q under the following headings: (1) radicalism and itinerancy, (2) the role of "sympathizers," (3) the Q people as Cynics, and (4) local renewal, local resistance. Finally it offers critical reflections on competing proposals regarding the nature of the conflict between Q and its opponents. The framing of the Sayings Gospel reflects the emergence of local scribal resistance to a southern, hierocratically defined vision of Israel.—C.R.M.

1348. A. Lindemann, "Literatur zu den Synoptischen Evangelien 1984–1991," *TheolRund* 59 (1, '94) 41-100.

This survey of research on the Synoptic Gospels [see § 29-76] treats books and articles in various languages under the following headings: tendencies of research, the methodological discussion, form criticism, the genre of the Gospels, the Synoptic problem, the sayings-source Q, the passion tradition, and comprehensive presentations on theological and historical topics as well as collections of essays. [To be continued]—C.R.M.

1349. R. Lindsey, "Jesus' Twin Parables," *JerusalemPersp* 41 ('93) 3-6, 12.

Jesus normally employed twin parables (e.g. Lk 11:5-8 and 18:2-8a; Lk 15:4-7 and 15:8-10) in his teaching. These double parables usually concluded his teaching discourses and served to emphasize his main point (see Deut 19:15).—D.J.H.

1350. H. Weder, "Metapher und Gleichnis. Bemerkungen zur Reichweite des Bildes in religiöser Sprache," *ZeitTheolKirch* 90 (4, '93) 382-408.

After observations on the situation of religious language, the article considers the form of the religious metaphor (e.g. "nature is a temple") and its hermeneutical consequences. Then it reflects on the interpretation of the seed-parable in Mk 4:26-29 ("poetry in the name of

God's reign") and enters into dialogue with that text. Finally it discusses the relation between God's reign and the reality of the world, with particular attention to the "worldly" form of God's reign as it is expressed through the parables of Jesus.—D.J.H.

Matthew

1351. F. H. Cryer, "Eben Bohan. Det laenge savnede hebraeiske Matthaeusevangelium?" [Eben Bohan. The Long Lost Hebrew Gospel of Matthew?], *DanskTeolTids* 56 (3, '93) 209-215.

G. Howard's claim to have recognized in Shem-Tob ben Shapruth's *Even Bohan* [see *NTA* 32, pp. 242-243] the remnants of the long-lost Hebrew version of Matthew's Gospel is dubious. Shem-Tob's Hebrew Matthew is most likely a translation from the Greek. But, since it probably derives from early Jewish-Christian circles, it remains an interesting text.—D.J.H.

1352. J. P. Heil, "Ezekiel 34 and the Narrative Strategy of the Shepherd and Sheep Metaphor in Matthew," *CathBibQuart* 55 (4, '93) 698-708.

The use of the metaphor of shepherd and sheep for the leaders and their people embraces all of Mt. The article traces the narrative strategy of this comprehensive metaphor through the Gospel (2:6; 9:36; 10:6, 16; 14:14; 15:24, 32; 18:12-14; 25:32; 26:31-32). The shepherd metaphor is guided and unified by Ezekiel 34, which supplies the reader with some of its terms and with all of its concepts and images.—C.R.M.

1353. J. D. Kingsbury, "Korsets betydelse i Matteusevangeliets 'plot'" [The Meaning of the Cross in the Gospel of Matthew's 'plot'], *SvenskExegÅrs* 58 ('93) 85-98.

Matthew's Gospel has as its plot's central theme a conflict that features the narrative's protagonist, Jesus the Son of God, and his opponents, the religious authorities. This conflict, one of ever-increasing intensity, reaches its culmination in the crucifixion. The central part of the narrative (4:17–16:20) is divided into two parts. In the first (4:17–11:1) Jesus offers salvation to Israel in teaching and works of healing. In the second (11:2–16:20) Israel rejects Jesus' teaching and deeds and the reader finally understands that the conflict will lead to death. The pericope of Jesus on the cross (27:38-54) plays a decisive role in the total plot, understood of course from its aftermath, the resurrection. Matthew shows here that salvation can never come from human action, nor through a popular savior figure (Elijah), but through God alone. God, through the death of his Son, renews his covenant whereby salvation and the forgiveness of sins is offered to all people, Jews and Gentiles alike.—B.A.P.

1354. M. Kowalczyk, "Teologiczny sens *ethnos* w Ewangelii Świętego Mateusza (The Theological Sense of *Ethnos* in the Gospel according to Saint Matthew)," *RoczTeol* 38-39 (2, '91-'92) 65-74.

At the religious level ἔθνος means one great nation created by God and led through history to eschatology. In Matthew's Gospel ἔθνος is an intermediate category between people and the kingdom of God. God creates his kingdom by virtue of nations, which are bound together by Christ and his kingdom. In a sense ἔθνος is a substructure of the church.—D.J.H.

1355. M. LIMBECK, "Wer zu spät kommt . . . ! Zur Verkündigung des Matthäus-Evangeliums (4)," *BibLiturg* 66 (4, '93) 251-256. [See § 38-770.]

The Matthean warnings regarding divine judgment must be interpreted in light of the shock associated with the destruction of Jerusalem and its Temple in A.D. 70. By these warnings Matthew wished to impress on his community that the risen Lord could be encountered as Emmanuel (see Mt 1:23; 28:20) in everyday life.—D.J.H.

1356. M. MÜLLER, "The Gospel of St Matthew and the Mosaic Law - A Chapter of a Biblical Theology," *StudTheol* 46 (2, '92) 109-120.

True to his Jewish-Christian background, the author of Matthew's Gospel endeavored to transfer the Mosaic Law to its Christian context. He achieved this by connecting Law-preaching and Christology to sustain the Mosaic Law (including the ceremonial laws). But by embodying the Mosaic Law in Jesus, he allowed the Law to speak with a new voice. He made Law-observance the result of salvation and its visible manifestation in the world. —D.J.H.

1357. M. SAUCY, "The Kingdom-of-God Sayings in Matthew," *BiblSac* 151 (2, '94) 175-197.

The kingdom-of-God sayings in Matthew's Gospel should be interpreted in view of the chronology of Jesus' career. At the beginning of Jesus' ministry, he proclaimed and offered to Israel the restoration of Yahweh's rule in their land (chaps. 1–10). But since Israel rejected the king and his kingdom (chaps. 11-12), Jesus withdrew his offer of the full manifestation of the OT prophesied kingdom (13:11-17) and gave the kingdom to another until it will appear in the future. In the present interim period the kingdom is secret, hidden, and unknown to the world, as seen in the kingdom parables and mysteries (chap. 13). When Jesus returns in righteous judgment, he will restore Israel and fulfill the prophetic voice completely.—D.J.H.

Mt, §§ 38-1308, 1730.

1358. [Mt 1–2] J. KREMER, "Was bleibt von den Weihnachtsevangelien übrig?" *GeistLeb* 66 (6, '93) 413-418.

In assessing the "Christmas story" we must carefully distinguish between the extrabiblical accretions and legends, the midrashic elements in Mt 1–2, the artful prologue constituted by Lk 1–2, and the basic affirmation that Jesus is the expected Savior from the family of David and the eternal Son of God.—D.J.H.

1359. S. AGOURIDES, "The Birth of Jesus and the Herodian Dynasty: An Understanding of Matthew, Chapter 2," *GkOrthTheolRev* 37 (1-4, '92) 135-146.

It is quite possible that Matthew had information about the messianic ambitions of the Herodian dynasty. Thus in Mt 2 Herod's fury against the child Jesus represents the pseudo-messianic aspirations of the Herodian dynasty as well as the Jews' rejection of Jesus and their persecution of his church.—D.J.H.

Mt 3:13-17, § 38-1386.

1360. C. Baecher and M. Ummel, "De quelques 'crucifixions' du Sermon sur la Montagne. Vers une approche christoséquente de Mt 5-7. Perspectives anabaptistes," *Hokhma* 55 ('94) 27-50.

The article first examines critically some interpretations of the Sermon on the Mount that tend to reduce its ethical and practical force: the impossible command, spiritualizing, eschatological, selective, christological, and historicizing. Then it proposes a "christosequent" interpretation based on following Christ and its implications for the identity and practice of his disciples. Finally it suggests applications of the christosequent approach in the lives of disciples today.—D.J.H.

1361. [Mt 5:3-12] H. F. van der Meulen, "Gods openbaring in Jezus als de 'Nederige': Mattheus' versie van de zaligsprekingen en een rabbijnse opvatting van 'Anawah (God's revelation in Jesus as the 'Humble One': Matthew's version of the Beatitudes and an early-Christian and rabbinical concept of 'Anawah)," *HervTeolStud* 49 (3, '93) 477-501.

The Matthean beatitudes (Mt 5:3-12) appear to be statements of Jesus about himself in connection with the OT and Jewish concept of *'ănāwâ* especially as this is associated with God. With his beatitudes Matthew sought to describe Jesus as the personified *'ănāwâ*.—D.J.H.

Mt 5:3-12, § 38-1711.

Mt 5:32, § 38-1371.

1362. [Mt 5:38-42] I. Broer, "Das Ius Talionis im Neuen Testament," *NTStud* 40 (1, '94) 1-21.

In the NT there are two different approaches to the law of retaliation (see Exod 21:23-25). Paul (see Rom 12:17; 1 Thess 5:15) and the author of 1 Peter (see 3:9) along with Jewish texts (Prov 20:22; 25:21-22; *Joseph and Aseneth* 28:14) provide a negative commentary on it without making it into a specific difference between Jewish and Christian teachings. Matthew, however, in 5:38-42 appears to identify Judaism with the law and practice of retaliation, and so to distinguish (Jewish) Christianity from Judaism. The Matthean formulation should be taken primarily as the expression of the Matthean view of Judaism, not as a statement about the attitudes of Jews in the city of the Matthean community or in the 1st century A.D. as a whole.—D.J.H.

1363. G. Schwarz and J. Schwarz, "Das Gebet der Gebete (Mt 6,9-13/Lk 11,2-4)," *Bib Notiz* 70 ('93) 21-24.

Perhaps the reason why God does not seem to hear the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) is that we do not pray it correctly. Retroversion into Aramaic can help us to recapture the original wording and meaning: "Father, may your presence be hallowed, may your kingdom spread, may your will be done. Give us our bread, and forgive our sins, and save us from our testing."—D.J.H.

Mt 6:10, § 38-1413.

1364. [Mt 6:11] E. LaVerdiere, “The Eucharist in the New Testament and the Early Church—I. Before Ever There Was a Name. Our Daily Bread,” *Emmanuel* 100 (1, ’94) 4-13.

Early Christians referred to the Eucharist as “our ἐπιούσιος bread.” They coined the word ἐπιούσιος (see Mt 6:11; Lk 11:3) to evoke something to do with the very substance or being of things.—D.J.H.

Mt 7:14, § 38-1248.

1365. [Mt 8:5-13] R. A. J. Gagnon, “The Shape of Matthew’s Q Text of the Centurion at Capernaum: Did It Mention Delegations?” *NTStud* 40 (1, ’94) 133-142. [See § 38-1411.]

Matthew would have had ample cause for omitting the positive portrayal of the Jewish elders from Mt 8:5-13 (cf. Lk 7:1-10). But in view of Jn 4:46-54, the rarity of Matthew’s wholesale omission of major characters, the narrative stinginess of a sayings source, and the linguistic and literary tensions between Luke’s narrative frame and the core dialogue in Lk 7:6-9 par., we must regard the notion of Matthew’s omission of Q’s delegations (or even of a single delegation) as highly improbable.—D.J.H.

1366. [Mt 9:9-13] P. Mourlon Beernaert, “Jésus appelle Matthieu à le suivre. Analyse à un double niveau,” *LumVit* 48 (4, ’93) 429-441.

This introduction to current approaches in biblical exegesis first examines the call of Matthew according to Mt 9:9-13 (see Mk 2:13-17; Lk 5:27-32) at the historical and diachronic level: the features proper to Mt (redaction), the common tradition (formation), and the life of Jesus (historical criticism). Then it treats the pericope at the structural and synchronic level, with particular attention to the initial situation and the changes, and to the relation between one tax-collector and many of them.—D.J.H.

1367. H. Efferin, “The Sabbath Controversy Based on Matthew 12:1-8,” *Stulos Theological Journal* [Bandung] 1 (1, ’93) 43-48.

From Jesus’ response in Mt 12:1-8 we can learn God’s purposes for the Sabbath: The Sabbath does not restrict a deed of necessity (vv. 3-4) or service to God (vv. 5-6); the Sabbath is related to mercy (v. 7); and the Son of Man has authority over the Sabbath (v. 8). By his resurrection Jesus gave a new Sabbath and filled it with his risen power.—D.J.H.

1368. F. Génuyt, “Évangile de Matthieu 12,22-50,” *SémiotBib* 71 (’93) 39-48.

This installment [see § 38-159] provides semiotic analyses for the four episodes that make up the sequence in Mt 12:22-50: the healing of a blind and mute man, and the controversy with the Pharisees (12:22-37); the sign of Jonah (12:38-42); the departure and return of the unclean spirit (12:43-45); and the true parent of Jesus (12:46-50).—D.J.H.

1369. [Mt 13:44-46] D. Bivin, “Counting the Cost of Discipleship: Lindsey’s Reconstruction of the Rich Young Ruler Complex,” *JerusalemPersp* 42-44 (’94) 23-35.

There is good reason to suppose, as R. L. Lindsey has suggested, that the rich young ruler passage (Lk 18:18-30) was continued by Mt 13:44-46 and Lk 14:25-33. This conjectured longer story should properly be named “counting the cost of discipleship” or “the cost of being

Jesus' disciple." The episode provided an example of those who were invited to join Jesus' kingdom of heaven but declined. The body of the article provides Greek and Hebrew reconstructions of Mt 13:44-46 and Lk 14:25-33.—D.J.H.

1370. [Mt 15:21-28] J. TREAT, "The Canaanite Problem," *Daughters of Sarah* [Chicago] 20 (2, '94) 20-24.

As a Jew living in Palestine 2,000 years ago, Jesus viewed Canaanites in much the same way that non-Indians in the USA today view Native Americans. By her persistence, the Canaanite woman in Mt 15:21-28 leads Jesus to shift his perception from non-existence, through exclusion and inferiority, to a recognition of the reality of Canaanite faith.—D.J.H.

1371. [Mt 19:9] P. FORCE, "Encore les incises de Matthieu!," *BullLittEccl* 94 (4, '93) 315-327.

The basic teaching of Jesus on divorce appears in Lk 16:18a: "Anyone who divorces his wife and marries another commits adultery." The other Synoptic sayings on the topic (Mk 10:11; Lk 16:18b; Mt 5:32; 19:9) should be regarded as developments of and variations on the basic teaching in accord with the Evangelists' own perspectives. The commonly accepted text of Mt 19:9 rests on a scribal blunder that can be traced to Baetica in the early 4th century A.D.—D.J.H.

1372. [Mt 21:1-11] M. I. GRUBER, "The Meaning of Biblical Parallelism: A Biblical Perspective," *Prooftexts* 13 (3, '93) 289-293.

The presence within the Gospels of two distinct exegeses of Zech 9:9 suggests that the debate as to whether biblical parallelism should be interpreted on the basis of the "A, and what's more, B" paradigm (Mt 21:1-11) or the "A = B" paradigm (Mk 11:1-11; Lk 19:29-40; Jn 12:14-15) goes back at least to the dawn of the Christian era.—D.J.H.

Mt 21:12-13, § 38-1390.

Mt 21:33-46, § 38-1391.

1373r. L.-J. FRAHIER, *Le jugement dernier. Implications éthiques pour le bonheur de l'homme, Mt 25,31-46* [*NTA* 38, p. 460].

H. WATTIAUX, "La théologie morale entre l'Écriture et la raison. Réflexions sur un livre récent," *RevThéolLouv* 24 (4, '93) 493-498.—This dissertation by a moral theologian examines the ethical implications of the last judgment scene in Mt 25:31-46. After describing the content and major concerns of the book, the article considers the place of universality, historicity, and pluralism in Christian ethics. Then it discusses the relations between Scripture and Christian praxis. Frahier's book shows that Matthew's ethical teaching is universal in its object but particular in its agents.—D.J.H.

Mt 26:26-29, § 38-1394.

1374. M. PHILONENKO, "Le sang du Juste (*1 Hénoch* 47,1.4; *Matthieu* 27,24)," *RevHistPhilRel* 73 (4, '93) 395-399.

The expression "blood of the righteous" in *1 Enoch* 47:1, 4 rests on a midrashic interpretation of Gen 4:10 (Cain's murder of Abel). Pilate's declaration in Mt 27:24 ("I am innocent of this righteous man's blood") represents an adaptation of the formula to Jesus' passion and death.—D.J.H.

1375. [Mt 27:61] O. KNOCH, "Die 'andere' Maria. Eine von den 'Frauen um Jesus,'" *Bausteine* [Gersfeld-Dalherda] 34 (134, '94) 3-6.

The "other Mary" (Mt 27:61; 28:1) was not the mother of Jesus. She was the mother of James and Joses (see Mk 15:40; Mt 27:56). She accepted Jesus as the Messiah, went up to Jerusalem with him, and found his tomb empty on Easter. Her sons (relatives of Jesus) accepted Jesus after his resurrection and became prominent as the "Lord's brothers" in the Jerusalem Christian community.—D.J.H.

1376. [Mt 28:1] J. M. WINGER, "When Did the Women Visit the Tomb? Sources for Some Temporal Clauses in the Synoptic Gospels," *NTStud* 40 (2, '94) 284-288.

The temporal clauses in Mt 28:1 and Mk 16:1-2 are variant translations of the Aramaic expression *b'pwqy šbt ḥd bšbt* ("late on the Sabbath, at the brightening of the first of the week") or its Hebrew equivalent. The women went to the tomb at the end of the day on Saturday, and the climactic events described in Mt 28:2 took place precisely at sunset.—D.J.H.

Mt 28:1, § 38-1375.

Mark

1377. E. K. BROADHEAD, "Jesus the Nazarene: Narrative Strategy and Christological Imagery in the Gospel of Mark," *JournStudNT* 52 ('93) 3-18.

After comments on christological titles in their historical and literary contexts, the study investigates the presence of the Nazarene imagery in Mk, examines its role within the wider narrative, and considers the effect of this imagery upon the christological strategy of the Gospel. The use of the Nazarene imagery in Mk is paradigmatic of a larger literary and christological strategy that guides the narrative of Mk.—C.R.M.

1378r. E. CUVILLIER, *Le concept de παραβολή dans le second Évangile* [*NTA* 38, p. 118].

L. WALTER, "A propos d'une thèse: Qu'est-ce qu'une parabole?" *EspVie* 104 (11, '94) 154-158.—By providing a comprehensive examination of the uses of the term παραβολή Cuvillier has filled a surprising void in modern Gospel scholarship. The article presents a detailed summary of his treatments of παραβολή in classical Greek rhetoric, the Septuagint, and intertestamental literature; in Mark's Gospel; and in the Jesus tradition, respectively. —D.J.H.

1379. J. HALVERSON, "Oral and Written Gospel: A Critique of Werner Kelber," *NTStud* 40 (2, '94) 180-195.

The conceptual foundations of "orality" in W. H. Kelber's *The Oral and the Written Gospel* (1983) are both too shallow and too elusive to be of much use in understanding Mk or the NT. This critique of Kelber's project unfolds under the following headings: oral synthesis, stories, parables, sayings and presence, and writing and death. Nothing that we know of oral and literate cultures supports the distinctive hypotheses of *The Oral and the Written Gospel*. —C.R.M.

1380. P. J. Hartin, "The role of the women disciples in Mark's narrative," *TheolEvang* 26 (2, '93) 91-102.

Prior to Mk 15:40 the women disciples are very much in the background of Mark's narrative. But in 15:40-41 they become witnesses to the death of Jesus, and then in 16:1-8 witnesses to his resurrection. Their response at the empty tomb becomes the means by which Mark's story does not come to closure but lives on.—C.R.M.

1381. E. LaVerdiere, "The Eucharist in the New Testament and the Early Church—III. In the Following of Christ. The Eucharist in Mark's Gospel," *Emmanuel* 100 (3, '94) 132-142.

Mark integrated the Eucharist in the whole Gospel story. With the symbol of bread and the theme of eating, the first section (1:14–8:21) focuses on the breadth of the church and the universality of its mission. With the symbol of the cup and the theme of drinking, the second section (8:22–16:8) focuses on the depth of commitment needed to fulfill the church's universal mission.—D.J.H.

1382. E. H. Peterson, "Saint Mark: The Basic Text for Christian Spirituality," *Crux* 29 (4, '93) 2-9.

As the first Gospel Mk holds a certain primacy for Christian spirituality. The article considers the form, content, emphasis, and spiritual theology of the text, in each case exploring the implications for spirituality.—C.R.M.

1383. W. S. Vorster, "The production of the Gospel of Mark: An essay on intertextuality," *HervTeolStud* 49 (3, '93) 385-396.

This essay discusses the unsolved problem of the production of Mk. It first surveys current views on the origin of Mark's material from the perspective of the growth of the Gospel and highlights the implications of the traditional focus on the origins of Mk. Then it turns to the production of Mk from the perspective of intertextuality. There is no causal relation between this new text and the texts out of which Mk was composed. Mark's story becomes meaningful and different from other stories with the same theme when the reader interprets Mark's texts in the light of other known texts.—C.R.M.

1384. G. Ward, "Mimesis: The Measure of Mark's Christology," *JournLitTheol* 8 (1, '94) 1-29.

In Mk 4:24 we have a parable of the readers of/listeners to Mark's Gospel who are engaged in hearing and recreating the story of Jesus, and move out toward what has already been given and will now be reappropriated anew. The "measure" is the rhythm of the mimetic process that enables one to judge and to understand, but not as one who is outside. The argument for the rootedness of Mark's Christ (who has been sent as God's representative) and Mark's Gospel in a theology of representation or mimesis is set forth under the following headings: mimesis and narrative; meditation and the kingdom of the in-between; the in-between and the economy of faith; Christology (the performer and the performance); eschatology and the economy of desire; and Christology, mimesis, and the economy of the Spirit.—D.J.H.

1385. S. J. Anthonysamy, "The Kingdom of God and Ecology: Ecological Insights in Mk. 1–4," *Biblebhashyam* 19 (3, '93) 176-187.

Jesus' proclamation of God's kingdom in Mk 1–4 is intertwined with various environmental features: the desert, river, sky, and animals (1:1-15); the sea and the mountain (1:16-20; 2:13; 3:13-19); self-integration through nature (1:21-39); earth and seeds (4:1-34); and the storm (4:35-41).—D.J.H.

1386. [Mk 1:9-11] C. Grappe, "Baptême de Jésus et baptême des premiers chrétiens," *RevHistPhilRel* 73 (4, '93) 377-393.

The Synoptic accounts of Jesus' baptism (Mk 1:9-11; Mt 3:13-17; Lk 3:21-22) rely on a tradition that made use of a double typology (Adamic and messianic), and present Jesus as both the new Adam and the Messiah-King, Priest, and Prophet. This interpretation of Jesus' baptism had consequences for the understanding of baptism among early Christians who regarded themselves as benefiting from the dignity of Christ and participating in the recently instituted new creation.—D.J.H.

1387. M. Adinolfi, "L'esorcismo di Gesù in Mc 1,21-28 e i quattro esorcismi di Apollonio riferiti da Filostrato," *StudBibFranLibAnn* 42 ('92) 49-65.

The article compares Jesus' exorcism in Mk 1:21-28 and four exorcisms attributed by Philostratus to Apollonius of Tyana (see 4.10, 20, 25; 6.27) with reference to the context, the presentation of the possessed person and of the demon, the exorcism, and the conclusion. The atmosphere of the Markan account is ethically sound and credibly religious, whereas the exorcisms by Apollonius are mythological, disordered, and morbid.—D.J.H.

Mk 4:24, § 38-1384.

Mk 4:26-29, § 38-1350.

1388. [Mk 5–8] T. Schmeller, "Jesus im Umland Galiläas. Zu den markinischen Berichten vom Aufenthalt Jesu in den Gebieten von Tyros, Caesarea Philippi und der Dekapolis," *BibZeit* 38 (1, '94) 44-66.

After surveying texts that imply a non-Jewish setting during Jesus' "Galilean" ministry (Mk 5:1-20; 7:24-30; 7:31-37; 8:1-10; 8:27ff.), the article discusses their interpretation from the perspectives of redaction criticism (a preview and legitimation of the post-Easter mission to the Gentiles), history (indications of Jesus' activity among Jewish settlements in the milieu of the Hellenistic cities), and social history (the identification of Mark's readers with the political and cultural crises suggested by the narratives).—D.J.H.

Mk 6:52-53, § 38-1250.

1389. E. LaVerdiere, "Marriage and Divorce in the Gospel according to Mark (Chapter 10:1-12)," *Way* 34 (1, '94) 54-64.

This article [see §§ 36-748-750] investigates Mk 10:1-12 in the context of the OT teaching on divorce, divorce in early Judaism, the teaching of Jesus, the situation in the Roman world, and Roman law and practice. We turn to Mk 10:1-12 not for prescriptive norms but for a prophetic challenge, proclaiming the gospel of Christ's passion-resurrection and applying it to marriage and married life.—D.J.H.

Mk 10:11, § 38-1371.

Mk 11:1-11, § 38-1372.

1390. [Mk 11:15-19] D. L. LUKITO, "The Cleansing of the Temple: An Analysis of the Intention of Jesus," *Stulos Theological Journal* [Bandung] 1 (1, '93) 31-41.

Jesus' cleansing of the Jerusalem Temple (Mk 11:15-19; Mt 21:12-13; Lk 19:45-46; Jn 2:13-17) has been interpreted in various ways: a political-revolutionary action, an attack on the politics of holiness, a symbol for the imminent building of an eschatological Temple, and a demonstration of Jesus' messianic rule and identity. The most plausible interpretation of Jesus' intention is messianic self-disclosure.—D.J.H.

1391. R. FELDMEIER, "Heil im Unheil. Das Bild Gottes nach der Parabel von den bösen Winzern (Mk. 12,1-12 par)," *TheolBeitr* 25 (1, '94) 5-22.

After introductory reflections on the incompatibility of the cross and ancient conceptions of divinity, the article examines the parable of the wicked tenants (Mk 12:1-12 parr.) and its implications for our speech about God. It treats the parable (structure, context, and the question of allegory), traditions behind the parable (prophetic announcements of judgment, Psalm 118 and Jesus' passion), salvation in calamity (the new valuation of the passion narrative, the Lord of the vineyard as judge), and images of God.—C.R.M.

1392. P. C. FINNEY, "The Rabbi and the Coin Portrait (Mark 12:15b, 16): Rigorism Manqué," *JournBibLit* 112 (4, '93) 629-644.

The coin envisaged in Mk 12:15-16 was a Tiberian silver denarius, probably struck at Lugdunum (Lyon), that identified the emperor Tiberius as a divine or semidivine being. For the Markan editor the whole question of whether Jews should or should not look at idolatrous images was a nonissue. The absence of evidence for the imperial cult at Sepphoris suggests that it was probably a nonissue for Jesus too.—D.J.H.

1393. [Mk 12:28-34] K. KERTELGE, "Das Doppelgebot der Liebe im Markusevangelium," *TrierTheolZeit* 103 (1, '94) 38-55.

After introductory remarks on the exegesis of Mark's Gospel and Mk 12:28-34, the article discusses the form of the text (dialogue scene) and its *Gattung* (controversy), its tradition history (cf. Mt 22:34-40; Lk 10:25-28), and the interpretation of the pre-Markan tradition. Then it focuses on the main points according to Mark: the quest for the first commandment, the relation of the command to love the neighbor to the command to love God, the interpretation of love of God and neighbor as the "true worship of God," and the perspective of the kingdom. In Mark's view, the two love-commands are directed not to the Law but rather to the eschatological kingdom of God that has broken in with Jesus' activity.—D.J.H.

1394. [Mk 14:22-25] B. LEMOINE, "Étude comparée des quatre récits de la Cène," *EphLit* 108 (1, '94) 52-72.

The four narratives of the Lord's Supper reflect a Palestinian source (Mk 14:22-25; Mt 26:26-29) and an Antiochene source (Lk 22:15-20; 1 Cor 11:23-26). Both traditions have clear OT roots (the Sinai covenant and the new covenant foretold by the prophets), and highlight the symbolic value of breaking the bread and sharing the cup as well as christological and soteriological dimensions. The Palestinian tradition emphasizes the theme of sacrifice (i.e. the shedding of Jesus' blood brings about the remission of sins). The Antiochene tradition stresses God's Servant's gift of himself and the association of the new and eternal covenant to the concepts of memory, repetition, proclamation, and anticipation. In both cases salvation is conceived as sharing in the divine meal as the prophetic fulfillment of the paschal feast in the heavenly kingdom.—D.J.H.

1395. T. Pola, "Die Gethsemane-Perikope Markus 14,32-42 im Lichte des Mischna-traktates Joma (mYom I 4.6f)," *TheolBeitr* 25 (1, '94) 37-44.

According to *m. Yoma* 1:4, 6-7 the high priest before the Day of Atonement should not eat too much (lest he become sleepy), should read (or have read to him) the Scriptures, and should keep awake. These regulations illuminate several aspects of the Gethsemane pericope (Mk 14:32-42) as well as the Markan understanding of Jesus' death as an atoning sacrifice (see Mk 10:45; 14:24; Heb 5:7-10).—D.J.H.

Mk 16:1-2, § 38-1376.

Luke

1396. J. A. Darr, "Narrator as Character: Mapping a Reader-Oriented Approach to Narration in Luke-Acts," *Semeia* 63 ('93) 43-60.

After reviewing J. M. Dawsey's hypothesis that Luke's narrator is ironic and unreliable, the essay outlines some pertinent aspects of a reader-oriented approach to Lk-Acts ("reading readers reading the narrator narrating"). Then it offers preliminary suggestions concerning Luke's narrator as character. It concludes that the Lukan narrator appears as an authoritative, trustworthy guide and serves as a model witness to and for the reader. [The same issue contains responses by R. M. Fowler (pp. 97-104) and I. N. Rashkow (pp. 105-113).]—C.R.M.

1397. B. C. Frein, "Narrative Predictions, Old Testament Prophecies and Luke's Sense of Fulfilment," *NTStud* 40 (1, '94) 22-37.

This study shows how the narrative predictions in Lk-Acts contribute to Luke's theology of fulfillment and discusses the ways in which these predictions interface with Luke's emphasis on the fulfillment of OT prophecy. It treats the infancy narratives; predictions of Jesus' mission; Jesus' predictions of his rejection, suffering, and death; predictions concerning the disciples; and prophecies made in the narrative that are left unfulfilled. The fact that so many of the eschatological prophecies are coupled with prophecies that find their fulfillment within the narrative suggests that one of the purposes of Luke's emphasis on prophecy and fulfillment is to assure his readers that Jesus' prophecies are reliable.—C.R.M.

1398. L. R. Helyer, "Luke and the Restoration of Israel," *JournEvangTheolSoc* 36 (3, '93) 317-329.

After drawing attention to the political dimensions of the theme of consolation in Lk 1–2, the study inquires after Luke's understanding of this issue in the rest of Lk-Acts by focusing on three related questions: (1) Did Jesus' ministry fulfill all the OT promises of national restoration? (2) Did the Jewish people forfeit the promises of restoration by their unbelief? (3) Are there any passages that imply a national restoration? Luke believed that there would be a future, national restoration of Israel.—C.R.M.

1399. D. MARGUERAT, "Juifs et chrétiens selon Luc-Actes. Surmonter le conflit des lectures," *Biblica* 75 (1, '94) 126-146.

The image of Judaism presented by Lk-Acts is the most difficult to define in all the writings of the NT. After noting the exegetical impasse created by diametrically opposed readings of Luke's assessment of Judaism, the article suggests that the development of these two antagonistic readings signals a tension characteristic to Lk-Acts itself. It develops this hypothesis by examining the schema of the rupture between Paul and the synagogue, the evolution of the role of Jewish characters in the Gospel and Acts, and the outcome of the overt crisis with Judaism in Acts 21–28. The conclusion contemplates the reasons for Luke's ambivalent approach to the relation between Christianity and Judaism.—C.R.M.

1400. R. F. O'TOOLE, "Reflections on Luke's Treatment of Jews in Luke-Acts," *Biblica* 74 (4, '93) 529-555.

The major error of most authors who charge Luke with being anti-Jewish is that they identify negative statements about some Jews with being anti-Jewish and the advocacy of such behavior. After methodological considerations, the article considers the apparently negative and then the positive Lukan statements about or related to some Jews of the time. Finally, it summarizes the findings and attempts to provide an accurate hermeneutic of how Luke treated the Jews in Lk-Acts. Luke was certainly not addressing our modern problem of anti-Judaism. Negative statements about some Jews in Lk-Acts can be reasonably explained by the varied Jewish opposition to Christianity, which today does not need to defend itself or to speak of Jews as some NT authors did, Luke included.—C.R.M.

1401. J. SMIT SIBINGA, "The Function of Verbal Forms in Luke-Acts," *FilolNT* 6 (11, '93) 31-50.

The number and disposition of the verbal forms in Lk 4:16-30 exhibit a clear and unmistakable three-fold pattern. The passage is thoroughly and consistently organized according to a numerical literary technique using a specific grammatical notion, the verb, as the basic principle. After observing the use of a set number of verbal forms in 2 Kings 8:1-6, the article examines Luke's use of the principle in Lk 17:12-19; 18:1-8; 7:11-17; 20:1-8; and Acts 28:1-31. The compositional technique found in these passages combines the use of simple arithmetic and the knowledge of grammatical notions with craftsmanship and literary art of high order.—C.R.M.

1402. M. WEINGAERTNER, "'Cheio do Espírito' nos escritos de Lucas," *VoxScript* 4 (1, '94) 25-35.

Examination of references to being filled with the Spirit in Lk-Acts indicates that the Holy Spirit is a gift from God that characterizes the lives of all who believe in Jesus, that fullness of the Spirit relates to bold witness to the gospel but is not to be regarded as a superior stage of faith, and that it is a phenomenon observed by others.—D.J.H.

Lk, § 38-1742.

Lk 1–2, § 38-1358.

1403. R. Dillmann, “Das Lukasevangelium als Tendenzschrift. Leserlenkung und Leseintention in Lk 1,1-4,” *BibZeit* 38 (1, ’94) 86-93.

This discussion of how Luke introduces his readers to the theological program of his Gospel considers the author-reader connection (fictive author and fictive reader), and the basis of communication in Lk 1:1-4 (the reliability of the tradition of the eyewitnesses and servants of the word). It concludes that 1:1-4 is not only an informative prologue but also a challenge to engage Luke’s presentation and come into conformity with its instruction for Christian existence.—C.R.M.

1404. [Lk 1:5-80] J. E. Miller, “The Birth of John the Baptist and the Gospel to the Gentiles,” *AndUnivSemStud* 31 (3, ’93) 195-197.

In Lk 1:5-80 John the Baptist is not only the forerunner of Jesus’ birth but also the harbinger of the church open to Jews and Gentiles alike. John’s birth was bound up in Luke’s narrative with the baptism of repentance that he preached (see Lk 3:3), which later undergirded the theological reflections of Acts 10–11.—D.J.H.

1405. J. D. M. Derrett, “Ἀντιλεγόμενον, ῥομφαία, διαλογισμοί (Lk 2:34-35): The Hidden Context,” *FilolNT* 6 (12, ’93) 207-218.

The choice of vocabulary in Lk 2:34-35 was part of Luke’s great scheme to demonstrate the new religion as a renewal of the pristine worship of Yahweh, as it would have been operated by Jacob left to himself; just as Deuteronomy was a reform on the chaos left by the three earlier books of the Pentateuch. Mary is shown as the principal and earliest pupil of this kind of teaching.—D.J.H.

1406. R. J. Erickson, “The Jailing of John and the Baptism of Jesus: Luke 3:19-21,” *JournEvangTheolSoc* 36 (4, ’93) 455-466.

From Acts 18:24–19:7 it is clear that John the Baptist’s latter-day disciples presented difficulties for the Christian communities of Luke’s day or even Luke’s own community. Luke’s placing John’s imprisonment before the baptism of Jesus (Lk 3:19-20) and removing John from the baptism itself (3:21) must be explained as part of his “antibaptistic” polemic. —D.J.H.

1407. B. Prete, “Il battesimo di Gesù secondo il racconto di Lc 3,21-22,” *StudBibFran LibAnn* 42 (’92) 67-84.

The account of Jesus’ baptism in Lk 3:21-22 should be entitled “the proclamation of Jesus, the Son of God and Messiah.” This theme is even more prominent in those manuscripts of Lk 3:22 (especially D) that contain the words of Ps 2:7 “today I have begotten you.” The focus of Luke’s attention is God’s proclamation that manifests who Jesus is and the activity that he was entrusted to reveal with the power of the Holy Spirit.—D.J.H.

Lk 3:21-22, § 38-1386.

1408. R. Koch, “Le Christ et l’Esprit du Seigneur selon Luc 4, 18-19,” *NouvRevThéol* 115 (6, ’93) 877-885.

The quotation of Isa 61:1-2 in Lk 4:18-19 defines Jesus’ mission as preaching the good news. Just as the unknown OT prophet was inspired to proclaim good news to the poor and unfortunate, so Jesus appeals to the Spirit that he received at his baptism (see Lk 3:21-22) and that would become the soul of his ministry of the word. The inaugural scene in 4:16-30 depicts in a striking summary the success and failure of Jesus' preaching, his message of grace (see 4:22) and his people's refusal.—D.J.H.

1409. J. Bernardi, "Des chiffres et des lettres: le texte de Luc 6, 1," *RevBib* 101 (1, '94) 62-66.

Underlying the obscure term δευτεροπρώτῳ in some manuscripts of Lk 6:1 are the Greek letters beta and alpha wrongly taken as numbers. In fact, they transcribed the beth and aleph of the Hebrew verb meaning "go."—D.J.H.

1410. [Lk 6:20-26] P. Smith, "Beatitudes and Woes," *Journal of Spiritual Formation* [Pittsburgh, PA] 15 (1, '94) 35-45.

The article outlines various interpretive approaches to the NT beatitudes, looks at their literary form and features, and focuses on the content of Luke's beatitudes and woes in Lk 6:20-26. The beatitudes (and woes) encourage receptivity, reorientation, and radical readiness as they promise the reign of God.—D.J.H.

Lk 7:1-10, § 38-1365.

1411. R. A. J. Gagnon, "Statistical Analysis and the Case of the Double Delegation in Luke 7:3-7a," *CathBibQuart* 55 (4, '93) 709-731. [See § 38-1365.]

After noting U. Wegner's assignment of the double-delegation in Lk 7:3-7a to Luke's special source, the article presents a critique of Wegner's approach to statistical analysis. Then it presents detailed statistical analyses of Lk 7:1-2, 8-10 and 7:3-7a, respectively. The frequency of Lukan linguistic markers in 7:3-7a makes it unlikely that Luke had recourse to a written source or to a well-formed tradition for the double delegation.—C.R.M.

1412. T. Brodie, "Again not Q: Luke 7:18-35 as an Acts-orientated Transformation of the Vindication of the Prophet Micaiah (1 Kings 22:1-38)," *IrBibStud* 16 (1, '94) 2-30.

Though often attributed to Q (cf. Mt 11:2-19), Luke's account of the relative roles of John the Baptist and Jesus in Lk 7:18-35 may be explained more reliably as Luke's reworking of the account of the vindication of the prophet Micaiah in 1 Kgs 22:1-38—a text that falls within the OT Elijah-Elisha narrative. This dependence is shown by context, persistent similarities, and the coherence and intelligibility of the differences. Luke, however, has given the text a three-part structure that fits the pattern of his own narrative, particularly the triple pattern of the miracles, speeches, and confrontations in Acts 2–5.—D.J.H.

1413. [Lk 11:2] H. Langkammer, "'Przyjdź królestwo Twoje!' ('Zu uns komme Dein Reich!')," *RoczTeol* 38-39 (1, '91-'92) 75-83.

The article situates Jesus' prayer "Thy kingdom come" (Lk 11:2; Mt 6:10) in the framework of the NT teachings on the kingdom of God in an effort to determine what he meant by it. For Jesus, the kingdom of God was the reality of salvation already present in him that develops dynamically and makes a total claim on human beings.—D.J.H.

Lk 11:2-4, § 38-1363.

Lk 11:3, § 38-1364.

Lk 14:25-33, § 38-1369.

Lk 16:18, § 38-1371.

1414. D. Bivin, "A Hebraic Nuance of *legō:* Key to Understanding Luke 18:18-19," *JerusalemPersp* 42-44 ('94) 37-45.

The Greek word λέγεις seems to have been the primary source of the later textual confusion in Lk 18:18-19. The term can be confidently reconstructed in Hebrew as *'attâ 'ômēr,* which in this context must have meant "Why do you use 'good' in this way?" The word εἷς ("one") originally referred to the Torah.—D.J.H.

Lk 18:18-30, § 38-1369.

Lk 19:29-40, § 38-1372.

Lk 19:45-46, § 38-1390.

Lk 19:47–21:38, § 38-1448.

Lk 20:9-19, § 38-1391.

1415. B. Prete, "L'insegnamento di Gesù sulla risurrezione dei morti nella formulazione di Lc 20,27-40," *RivistBib* 41 (4, '93) 429-451.

After philological and critical remarks on Lk 20:27-40, the article sets out the structure and content of the passage (the question—vv. 27-33, Jesus' response—vv. 34-36, the scriptural argument—vv. 37-38). Then it identifies five important doctrinal elements that emerge from the account, especially in comparison with its Synoptic parallels.—C.R.M.

Lk 22:15-20, § 38-1394.

1416. E. Bons, "Das Sterbewort Jesu nach Lk 23,46 und sein alttestamentlicher Hintergrund," *BibZeit* 38 (1, '94) 93-101.

The omission of Ps 22:1 (21:2 LXX) from Lk 23:46 (cf. Mk 15:33) should be viewed in connection with the use of Ps 16:8-11 (15:8-11 LXX) in Acts 2:25-28. The use of Ps 31:5 (30:6 LXX) in its place was suggested not only by its theme of trust in God but also by its motifs of hope (ἐλπίς), spirit (πνεῦμα), and the suffering righteous (δίκαιος) one.—D.J.H.

1417. [Lk 24:13-35] T. M. Rosica, "Encounters with Christ. Word & Sacrament," *Church* 10 (1, '94) 9-13.

There is a dynamic two-way movement between Lk 24:13-35 and Acts 8:26-40 [see § 38-219]. In the Emmaus pericope Scripture is proposed as the key to understanding Jesus of Nazareth. In the story of Philip and the Ethiopian it is Jesus who is the key to understanding the Scriptures. Acts 8:26-40 also anticipates the Cornelius story in Acts 10:1-33 and reveals the dramatic way in which the Spirit directs the community beyond its self-made boundaries to peoples of every race, language, and way of life. Luke has taken certain OT texts (Gen 18:1-15; 21:1-7; 32:24-31; Tob 12:6-22; Isa 35:1-10) and woven them through his two-volume work.—D.J.H.

1418. T. M. Rosica, "The Road to Emmaus and the Road to Gaza: Luke 24:13-35 and Acts 8:26-40," *Worship* 68 (2, '94) 117-131.

Careful study of the Lukan parallel narratives of the disciples of Emmaus (Lk 24:13-35) and Philip and the Ethiopian (Acts 8:26-40) reveals much about the understanding and relation of word and sacrament in the Lukan communities. These two texts are complementary and constitute a Christian hermeneutical circle or spiral.—C.R.M.

Lk 24:36-48, § 38-1334.

John

1419. D. R. Beck, "The Narrative Function of Anonymity in Fourth Gospel Characterization," *Semeia* 63 ('93) 143-158.

The anonymous characters in the Fourth Gospel that are given significant treatment (the mother of Jesus, the Samaritan woman, the royal officer, the lame man, the woman caught in adultery, the man born blind) are also those whose encounters with Jesus produce a faith response. The presentation of the beloved disciple as the paradigm of true discipleship is thus enhanced by his anonymity. The anonymous characters who precede the beloved disciple in the text draw the reader into subjective participation in the narrative and into identification with the beloved disciple, enabling participation in the paradigm of discipleship that he represents. [The same issue contains responses by R. Polzin (pp. 205-213) and E. R. Thibeaux (pp. 215-227).]—D.J.H.

1420. C. Bernabe Ubieta, "La mujer en el evangelio de Juan: la revelación, el discipulado y la misión," *EphMar* 43 (3, '93) 395-416.

The prominent and positive roles played by women throughout the Fourth Gospel (see Jn 2:1-12; 4:4-42; 11:1-44; 12:1-8; 19:25-27; 20:1-2; 20:11-18) indicate that women were regarded as protagonists not only in the Gospel narrative but also in the Johannine community.—D.J.H.

1421. J. Beutler, "So sehr hat Gott die Welt geliebt (Joh 3,16). Zum Heilsuniversalismus im Johannesevangelium," *GeistLeb* 66 (6, '93) 418-428.

Despite its thoroughgoing dualism John's Gospel teaches a soteriological universalism in the sense that salvation is possible for all who accept belief in Jesus. This universalism is developed with reference to the "coming" or "sending" of Jesus in the incarnation for the salvation of all (see Jn 1:1-18; 3:16-17; 4:1-42), and to the eschatological "hour" of Jesus' exaltation and glorification as the moment and possibility of universal salvation (see Jn 11:51-52; 12:20-36).—D.J.H.

1422. M. de Jonge, "The Conflict between Jesus and the Jews and the Radical Christology of the Fourth Gospel," *PerspRelStud* 20 (4, '93) 341-355.

The Fourth Gospel's radical Christology and its picture of the conflict between Jesus and the Jews are correlated. Johannine Christians had been expelled from the synagogue, and in the Evangelist's view membership in the Jewish synagogue could not be combined with belief in Jesus. The author of the Fourth Gospel looked back on the separation, theorized about it, and drew radical conclusions on the basis of an either-or scheme. He was an "outsider" but only, in his view, because he belonged to those who were thrown out while they should have stayed in. It is not right to characterize his attitude as "anti-Jewish."—D.J.H.

1423. B. Escaffre Ladet, "L'évangile de Jean fait-il référence à la conception virginale?" *EphMar* 43 (3, '93) 349-365.

The singular reading of Jn 1:13 ("who was born . . .") is an unequivocal witness to the virginal conception of Jesus. But even if one prefers the plural reading, there are in the Fourth Gospel other elements that indicate that the Evangelist was neither ignorant of nor opposed to the idea of Jesus' virginal conception.—D.J.H.

1424. M.-L. Gubler, "'Ich bin der Weg und die Wahrheit und das Leben' (Joh 14,6)," *Diakonia* 24 (6, '93) 373-382.

After remarks on the search for truth and on the meaning of truth in antiquity and early Christianity, the article focuses on aspects of the encounter with truth in the Fourth Gospel: "full of grace and truth" (1:14), "whoever does the truth comes to the light" (3:21), the Spirit of truth and the judgment (14:16-17, 26; etc.), and worship "in the Spirit and in the truth" (4:24). In the Fourth Gospel truth is linked to praxis and to the person of Jesus.—D.J.H.

1425. D. J. Harrington, "The Problem of 'the Jews' in John's Gospel," *Explorations* [Philadelphia] 8 (1, '94) 3-4.

The adaptation of an article first published in *Bible Today* [§ 34-188].—D.J.H.

1426. W. Harrington, "The Johannine Jesus," *Scripture in Church* [Dublin] 24 (94, '94) 233-240.

This consideration of the Johannine Jesus examines the distinctive emphases of the Fourth Gospel over against the Synoptic Gospels under the following headings: background, contrast, and Christology. John has imposed wholly the Christ of faith upon the Jesus of history.—C.R.M.

1427. L. Nereparampil, "An Eco-Theology Foreshadowed in the Gospel of John," *Biblebhashyam* 19 (3, '93) 188-204.

John's theology of the incarnation provides a wholistic view of the cosmos with Christ as the center. Since not only humans but also all other creatures can be seen as incarnational expressions of the divine Logos and as forming one body of the cosmic Christ, the Johannine reflection on the Christ-mystery provides a strong biblical basis for an eco-theology.—D.J.H.

1428. C. O. C. Pinto, "O papel da mulher no Evangelho de João," *VoxScript* 3 (2, '93) 193-213.

Examination of those texts in the Fourth Gospel that feature women indicates that John frequently portrayed women as models of discipleship, mostly in a favorable light. Women share in theological dialogue and in proclaiming Jesus' message, and are given insight into Jesus' person and ministry. But John does not set up women as apostles or suggest that they become official witnesses on a par with the apostles.—D.J.H.

1429. S. Rabiej, "Protologiczne znaczenie Chrystusowego 'Ego eimi' (The Protologic Meaning of Christ's 'Ego Eimi')," *RoczTeol* 38-39 (2, '91-'92) 75-86.

On the basis of Jesus' ἐγὼ εἰμί as a divine biblical title in the Fourth Gospel [see § 38-227], we can talk about a real preexistence of Christ who by virtue of his ontic unity with the Father participates in the work of creation. His self-revealing as ἐγὼ εἰμί suggests the eternal co-existence with the one who said "I am who I am" (Exod 3:14). The biblical ἐγὼ εἰμί, having its roots in the OT, reveals the historical and soteriological mystery of the person and activity of Jesus Christ.—D.J.H.

1430. P. Saenz de Argandona, "The spiritual gospel of St. John," *HomPastRev* 94 (7, '94) 49-56.

The historical Jesus who lived in Palestine is the same Jesus who appears in John's Gospel. Understanding John's Gospel means finding Jesus as the living Lord and becoming his contemporary by faith.—D.J.H.

1431r. W. Schmithals, *Johannesevangelium und Johannesbriefe* [*NTA* 37, p. 121].

G. Strecker and M. Labahn, "Der johanneische Schriftenkreis," *TheolRund* 59 (1, '94) 101-107.—Behind the unobtrusive title of this work is hidden a comprehensive attempt at reconstructing the history of the Johannine corpus. The extensive survey of research and the detailed analysis of texts should win for it an important place in contemporary Johannine scholarship. The observations presented in this article follow the twofold division of the book and give particular attention to the quest for methodological premises.—D.J.H.

1432. M. M. Thompson, "'God's Voice You Have Never Heard, God's Form You Have Never Seen': The Characterization of God in the Gospel of John," *Semeia* 63 ('93) 177-204.

After general observations on characterizing characters and on characterizing God, the article considers the characterization of God in the Fourth Gospel with reference to actions, appearance, comments by other characters, direct speech, inward speech, and comments by the narrator. In John's Gospel God is characterized as the God who is known through Jesus. [The same issue contains responses by R. Polzin (pp. 205-213) and E. R. Thibeaux (pp. 215-227).]—D.J.H.

1433. H. Thyen, "Ich bin das Licht der Welt. Das Ich- und Ich-Bin-Sagen Jesu im Johannesevangelium," *JahrbAntChrist* 35 ('92) 19-46.

After methodological observations, the article discusses Jesus' absolute ἐγὼ εἰμί statements in Jn 8:24, 28, 58; and 13:19. Then it considers Jesus' ἐγὼ εἰμί statements that have a predicate: the bread of life; the light of the world; the door and the good shepherd; the resurrection and the life; the way, the truth, and the life; and the true vine. It concludes with reflections on the relation of these sayings to the seven signs of Jesus in the Fourth Gospel. —D.J.H.

1434. J. O. Tuñí, "Personajes veterotestamentarios en el Evangelio de Juan," *RevistLat AmTeol* 10 (30, '93) 279-292.

The article first considers the OT characters who appear in John's Gospel: Abraham, Jacob, Moses, and Isaiah. Then it discusses the use of the verb πληρόω with reference to fulfilling the Scriptures. Finally it shows that, according to John, the OT can be understood only in the light of Jesus.—D.J.H.

Jn, § 38-1334.

1435r. F. J. Moloney, *Belief in the Word. Reading the Fourth Gospel: John 1–4* [*NTA* 37, p. 440].

J. Painter, "A Review of *Belief in the Word: Reading John 1-4," Pacifica* 7 (1, '94) 85-94.—Moloney argues that the Evangelist has depicted "belief in the word" as authentic belief while showing other forms of belief to be inadequate. Whatever reservations one might have about details of his narrative-critical reading of Jn 1–4, there is no doubt that it is imaginative and creative while drawing on traditional scholarship. The use of the implied reader to restrain tendencies to arbitrary reading is an especially important contribution.—D.J.H.

1436. [Jn 1–8] B. D. Ehrman, "Heracleon and the 'Western' Textual Tradition," *NTStud* 40 (2, '94) 161-179.

After discussing the methodological problems involved in recovering Heracleon's text of the Fourth Gospel, the article presents every quotation of Jn 1–8 that can be culled from Origen's citations of Heracleon's commentary, including all the significant allusions. Then it assesses the contours of the text available to Heracleon ca. A.D. 170 in Rome by evaluating its relations to witnesses of other times and places with the help of the quantitative method introduced by E. C. Colwell and refined by G. Fee and others. Heracleon used a form of the text that bore a close resemblance to the kind of "Western" tradition jointly attested by Codex Sinaiticus and Codex Bezae. In an indeterminable number of instances, Origen consciously or inadvertently modified this text when reproducing Heracleon's exposition. The result is that even though Heracleon's essential alignments were with the Western tradition, his quotations of the text mistakenly appear by and large to be Alexandrian.—D.J.H.

1437. [Jn 1:1-18] R. Buth, "John's Targumic Allusions," *JerusalemPersp* 41 ('93) 7-9, 12.

The Targums can help us to appreciate better several literary allusions in Jn 1:1-18: word, presence, and glory as terms referring to God; the connection between creation and word (1:3); and the relation between the Law and Jesus (1:16-17).—D.J.H.

1438. [Jn 1:1-18] D. L. Lukito, "Logos Christology: An Interaction between Early Christian Beliefs and Modern Scholars' Attempts to Relate Them to the Asian Context," *Stulos Theological Journal* [Bandung] 1 (2, '93) 105-121.

After examining what John meant when he referred to Jesus as the Logos (a person, a real living being, the source of life, the eternal God), the article investigates what Justin, Irenaeus, and Athanasius meant when they interpreted and defended the doctrine that Christ is the Logos. Then it analyzes efforts by modern scholars (C. S. Song, J. S. Stromberg, A. C. Bouquet) to find the major points of contact between the Logos doctrine and Asian thought. The so-called parallels with Eastern beliefs are clearly incompatible with the true meaning of the Logos in Jn 1:1-18.—D.J.H.

1439. [Jn 1:1-18] D. Muñoz León, "El universo creado y la encarnación redentora de Cristo," *ScriptTheol* 25 (3, '93) 807-855.

After considering the relation between creation and redemption according to the OT, the article discusses the theme of Christ's redemptive incarnation in the Prologue of John's Gospel (1:1-18), the redemptive dimension of the incarnation in the remainder of the Fourth Gospel, and how the created universe fits into Christ's redeeming work according to John and other NT writers.—D.J.H.

1440. [Jn 1:1-18] J. SCHAD, "'Hostage of the Word': Poststructuralism's Gospel Intertext," *Religion & Literature* [Notre Dame, IN] 25 (3, '93) 1-16.

That God and speech share the same impossible beginning and therefore are always already identical or coextensive is the apparent heresy of the Johannine Prologue (Jn 1:1-18). The article explores ways in which poststructuralism and John's Gospel may be read as an allegory or rewriting of the other, i.e. as intertexts. Although the Johannine Word shares the fate of the poststructuralist sign, it also suffers the Golgotha of certainty—both the certainty of uncertainty that is the mote in the eye of deconstruction, and the certainty of certainty. —D.J.H.

Jn 1:13, § 38-1423.

1441. P. JONES, "Moïse et Christ dans Jean 1,17: opposition ou complémentarité?" *Hokhma* 55 ('94) 3-17.

The article discusses the relation of Jn to the OT by reflecting on Jn 1:17 under the following headings: profound continuity, novelty, and continuity again. Moses and Christ are not opposed in Jn; rather they are juxtaposed.—C.R.M.

1442. [Jn 2:1-12] M. NAVARRO PUERTO, "La mujer en Cana. Un relato de los origenes," *EphMar* 43 (3, '93) 313-338.

Jn 2:1-12 serves as a transition from the introductory summary in Jn 1:1-51 to the beginning of Jesus' activity. It shows how Mary, like Eve, participates in the growing awareness of faith. It converts the asymmetrical patriarchal relations between Jesus and Mary into symmetrical relations. The wedding symbolism functions as a guide to the relational newness of the gospel.—D.J.H.

Jn 2:13-17, § 38-1390.

1443. J. R. WOHLGEMUT, "Where Does God Dwell? A Commentary on John 2:13-22," *Direction* 22 (2, '93) 87-93.

The article examines the account of Jesus in the Temple (Jn 2:13-22) by investigating its details and placing it in a social-religious context. According to this text, God is found not in the Jerusalem Temple (nor in Judaism) but rather in Jesus and his followers (including today's believing community).—D.J.H.

1444. M. MORGEN, "Le Fils de l'homme élevé en vue de la vie éternelle (Jn 3, 14-15 éclairé par diverses traditions juives)," *RevSciRel* 68 (1, '94) 5-17.

This study of the Johannine logion about the bronze serpent (see Num 21:4-9) and the Son of Man in Jn 3:14-15 first considers the broad context (the theme of salvation) and the immediate context (the two Son of Man sayings in Jn 3:13-14). Then it reflects on the saying's midrashic allure in the context of the theme of salvation. Finally it discusses the relation between the elevation of the Son of Man and the gift of eternal life in light of the targums of Num 21:4-9 and Gen 49:16-18 as well as Philo's *De agricultura* 94-98.—D.J.H.

Jn 3:16, § 38-1421.

1445. [Jn 4:4-31] J. SCHUBERT, “A Formula for Friendship,” *BibToday* 32 (2, ’94) 84-89.

The colorful exchange between Jesus and the Samaritan woman in Jn 4:4-31 illustrates a process by which two persons form a trusting relationship that lays the groundwork for friendship. Their conversation introduces qualities that are basic for any friendship: receptiveness, listening, reverence, and trust.—D.J.H.

1446. M. ROBERGE, “La composition de Jean 6, 25b-34,” *LavThéolPhil* 50 (1, ’94) 171-186.

After reviewing various proposals concerning the structure of the dialogue in Jn 6:25b-34, this study argues that the dialogue forms a coherent and indispensable introduction to the discourse on the bread of life in 6:35-58. The thematic structure of the passage may be represented as follows: a—v. 27a, b—v. 27bc, c—vv. 28-29, c′—vv. 30-31, b′—v. 32, a′—v. 33. Parts a b b′ a′ present the divine initiative in the gift of life, while parts c c′ describe the human response.—C.R.M.

1447. [Jn 7:53–8:11] G. COLOMBO, “La critica testuale di fronte alla pericope dell’adultera,” *RivistBib* 42 (1, ’94) 81-102.

The article presents a synthesis of information about the textual history of Jn 7:53–8:11 according to the following outline: the Greek evidence (majuscule codices and papyri, minuscules, lectionaries, ecclesiastical writers), ancient translations of the NT (Syriac; Armenian, Georgian, Coptic, and Ethiopic; the Greek and Eastern traditions), Latin versions and citations (manuscripts and ecclesiastical writers, Gospel harmonies), and extracanonical attestations (Papias, *Protevangelium of James, Didascalia,* Didymus the Blind). Then it discusses some hypotheses about the origin of the pericope.—D.J.H.

1448. J. RIUS-CAMPS, “Origen lucano de la pericopa de la mujer adultera (Jn 7,53-8,11),” *FilolNT* 6 (12, ’93) 149-175.

Both external and internal criteria indicate that Jn 7:53–8:11 did not originally belong to John’s Gospel. Rather, it should be regarded as Lukan *Sondergut* that was formerly part of the Temple section in Lk 19:47–21:38. Luke found inspiration in the Markan text about divorcing a wife (Mk 10:1-12; see Mt 19:1-12) and symbolic meaning in the golden calf episode in Exod 31:18–34:20 (LXX).—D.J.H.

1449. J. W. HOLLERAN, “Seeing the Light. A Narrative Reading of John 9,” *EphTheolLov* 69 (4, ’93) 354-382.

This installment [see § 38-245] presents a detailed reading of the seven concentrically structured scenes that make up Jn 9: sign (vv. 1-7), reaction (vv. 8-12), first interrogation (vv. 13-17), second interrogation (vv. 18-23), third interrogation (vv. 24-34), confession (vv. 35-38), and judgment (vv. 39-41).—C.R.M.

1450. M. W. G. STIBBE, “A Tomb with a View: John 11.1-44 in Narrative-Critical Perspective,” *NTStud* 40 (1, ’94) 38-54.

The article examines Jn 11:1-44 from the following literary angles: context, form, genre, plot, narrator and point of view, structure, characterization (Jesus, disciples, Thomas, Martha and Mary, the Jews, Lazarus), themes, implicit commentary, and reader response. The story of the raising of Lazarus appeals to us because its events have a classic ring to them. The story elicits an intense response of participation in the narrative world of the text.—C.R.M.

1451. [Jn 11:17-27] A. Bass, "Martha and Jesus," *BibToday* 32 (2, '94) 90-94.

Martha's lament to Jesus in Jn 11:17-27 offers a window through which we can reflect on friendship, our relationship to God, and faith. In confronting Jesus she uses the elements of the OT lament: address and complaint (11:21), suggested remedy (11:22), and affirmation of trust and confidence in God's power (11:27).—D.J.H.

1452. J. D. M. Derrett, "Lazarus and his grave-clothes (John 11,44)," *BibOr* 35 (3, '93) 129-137.

Jn 11:44 depicts Lazarus in the bonds of death, dressed (therefore disposed) as one sentenced to death, with eyes, mouth, and limbs bound. Having suffered the pangs of a terrestrial death, Lazarus was rescued by Jesus, notwithstanding the sins of the old Israel. Jesus, being sinless, was not bound in his feet and hands, though the bonds of death existed in his case until he was mysteriously freed or freed himself (see Jn 10:17).—D.J.H.

Jn 12:14-15, § 38-1372.

1453. J. C. O'Neill, "John 13:10 again," *RevBib* 101 (1, '94) 67-74.

The text of MS 579 has the highest claim to be accepted as nearest to the original of Jn 13:10a. The original may be reconstructed as ὁ λελουμένος οὐχ ἔχει χρείαν ἔστιν καθαρὸς ὅλος ("the one who has bathed has no need—is all-clean"). The scribes could not resist making Jn 13:10a "plainer," and ended up making it more obscure.—D.J.H.

1454. H. Efferin, "The Paraclete in John 14-16," *Stulos Theological Journal* [Bandung] 1 (2, '93) 149-156.

After discussing the meaning of the term "Paraclete," the article considers the nature of the Paraclete according to Jn 14–16 and the functions of the Paraclete in believers and in the unbelieving world. The only way that the Paraclete can exercise his ministry is through Christians as they bear witness by word and deed.—D.J.H.

Jn 14:6, § 38-1424.

1455. J. G. van der Watt, "'Metaphorik' in Joh 15,1-8," *BibZeit* 38 (1, '94) 67-80.

After observations on figurative speech and on the problem of classifying Jn 15:1-8, the article considers the decisive role of context and investigates the metaphorical character of Jn 15:1-8 (comparison and analogous interaction as the bases of metaphorical expressions), the continuation of the semantic process, a metaphorical network, and the functional use of "general recognized knowledge" in the metaphorical process.—D.J.H.

1456. D. F. Tolmie, "A discourse analysis of John 17:1-26," *Neotestamentica* 27 (2, '93) 403-418.

This discourse analysis of Jn 17:1-26 divides the text into colas, indicates the structure markers, discusses the semantic relations, and outlines the flow of the argument. After the introduction (vv. 1-5), the body of the prayer (vv. 6-24) concerns the completion of Jesus' task (vv. 6-8) and the identity of those for whom he prays (vv. 9-11a), and offers petitions for the preservation of the disciples (vv. 11b-16), the sanctification of the disciples (vv. 17-19), unity (vv. 20-21), and glorification (vv. 22-24). The conclusion appears in vv. 25-26.—D.J.H.

1457. [Jn 18–19] J. Kremer, “Mit den Augen des geliebten Jüngers. Bruegels ‘Kreuztragung’ - eine Hilfe zum Verstehen der Johannespassion,” *GeistLeb* 67 (2, ’94) 116-121.

The painting entitled “Die Kreuztragung” by the Dutch artist Pieter Bruegel (1525/30-69) can be a help to understanding the Johannine passion narrative, especially the perspective of the “beloved disciple” on Jesus as the Son of God and the important role of the women at the foot of the cross. A color photograph of the whole painting and three color photographs of sections are included.—D.J.H.

1458. J. L. C. Monge, “La mujer al pie de la cruz (Jn 19,25-27),” *EphMar* 43 (3, ’93) 339-348.

This study of Jn 19:25-27 considers its relation to the Cana episode in Jn 2:1-12, its place in the “Book of the Hour” (Jn 13–20), and its role in the Johannine passion narrative (18:1–19:42). In Jn 19:25-27 we find a marvelous synthesis of the mystery and work of Jesus.—D.J.H.

1459. F. Olivera, “El sepulcro vacio. Estudio exegético de Jn 20, 1-10,” *Mayéutica* 19 (47, ’93) 9-54.

This exegetical analysis of Jn 20:1-10 contains seven sections: text and translation, delimitation, the visit to Jesus’ tomb in the Synoptic Gospels and John, structure, semantic analysis, narratological analysis (plot, characters, implicit reader, narrator, the tomb), and commentary. The narrative of Jn 20:1-10 moves in an ascending direction in three stages: Mary and the two disciples at the tomb, Peter’s entry, and the beloved disciple’s seeing and believing.—D.J.H.

1460. A. Jasper, “Interpretative Approaches to John 20:1-18. Mary at the Tomb of Jesus,” *StudTheol* 47 (2, ’93) 107-118.

Applying the methodology developed by M. Bal, the article analyzes Jn 20:1-18 from the viewpoint of Mary Magdalene and considers the interpretation of this text in Rembrandt’s painting of the scene. It gives particular attention to Mary’s great pain and loss as a direct consequence of her love for Jesus.—D.J.H.

1461. [Jn 20:22-23] J. Swetnam, “Bestowal of the Spirit in the Fourth Gospel,” *Biblica* 74 (4, ’93) 556-576.

The bestowal of the Spirit to forgive sins in Jn 20:22-23 is not an intrusion of inappropriate material into John’s Gospel. Rather, it is entirely in accord with the Gospel’s purpose and serves as the climax of the passion account. In fact, there are two occasions in which the Spirit is bestowed (Jn 19:30; 20:22-23), and the two bestowals are complementary. It would seem to be irony, or something very much like it, with which the Spirit wishes that the truth of the Lord Jesus be brought home to the community in which the tradition of his life and death is still very much alive.—D.J.H.

Acts of the Apostles

1462. G. Betori, “La strutturazione del libro degli Atti: una proposta,” *RivistBib* 42 (1, ’94) 3-34.

The article first notes the textual evidence that has occasioned a variety of solutions to the structure of Acts [see § 34-223], with particular attention to the suggestions of J. Dupont and P. H. Menoud. Then, with reference to the key transitional passages in the text (1:12-14; 8:1b-4; 14:27-28; 15:35–16:5; 19:20-22; 28:14b-16), it suggests a structure based on literary evidence connected with the text's layout (*dispositio*) according to ancient customs. Acts is made up of five interlocking parts: 1:12–8:4; 8:1b–14:28; 14:27–16:5; 15:35–19:22; 19:20–28:31, together with an introduction (1:1-14) and conclusion (28:14b-31).—C.R.M.

Acts, §§ 38-1312, 1396–1402, 1742.

1463. J. Rius-Camps, "Las variantes de la recensión occidental de los Hechos de los Apóstoles (I) (Hch 1,1-3)," *FilolNT* 6 (11, '93) 59-68.

This presentation begins a series of philological-theological notes on the principal variants of the Western text of Acts using codex D (Bezae) as a base. After a brief introduction and bibliography, it treats three variants found in Acts 1:1-3: Ἰησοῦς without the article (v. 1), ἀνελήμφθη immediately following ἄχρι ἧς ἡμέρας (v. 2), and δι' ἡμερῶν τεσσεράκοντα (Alexandrian)/τεσσεράκοντα ἡμερῶν (D*)/τεσσεράκοντα δι' ἡμερῶν (D^{A}) (v. 3).—C.R.M.

1464. J. Rius-Camps, "Las variantes de la recensión occidental de los Hechos de los Apóstoles (II) (Hch 1,4-14)," *FilolNT* 6 (12, '93) 219-229.

This installment [see § 38-1463] of the review of the textual variants of codex D (Bezae) in comparison with the Alexandrian text in Acts offers philological-theological notes on readings in 1:4a; 1:4b-5a; 1:5b; 1:6; 1:8; 1:9; 1:10; 1:11; 1:13; and 1:14. The intention is not to privilege one recension over the other but to judge on a case by case basis which readings have the best support or are exempt from the supposed theological tendencies that distinguish the Western from the Alexandrian text.—C.R.M.

1465. [Acts 1:6-8] J. A. McLean, "Did Jesus Correct the Disciples' View of the Kingdom?" *BiblSac* 151 (2, '94) 215-227.

Throughout the Gospels Jesus corrected the disciples' and others' false ideas on a number of occasions. Since Jesus did not correct the disciples in Acts 1:6-8, it must be concluded that their perception of a future kingdom was correct. The disciples conceived of a future national kingdom for ethnic Israel in which they would reign with Christ.—C.R.M.

1466. D. Marguerat, "Ananias et Saphira (Actes 5,1-11). Le viol du sacré," *LumVie* 42 (5, '93) 51-63. [See § 38-260.]

In conjunction with questions concerning the historical credibility of Luke's portrayal of Christian beginnings, the article evaluates the significance and function of the division of community goods in Acts 5:1-11. It also focuses on the summary that introduces the account (4:32-37), the offense of Ananias and Sapphira ("the original sin is a sin of money"), and whether a discourse that dispossesses the individual for the benefit of the purity of the group is a perverse discourse.—C.R.M.

1467. [Acts 6–7] C. Amos, "Renewed in the Likeness of Christ: Stephen the Servant Martyr," *IrBibStud* 16 (1, '94) 31-37.

These reflections on the story of Stephen in Acts 6–7 center on Stephen's extension of the boundaries of his job as a "deacon," the resonances of his passion with that of Christ, and his vision of God.—C.R.M.

Acts 8:26-40, §§ 38-1417–1418.

Acts 9:36-43, § 38-1787.

Acts 10–11, § 38-1404.

Acts 10:1-33, § 38-1417.

1468. J. Taylor, "Why Were the Disciples First Called 'Christians' at Antioch? (Acts 11, 26)," *RevBib* 101 (1, '94) 75-94.

After outlining the "received synthesis" on the name Χριστιανοί in Acts 11:26, the article reviews the principal alternative explanations. Then it focuses on E. Peterson's theory that the name originated in the Roman government of the province of Syria and discusses Christ and Christians as trouble-makers. Proclamation of Jesus as Messiah in the Jewish community of Antioch sparked unrest in A.D. 39-40. The Roman authorities blamed the followers of the Messiah or Χριστός, whom they called Χριστιανοί for the first time, for the disturbance. The name was thenceforth synonymous with sedition and crime.—C.R.M.

1469. [Acts 13:16-41] D. A. deSilva, "Paul's Sermon in Antioch of Pisidia," *BiblSac* 151 (601, '94) 32-49.

After comments on the setting and structure of Paul's speech in Acts 13:16-41, the article presents an exposition of the text: historical narration (vv. 16-25), presentation of the kerygma (vv. 26-31), argument from Scripture (vv. 32-37), and conclusion (vv. 38-41). Paul's sermon at Antioch develops several themes that are central to Luke's historiographical endeavor.—C.R.M.

1470. H. van de Sandt, "The Quotations in Acts 13,32-52 as a Reflection of Luke's LXX Interpretation," *Biblica* 75 (1, '94) 26-58.

This study examines the explicit quotations from the LXX that occur in Acts 13:32-52 (with the exception of Ps 16:10) in order to determine why Luke selected precisely these citations and ordered them as he did. It examines the successive quotations (Ps 2:7b/Acts 13:33b; Isa 55:3c/Acts 13:34b; Hab 1:5/Acts 13:41; Isa 49:6d/Acts 13:47) not only as they occur in Acts 13 but also in their original contexts in the LXX, and the way these contexts are echoed in the text of Acts. Luke discovered God's design in favor of the Gentiles in Isa 55:1-13; Hab 1:1-11; and Isa 49:1-6 in a form similar to the contrast in Psalm 2 between the thinking and acting of humanity and God.—C.R.M.

Acts 15:1-29, § 38-1525.

1471. K.-K. Yeo, "A Rhetorical Study of Acts 17.22-31: What Has Jerusalem to do with Athens and Beijing?" *Jian Dao* [Hong Kong] 1 (1, '94) 75-107.

This paper examines the rhetorical interaction of Paul with his philosophical audience in the Areopagus speech of Acts 17:22-31. It shows that the interaction between Paul and his audience is dialectical—between the Jewish-Christian and Greco-Roman philosophical *topoi*, and that Paul's strategy throughout his speech is to lead the audience from their awareness of the existence of God to an acceptance of the resurrection of and salvation in Christ. The discussion also treats modern rhetorical insights on the text and applies Paul's rhetorical strategy to the modern Taoist context of Beijing.—C.R.M.

1472. [Acts 18:3] H. Szesnat, "What did the σκηνοποιός Paul produce?" *Neotestamentica* 27 (2, '93) 391-402.

Paul the σκηνοποιός (see Acts 18:3) was an artisan involved largely in the production of tents, canopies, and similar goods. He probably used a variety of materials—leather, linen, and perhaps goat hair (*cilicium*). He most likely worked for private customers, not for the Roman army.—D.J.H.

Acts 18:24–19:7, § 38-1406.

Acts 19–20, § 38-1544.

Acts 22:17-22, § 38-1521.

1473. B. Prete, "Il contenuto ecclesiologico del termine 'eredità' (κλῆρος) in *Atti* 26,18," *SacDoc* 38 (5, '93) 625-653.

This study seeks to determine the sense of κλῆρος in the new context into which Luke placed it in Acts 26:18 and to clarify its ecclesiological content. After proposing an ecclesiological interpretation of κλῆρος in Acts 26:18, it discusses the terms κλῆρος, κληρονομία, and κληρονομεῖν in the OT, the employment of this word group in the NT, the nature of the inheritance of believers, and the new level of significance acquired by the term "inheritance" in NT revelation.—C.R.M.

1474. [Acts 28:15-31] A. Moda, "Paolo prigioniero e martire. Capitolo Terzo - Gli avvenimenti romani," *BibOr* 35 (3, '93) 167-194.

This installment [see § 38-879] treats issues connected with the account of Paul's stay at Rome according to Acts 28:15-31: (1) the dates of the events narrated by Acts, (2) the encounter with the Jews of Rome, and (3) conjecture concerning Paul's fate after the close of Acts.—C.R.M.

EPISTLES–REVELATION

Paul

1475. P. Arzt, "The 'Epistolary Introductory Thanksgiving' in the Papyri and in Paul," *NovTest* 36 (1, '94) 29-46.

The article first deals with thanksgiving in phrases and conceptual statements in papyrus letters and the NT epistles: the *formula valetudinis* and a motif of thanks to the god, news about the addressee's well-being, etc. Then it searches the papyri for opening formulas comparable to the phrases in Paul's *prooemia:* the *formula valetudinis* or health wish, the *formula valetudinis* connected with a report of a prayer, etc. The *prooemium* in Paul's epistles and in contemporary Greek private letters should not be called "epistolary introductory thanksgiving." Those parts of a letter should be called "report of prayer," "motif of remembrance," or a combined or extended version of both these formulas.—D.J.H.

1476. J.-A. A. Brant, "The place of *mimēsis* in Paul's thought," *StudRel/SciRel* 22 (3, '93) 285-300.

After examining the classical understanding of μίμησις, the article discusses Paul's understanding of the term and provides an exegetical analysis of the texts in which he proposes himself as one to be imitated (1 Thess 1:6-7; 2:14; 1 Cor 4:16-17; 10:32–11:1; Phil 3:17). The authority of Paul's example lies in the fact that he concretely manifests the ethic inherent to a life in Christ. Just as an object of art can teach one about beauty, Paul's example teaches others about life in Christ.—D.J.H.

1477. P. F. Craffert, "The Pauline movement and first-century Judaism: A framework for transforming the issues," *Neotestamentica* 27 (2, '93) 233-262.

The proper understanding of Paul's relation to Judaism should be sought within the structures of 1st-century household units (as socioreligious units) competing in the religious market for mediating the sacred and distributing divine power. Paul was concerned not with rejecting or breaking away from Judaism but rather with getting a foothold in the market and defining the true Israel as he saw it. Paul was not so much anti-Jewish as he was pro-Pauline. —D.J.H.

1478. T. Engberg-Pedersen, "Paulus som hellenist" [Paul as Hellenist], *DanskTeolTids* 56 (3, '93) 189-208.

The scholarly gap between viewing Paul as "Jewish" or as "Greek" can be bridged by understanding Paul as a "Hellenist." Against this background the article sketches an interpretation of Paul's Hellenistic vision of Christian existence as stated in Galatians by tying together Gal 2:19-20 and 3:26-28 with 5:13-26 and employing conceptual categories from Stoic ethical and social thought to elucidate the latter passage. Then it suggests that a Hellenistic reading of Galatians and parts of Romans yields alternative interpretations of Paul's thought with respect to the indicative and the imperative, God's grace and human incapacity, and justification by faith alone.—D.J.H.

1479. G. W. Grogan, "The Authority of the Gospel for the Ministry of Paul," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 11 (2, '93) 85-108.

After reflecting on the relation between divine authority and the Christian faith, the article considers the nature and authority of the gospel: its substance, status, connection with the apostles, place in Paul's apostolic ministry, and relation to tradition and inspiration in Paul's ministry. Then it reflects on the implications of gospel authority for Paul's ministry on four levels: theological, ethical, ecclesiastical, and vocational and personal.—D.J.H.

1480. F. W. Horn, "Saulus. Neuere Arbeiten zum vorchristlichen Paulus," *ZeitRelGeist* 46 (1, '94) 65-69.

The article first considers two recent studies of the pre-Christian Paul: M. Hengel's essay entitled "Der vorchristliche Paulus" (1991; see *NTA* 36, p. 121), and K.-W. Niebuhr's *Heidenapostel aus Israel* (1992). Then it raises questions about their interpretation of sources as well as some historical and theological matters.—D.J.H.

1481. D. N. Howell, "The Center of Pauline Theology," *BiblSac* 151 (601, '94) 50-70.

In the debate about the center of Pauline theology, advocacy for justification by faith (the juridical view) runs from Luther to modern Lutheran and Reformed theologians. Focus on the believer's incorporation into Christ (the participationist view) gained its greatest impulse from A. Schweitzer and continues in its modern form with E. P. Sanders. Many scholars today view justification and participation in Christ as distinct yet complementary dimensions of the overall Pauline soteriological matrix. Only a wide-angle perspective—one that sees God the Father planning, superintending, and consummating redemption—can gather all aspects of Pauline theology into an integrated unity.—D.J.H.

1482. D. N. HOWELL, "God-Christ Interchange in Paul: Impressive Testimony to the Deity of Jesus," *JournEvangTheolSoc* 36 (4, '93) 467-479.

Paul describes the person and work of Jesus Christ in much the same way as he describes the person and work of God the Father. This interchange encompasses appellations; attributes; the goal of creation; execution of eschatological judgment; salvation and its corollaries; the object of faith and hope; source of spiritual benefits to believers, including the Holy Spirit; reference point for the believer's accountability; possessor of church and kingdom; recipient of prayer, blessing, glory and thanks; and the source of the apostolic commission, its power, and the direction of its final accountability. Such language unquestionably points to the essential oneness in activity and nature of Jesus Christ with God.—D.J.H.

1483. L. W. HURTADO, "Convert, apostate or apostle to the nations: The 'conversion' of Paul in recent scholarship," *StudRel/SciRel* 22 (3, '93) 273-284.

Research of the last few decades has demonstrated the tendentious and misleading nature of more traditional portraits of Paul's Damascus road experience as a cathartic resolution of a guilty soul or the renunciation of Jewish "legalism." The article surveys the contributions of K. Stendahl, J. Dupont, S. Kim, B. Gaventa, P. Fredriksen, and A. Segal to this discussion. There is no basis for attributing Paul's experience to psychopathology or to an unsuccessful religious formation in Judaism. Paul's religious change was motivated by an experience primarily "christophanic" in nature and christological in import.—C.R.M.

1484. D. JOBLING, "Transference and tact in biblical studies: A psychological approach to Gerd Theissen's *Psychological Aspects of Pauline Theology,*" *StudRel/SciRel* 22 (4, '93) 451-462.

Seeking to encourage a practice of psychoanalytic reading of the Bible integrated into a genuinely critical approach, the article examines G. Theissen's *Psychological Aspects of Pauline Theology* (1987), with reference to 2 Cor 3:4–4:6, in connection with the reality of transferential and counter-transferential relationships at all levels. Theissen's struggle with the psychoanalytic is very much linked with Paul's struggle with Judaism. A postscript reflects on how the essay evidences the same anxieties discerned in Theissen.—C.R.M.

1485. J. KOTTACKAL, "Paul: The Apostle of the Gentiles," *Biblebhashyam* 19 (2, '93) 103-123.

After discussing the identity of the Gentiles according to the OT, Judaism, and the NT, the article treats Paul's concept of apostleship and his cultural background, Jesus and the Gentiles, early Christians and Gentiles, Paul's preference for Gentiles, Peter's preference for Jews, universal salvation, the election and rejection of Israel, and the ecumenical relevance of Pauline theology (Paul's religious tolerance).—C.R.M.

1486. H. R. LEMMER, "Paul, misogynist or strategist?" *TheolEvang* 26 (2, '93) 103-120.

The Pauline letters contain emancipatory statements about women (Gal 3:27-28), positive statements about women and ministry, and anti-women statements (1 Cor 11:3-16; 14:33b-36; Eph 5:21-24; 1 Tim 2:8-15). The best explanation is that Paul was a shrewd strategist who, though holding on to his essentially liberating theological substructures, realized that under certain circumstances, impediments had to be imposed for the sake of peace and the plausibility of his message.—D.J.H.

1487. J. A. LOUBSER, "Orality and Pauline 'Christology.' Some hermeneutical implications," *Scriptura* 47 ('93) 25-51.

Paul's christological expressions have been decisively influenced by the oral culture from which they stem. On the symbolic level the saving deeds of Christ are contextualized within a concrete situation by means of language symbols. On the historical level the saving deeds are placed within the framework of an escalating salvation history. On the psychological level a comprehensive solidarity is established between the proclaimed Christ, the speaker, and the audience.—D.J.H.

1488. O. MAINVILLE, "L'éthique paulinienne," *ÉglThéol* 24 (3, '93) 391-412.

Paul's ethical teaching was rooted in his theology. After describing Jesus' death and resurrection as the "anchor" point of Pauline ethics, the article discusses the role of the Spirit (the divine filiation of the believer, the ethical consequence of the Spirit's indwelling, the ethical implications of freedom in the Spirit), the ethic of freedom submitted to the test of life (discernment), the Pauline ethic and Greco-Roman influence (with particular attention to freedom and conscience), keys for understanding Pauline ethical discourse (the eschatological factor, the building up of the community and the good of the other), and hermeneutical issues.—D.J.H.

1489. J. B. MARTIN-SCHRAMM, "Justification and the Center of Paul's Ethics," *Dialog* 33 (2, '94) 106-110.

This essay focuses on the views of J. C. Beker, E. P. Sanders, and A. F. Segal regarding the centrality of justification by faith in Paul's thought and explores the relation of this theme to Paul's eschatology and his views of Christian baptism and community. It pays particular attention to the implications of these scholars' conclusions for Christian ethics.—C.R.M.

1490. J. MURPHY-O'CONNOR, "Does St Paul find Meaning in Suffering?" *Priests & People* 8 (3, '94) 99-102.

The fact that Paul saw Christ's suffering as revelatory inevitably colored his understanding of his own afflictions. Paul continuously drew attention to his sufferings to force others to see God in the gap between what Paul could have been expected to accomplish and what he did in fact achieve.—C.R.M.

1491. J. MURPHY-O'CONNOR, "Pauline Commentaries," *RevBib* 101 (1, '94) 143-147.

Descriptions and evaluations of commentaries by J. R. Edwards on Romans (1992), J.-N. Aletti on Romans (1991), H. Merklein on 1 Corinthians (1992), F. J. Matera on Galatians (1992), R. Schnackenburg on Ephesians (1991), and P. Pokorný on Colossians (1991).—D.J.H.

1492. J. M. Scott, "Paul's Use of Deuteronomic Tradition," *JournBibLit* 112 (4, '93) 645-665.

The study first illustrates six elements that compose the Deuteronomic view of Israel's history in the Second Temple period with reference to Bar 1:15–3:8. Then it shows how Paul appropriated the Deuteronomic tradition in 1 Thess 2:15-16; Gal 3:10; and Romans 9–11. Paul drew on this tradition as a salvation-historical framework to make several important statements about both his own people Israel and their past, present, and future relationship to God vis-à-vis the Law.—C.R.M.

Paul, §§ 38-1621, 1655, 1789.

Romans, 1–2 Corinthians

1493. G. O. Forde, "Does the Gospel have a Future? Barth's *Romans* Revisited," *Word World* 14 (1, '94) 67-77.

The article reflects on whether there is a future for the gospel in the modern or postmodern world and whether there is a future in the gospel for us in light of K. Barth's *Epistle to the Romans* (1919; 2nd ed., 1921). Humanity will have a genuine future to the degree that it finds its false hopes dissolved by the absolute givenness of the gospel.—C.R.M.

1494. [Rom 1:11] P. Gryziec, "Charyzmat paraklezy (Das Charisma der Paraklese)," *RoczTeol* 38-39 (1, '91-'92) 85-98.

On the basis of Rom 1:11 and 12:8 one can discern that παράκλησις is a charism belonging to the gifts of the Holy Spirit, involves encouragement to the good Christian life based on God's word, includes pastoral ministry (though not always bound to the official hierarchy), and serves to strengthen the faith not only within the community but also between pastor and community.—D.J.H.

1495. C. L. Porter, "Romans 1.18-32: Its Role in the Developing Argument," *NTStud* 40 (2, '94) 210-228.

This study argues (1) that Rom 1:18-32 is a self-contained discourse similar to that used in Hellenistic Judaism in order to establish, maintain, and strengthen a well-defined boundary and distance between the Jewish community and the Gentiles; and (2) that in 2:1-16, as well as throughout Romans, Paul refutes both the content of the discourse and the practice of using such discourses. The two passages relate to two different rhetorical situations. Thus the ideas in 1:18-32 are not Paul's but ideas that obstruct Paul's Gentile mission theology and practice.—C.R.M.

1496. J. W. Martens, "Romans 2.14-16: A Stoic Reading," *NTStud* 40 (1, '94) 55-67.

After highlighting the Stoic context of Rom 1:26-27, the article examines 2:14-16 and argues that the Stoic context necessitates understanding ὅταν (v. 14) with the implication of uncertain fulfillment ("if"). Finally it discusses the law of nature and the Stoic sage. Paul perceived the ability of Gentiles to do the law by nature as practically impossible. Paul's readers would have known that only the wise man does the natural law and that according to the Stoics and their enemies there had either never been a wise man, or only a handful. —C.R.M.

1497. R. A. J. Gagnon, “Heart of Wax and a Teaching that Stamps: ΤΥΠΟΣ ΔΙΔΑΧΗΣ (Rom 6:17b) Once More,” *JournBibLit* 112 (4, ’93) 667-687.

This investigation of the meaning of τύπος διδαχῆς in Rom 6:17 treats grammatical problems in the verse, rejects the identification of 6:17b as an interpolation, exposes the weaknesses of claims that τύπος διδαχῆς refers to pre-Christian existence, and reviews the major proposals that understand the phrase as a Pauline description of Christian experience. Then it advances an interpretation that finds the key to the meaning of the phrase in Philo’s use of τύπος in the sense of “impression.” Rom 6:17b is best translated as: “you obeyed from the heart the imprint stamped by teaching, to which (imprint) you were handed over.” —C.R.M.

1498. J. D. Earnshaw, “Reconsidering Paul’s Marriage Analogy in Romans 7.1-4,” *NTStud* 40 (1, ’94) 68-88.

The theological point of Paul’s marriage analogy in Rom 7:1-4 is that the believer has been delivered from the Law and is now alive (to bear fruit, v. 4) to God, and that this transfer has been effected by the believer’s participation with Christ in both his death and his resurrection. Paul’s marriage analogy is properly understood when the marriage law and its authority correspond to the Mosaic Law and its authority, when the wife’s first marriage is viewed as illustrating the believer’s union with Christ in his death, and when her second marriage is viewed as illustrating the believer’s union with Christ in his resurrection.—D.J.H.

1499. [Rom 7:14-25] J. I. Packer, “Le ‘malheureux’ de Romains 7,” *Hokhma* 55 (’94) 19-25.

In Rom 7:14-25 the speaker continues to be Paul. He uses present tense verbs to describe a present situation—what happens when one looks at one’s life in the light of observing the Law: “I am of flesh, sold into slavery under sin” (7:14b).—D.J.H.

1500. [Rom 8:19-22] O. M. Rao, “Healing of the Creation,” *Biblebhashyam* 19 (3, ’93) 205-209.

According to Rom 8:19-22, the corruption of creation was integrally related to our fall, and the recovery of nature is dependent on our redemption. The healing of creation involves our right attitude to other living beings as creatures of God (see Gen 1:27-31).—D.J.H.

1501. C.-H. Cloutier, “Rm 8, 31-39: hymne ou plaidoyer? Étude sur le genre littéraire du passage,” *SciEsp* 45 (3, ’93) 325-341.

After situating Rom 8:31-39 in the context of 1:16–8:39, the article offers a detailed philological analysis of the vocabulary employed in 8:31-39, discusses the hymn as a literary form and examines 8:31-39 according to hymnic criteria, and considers the diatribe as a literary form and its application to 8:31-39. It concludes that 8:31-39 is clearly a defense speech in which Paul has recourse to a form of epideictic discourse to convince the Christians of Rome of the unshakable love of God for them.—C.R.M.

Rom 9–11, § 38-1525.

Rom 12:8, § 38-1494.

Rom 12:17, § 38-1362.

1502. G. Sass, "Röm 15,7-13 — als Summe des Römerbriefs gelesen," *EvangTheol* 53 (6, '93) 510-527.

The thesis that Rom 15:7-13 should be regarded as a summary of the whole letter is developed in three steps: the place of the pericope in the letter and its use of central themes and motifs, the confession in 15:8-9a as a summary of God's work in Christ and his activity among human beings, and the OT quotations in 15:9b-12 as evidence for the Pauline gospel.—D.J.H.

1503. M. C. De Boer, "The Composition of 1 Corinthians," *NTStud* 40 (2, '94) 229-245.

In a qualified sense 1 Corinthians is a composite of two letters. Considerations of epistolary form and structure are consistent with the double occasion of 1 Corinthians. In reaction to the information provided by Chloe's people (1:11), Paul had very nearly completed chapters 1–4 as a self-contained letter when Stephanas, Fortunatus, and Achaicus arrived with new information about the situation in Corinth (16:17). Their arrival occasioned the writing of chapters 5–16, which were appended to chapters 1–4. The full sixteen-chapter letter was then sent to Corinth.—C.R.M.

1504. [1 Cor] R. Jewett, "Paul's Dialogue with the Corinthians . . . and Us," *QuartRev* 13 (4, '93) 89-112.

The article first considers the social and historical situation of 1 Corinthians, the Corinthian correspondence as a collection, the progression of the Corinthian controversy, and contemporary preaching. Then it seeks to recontextualize five pericopes (1 Cor 6:12-20; 7:29-31; 8:1-13; 9:16-23; 9:24-27) to allow an imaginative portrayal of their relevance both in the early church and today.—D.J.H.

1505r. [1 Cor] A. C. Wire, *The Corinthian Women Prophets* [*NTA* 35, p. 396; § 37-1381r].

J. S. Siker and M. M. Mitchell, *RelStudRev* 19 (4, '93) 305-311.—Siker (pp. 305-308) calls Wire's book both provocative and frustrating. He finds her general characterizations of Paul's problems with the Corinthians mostly convincing and her use of Paul's rhetoric fairly careful. But he is less convinced by her attempt to isolate Paul's specific dispute with the women prophets on the basis of what Paul has to say. Mitchell (pp. 308-311) describes Wire's work as a singular and genuinely new contribution to scholarship on early Christianity. But because of the nature of the evidence, she remains more doubtful than Wire is about the possibility of attaining such a full reconstruction of the Corinthian women prophets.—D.J.H.

1506. [1 Cor 1:4-9] F. S. Malan, "Die funksie en boodskap van die 'voorwoord' in 1 Korintiërs (The function and message of the 'preface' in 1 Corinthians)," *Herv TeolStud* 49 (3, '93) 561-575.

1 Cor 1:4-9 fulfills the role of the classical preface by arresting the attention of the audience, seeking its good will, and preparing for instruction in a delicate matter through insinuation. It confronted the Corinthians, who boasted of their own excellence and privileges, with God's abundant and undeserved grace.—D.J.H.

1507. H. W. Hollander, "The Testing by Fire of the Builders' Works: 1 Corinthians 3.10-15," *NTStud* 40 (1, '94) 89-104.

In 1 Cor 3:10-15 Paul combined building and fire motifs to make clear that it is God who, at the end of time, will disclose the work of the Christian missionaries and recompense each of them individually. Fire is depicted not as the agent of God's punitive wrath but rather as a means of testing the quality of the builder's works (see *Testament of Abraham* 13:11-14). What remains is good; what is burned up is not good.—D.J.H.

1508. J. R. Busto Saiz, "¿Se salvará como atravesando fuego? 1 Cor 3,15b reconsiderado," *EstEcl* 68 (266, '93) 333-338.

1 Cor 3:15b should be regarded as the apodosis to the protasis stated in 3:12 and interrupted by the parenthesis in 3:13-15a. The idea is that a person will be saved (or not) just as a building withstands (or not) when it is tested through fire (see 3:8b).—D.J.H.

1509. F. S. Malan, "Rhetorical Analysis of 1 Corinthians 4," *Theologia Viatorum* [Sovengo, South Africa] 20 ('93) 100-114.

In 1 Corinthians 4, Paul used many of the techniques in the rhetorical handbooks to convince the Corinthians that they were on the wrong track, and to lure them back to the way of the cross of Christ. The article discusses the structure of 1 Corinthians 4 (its position in the argument of chaps. 1–4, and its construction), its style (flow of the argument), and rhetorical techniques.—D.J.H.

1510. D. R. Hall, "A Disguise for the Wise: μετασχηματισμός in 1 Corinthians 4.6," *NTStud* 40 (1, '94) 143-149.

The article presents linguistic and exegetical arguments in favor of interpreting μετασχηματίζω in 1 Cor 4:6 according to its regular meaning ("to change the form of") and considers some of the modern objections raised against it. If we translate according to normal usage, Paul is referring to a transformation in his argument from statements about something or someone else into statements about himself and Apollos. There are no valid objections to Chrysostom's interpretation, which assumed that a "covert allusion" was present throughout 1 Corinthians 1–4.—C.R.M.

1511. B. Campbell, "Flesh and Spirit in 1 Cor 5:5: An Exercise in Rhetorical Criticism of the NT," *JournEvangTheolSoc* 36 (3, '93) 331-342.

After reviewing major and minor interpretations of 1 Cor 5:5, this study applies classical rhetorical-critical analysis to 5:1-13 in order to discover whether σάρξ and πνεῦμα might bear a reference to the church in Corinth and not to the offender. Paul's rhetorical pattern indicates that in v. 5 it is the sinful element within the church that is to be destroyed. Similarly the spirit to be saved is not that of the offender but the corporate life of the church.—C.R.M.

1 Cor 8:5-6, § 38-1576.

1512. [1 Cor 11:17-34] P. Lampe, "The Eucharist. Identifying with Christ on the Cross," *Interpretation* 48 (1, '94) 36-49.

The inconsiderate behavior of the richer Corinthians at the celebration of the Eucharist (see 1 Cor 11:17-34) resulted from their continuation of the Greco-Roman meal custom of dividing the evening into first and second tables. Paul criticized the premature beginning of any dinner, adhering to three steps: the blessing of the bread, a nourishing meal, and the blessing of the cup. Paul advocated a socially oriented behavior to build up the community, and endorsed it theologically by quoting the eucharistic tradition (1 Cor 11:23-25) and adding his own interpretative words (11:26).—C.R.M.

1 Cor 11:23-26, § 38-1394.

1513. J. G. Sigountos, "The Genre of 1 Corinthians 13," *NTStud* 40 (2, '94) 246-260.

Recognizing 1 Corinthians 13 as an encomium helps to explain its similarities to the commonly adduced parallels in Plato, *Symposium* 197C-E and 1 Esdras 3:34-40. The techniques of epideictic rhetoric elucidate the outline of the chapter. Rhetorical theory also helps to sharpen the focus of the passage's meaning, doing justice to both the aesthetic and hortatory character of the chapter.—C.R.M.

1514. D. J. Nadeau, "Le problème des femmes en 1 Co 14/33*b*-35," *ÉtudThéolRel* 69 (1, '94) 63-65.

The grounds for regarding 1 Cor 14:33b-35 as either an interpolation or a Corinthian slogan are weak. It is preferable to assume the text's Pauline authenticity and to view it as Paul's reaction to a problematic situation at Corinth. Paul feared that the Christian community would be identified with the marginal cults at Corinth (where women exercised more prominent roles than in the official cult) and so presented the practice of the Palestinian communities as a model.—D.J.H.

1515. J. H. Petzer, "Reconsidering the silent women of Corinth—a note on 1 Corinthians 14:34-35," *TheolEvang* 26 (2, '93) 132-138.

Internal evidence shows that 1 Cor 14:34-35 was probably not part of the original version or autograph of 1 Corinthians. External evidence shows that it was a fixed part of the tradition when a textus receptus of this epistle came into being. The inclusion of the passage depends upon one's view of the purpose and goals of NT textual criticism.—C.R.M.

1516. W. Schmithals, "The Pre-Pauline Tradition in 1 Corinthians 15:20-28," *Persp RelStud* 20 (4, '93) 357-380.

After proposing that 1 Cor 15:1-58 and 16:13-24 constitute an early, independent writing from Paul to Corinth that lacks only an epistolary introduction, this investigation of 1 Cor 15:20-28 examines the problems posed by these verses in conjunction with previous scholarship on the topic. It concludes that in 15:20-28 Paul employs a characteristic and well-defined expansion of an older literary creedal or instructional formula. A reconstruction of the pre-Pauline tradition (vv. 24b, 25, 28) with an emphasis on its symmetrical arrangement is included. Paul cited the instructional text without any interest in its immediate message (concerning the kingdom of Christ) but because it spoke of the subjugation of all powers.—C.R.M.

1517. P. B. Duff, "2 Corinthians 1-7: Sidestepping the Division Hypothesis Dilemma," *BibTheolBull* 24 (1, '94) 16-26.

The article first sets out a plausible scenario describing how 2 Corinthians 1–7 reached its present form, but observes that any suggestion that proposes a credible rationale for a redactor's putting several letters together in a particular way also eliminates the need for a redactor. To avoid this dilemma it proposes that a textually based reading can more adequately illuminate 2 Corinthians 1–7 than a historically based one, since the validity of such a reading is not dependent upon a specific historical reconstruction of the situation behind 2 Corinthians.—C.R.M.

1518. [2 Cor 1–9] D. A. deSilva, "Measuring Penultimate against Ultimate Reality: An Investigation of the Integrity and Argumentation of 2 Corinthians," *JournStudNT* 52 ('93) 41-70.

2 Corinthians 1–9 should be regarded as a literary whole. Chapters 8–9 form a natural sequel to what precedes them. 1:1–2:13 shares much subject matter with 2:14–7:3, and the latter section develops themes that are introduced in the former. 6:14–7:1, together with 6:11-13 and 7:2-3, constitutes the climax of Paul's appeal [see § 38-317]. The explanation for the difference in tone between 1:1–2:13 plus 7:4-16 and 2:14–7:3 lies in the rhetorical strategy by means of which Paul met the exigencies of a difficult situation.—D.J.H.

1519. M. Goulder, "2 Cor. 6:14-7:1 as an Integral Part of 2 Corinthians," *NovTest* 36 (1, '94) 47-57.

2 Cor 6:14–7:1 is an integral part of the letter and belongs in its present context. It supplies the appeal for holiness and the requirement of discipline that form the culmination of similar passages in 1 Corinthians 4–6 and 2 Corinthians 10–13. The problem of the flat contradiction between the policy of 2 Cor 6:14–7:1 and 1 Cor 5:9-13 disappears if the ἄπιστοι are not pagans but immoral/non-Pauline Christians.—C.R.M.

1520. J. Lambrecht, "Is alle Roemen Onverstandig? 2 Korintiërs 10 in de Herziene Willibrord-Vertaling" [Is All Boasting Unwise? 2 Corinthians 10 in the Revised Willibrord Translation], *Collationes* 23 (4, '93) 359-378.

The article studies the revision (1992) of the Dutch Willibrord translation (1975 edition) by comparing the old and new versions of 2 Corinthians 10. Although many changes are to be applauded, the revision of 10:13-16 can hardly be called an improvement. The article presents a detailed exegesis of 10:12-18. This pericope contains to some extent an a (v. 12: opponents), b (vv. 13-16: Paul), a′ (vv. 17-18: opponents) structure. According to Paul boasting can be legitimate. All boasting, however, remains dangerous. In 2 Corinthians Paul indicates several "controllable" grounds for boasting that point to the legitimacy of his ministry: his openness, the results of his apostolic work, his conduct and behavior, his preaching the gospel to the Corinthians without cost and in weakness and persecution, signs and wonders, and God's extraordinary gifts. Some boasting may be foolish; yet it is not necessarily morally wrong.—J.L.

1521. C. R. A. Morray-Jones, "Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul's Apostolate. Part 2: Paul's Heavenly Ascent and its Significance," *HarvTheolRev* 86 (3, '93) 265-292.

Paul's account of his ascent to paradise in 2 Cor 12:1-12 and the Jewish *pardes* story [see § 38-916] have common roots in the mystical tradition. In 2 Cor 12:1-12 Paul described an ascent to the heavenly temple and a Merkabah vision of the enthroned and "glorified" Christ. Since Paul apparently based his claim to apostolic authority on this vision, "Merkabah mysticism" must have been a central feature of Paul's experience and self-understanding. Paul's Temple vision described in Acts 22:17-22 is almost certainly based, however indirectly, on the experience to which 2 Cor 12:1-12 refers.—D.J.H.

1522. F. J. Matera, "The Death of Christ and the Cross in Paul's Letter to the Galatians," *LouvStud* 18 (4, '93) 283-296.

The death of Christ and the cross underlie nearly everything that Paul says in Galatians. They (1) define the gospel that Paul preaches, (2) establish the Galatians as Abraham's descendants, and (3) enable the Galatians to fulfill the Law even though they are not under the Law (i.e. they define the cruciformed existence that is life in the Spirit).—C.R.M.

1523. M. Stowasser, "Konflikte und Konfliktlösungen nach Gal 1–2. Aspekte paulinischer Konfliktkultur," *TrierTheolZeit* 103 (1, '94) 56-79.

The article first discusses the occasion for Paul's letter to the Galatians (to defend his Law-free mission to the Gentiles that was under attack by members of the Jerusalem Christian community) and explores the various ways of viewing Paul's relationship to the primitive community at Jerusalem (subordination, equality, open relations). Then it considers the resolution of the conflict at the Jerusalem conference (Gal 2:1-10), and reflects on the incident at Antioch (2:11-14) as an example of the inevitability of conflicts. A two-page bibliography is included.—D.J.H.

1524. [Gal 1:17] J. Murphy-O'Connor, "Paul in Arabia," *CathBibQuart* 55 (4, '93) 732-737.

To 1st-century Jews (see Josephus, *War* 5:159-160), "Arabia" would have meant Nabatean territory. Paul most likely went into Nabatean territory to make converts. But in light of the growing tensions between Nabateans and Jews it was not a propitious moment for a Jew to preach what to outsiders was a new variety of Judaism (see 2 Cor 11:32-33). Paul's gesture indicates that from the beginning Paul was convinced that his mission was to the Gentiles. —D.J.H.

1525. [Gal 2:1-16] P. Nepper-Christensen, "Apostelmødet i Jerusalem" [The Apostolic Meeting in Jerusalem], *DanskTeolTids* 56 (3, '93) 169-188.

Luke's report about the "apostolic council" in Jerusalem (Acts 15:1-29) is full of uncertainties (see Acts 21:18-36). The primary source is Gal 2:1-10. But the explanation that Paul went to Jerusalem to get approval for his refusal to circumcise Gentiles is not convincing. Perhaps the real reason for Paul's journey was his salvation-historical vision expressed in Romans 9–11 and his hope to be freed by the "pillar apostles" from distress at Israel's rejection of the gospel. This helps to explain Paul's vigorous reaction to Peter's conduct at Antioch (see Gal 2:11-16). Since Paul saw James behind Peter's retrogression, perhaps the "apostolic council" was not the decisive event that Paul hoped for.—D.J.H.

1526. D. Cloete, "Christmas: Heirs of God, the Father, through Jesus, the Son, Incarnated. (Galatians 4:4-7)," *JournTheolSAfric* 85 ('93) 53-60.

This study of Gal 4:4-7 proceeds on three levels: exegetical (literary features, theological concepts), hermeneutical, and homiletical (relevance for the present crisis in South Africa). —D.J.H.

1527. A. J. GODDARD AND S. A. CUMMINS, "Ill or Ill-Treated? Conflict and Persecution as the Context of Paul's Original Ministry in Galatia (Galatians 4.12-20)," *Journ StudNT* 52 ('93) 93-126.

The determinative appeal in Gal 4:12-20 is not to some unspecified illness but rather to a context of conflict and persecution that attended Paul's original mission among the Galatian Christians. This claim is established first by a detailed exegesis of Gal 4:12-20 and then by locating it within a series of wider contexts: the argument of Galatians 4, additional evidence of persecution in Galatians as a whole, and further indications of hardships endured elsewhere by Paul in the course of his missionary activities.—D.J.H.

1528. [Gal 6:5] D. W. KUCK, "'Each Will Bear His Own Burden.' Paul's Creative Use of an Apocalyptic Motif," *NTStud* 40 (2, '94) 289-297.

In Gal 6:5 ("each will bear his own burden") Paul used the idea of a final judgment of individual Christians to bring to a rhetorical climax his admonitions in 6:1-5 concerning the role of individual self-regard within the community. As in 1 Cor 3:5–4:5 and Rom 14:1-12, Paul used an apocalyptic motif to demonstrate that seeing one's individual accomplishments in the light of God's future judgment enables a person to contribute responsibly and positively to the health of the Christian community.—D.J.H.

1529. S. CHŁĄD, "Funkcje kościelnych 'ministrów' według Listu do Efezjan (Fonctions des 'ministres' d'Eglise selon l'Epître aux Ephésiens)," *AnalCracov* 24 ('92) 121-128.

The letter to the Ephesians mentions various ministers: Paul the apostle; apostles and prophets (2:20; 3:5); and evangelists, pastors, and teachers (4:7-16). The article examines how these ministers contribute to proclaiming the gospel and building up the church.—D.J.H.

1530. W. H. HARRIS, "The Ascent and Descent of Christ in Ephesians 4:9-10," *BiblSac* 151 (2, '94) 198-214.

The descent introduced in Eph 4:9-10 represents the return to earth of the ascended, exalted Christ as the Spirit at Pentecost. Christ descended from heaven to "this lower earth." This descent was subsequent to his ascension, and was Paul's way of describing what took place at Pentecost and afterwards. The text should not be taken as evidence for the tradition of the *descensus ad inferos*.—D.J.H.

1531. A. AUGELLO, "Il rapporto marito e moglie secondo l'antropologia naturale e soprannaturale di Efesini 5, 21-33," *Vivarium* [Catanzaro] 1 (3, '93) 437-465.

This investigation of the relationship between husbands and wives according to Eph 5:21-33 considers the literary context, theological context, literary structure, contents, and theological significance. The text consists of exhortations to wives (5:22-24) and husbands (5:25-30), as well as a biblical reference (5:31) and a synthesis (5:32-33). It proposes both natural ethical motivations and distinctively Christian theological themes regarding the marriage relationship.—D.J.H.

1532. [Eph 5:21-33] G. W. DAWES, "Analogies, Metaphors and Women as Priests," *Pacifica* 7 (1, '94) 47-58.

What enables the analogy to be drawn in Eph 5:21-33 between the relationships of wife and husband and of Christ and the church are the metaphors of "head" and "body." The text is often used to argue against the ordination of women to the priesthood. But this argument has relevance only if one has already decided that "headship" meaning leadership is an essentially masculine attribute that women cannot possess.—D.J.H.

Eph 5:22–6:9, § 38-1555.

Phil, § 38-1261.

1533. J. McCarthy, "Le Christ cosmique et l'âge de l'écologie. Une lecture de Col 1, 15-20," *NouvRevThéol* 116 (1, '94) 27-47.

The article explores the implications of the Christian tradition, especially its christological affirmations, for a theology that encompasses all things. It first reviews the place of ecological concerns within the Christian tradition. Then it examines the hymn in Col 1:15-20 in an attempt to determine its contribution to a cosmic Christology under the following headings: hermeneutical considerations, origin and structure, the Colossian error, cosmic Christology, and creation and redemption. Finally it sketches the implications that such a Christology has for Christian life today.—C.R.M.

1534. [Col 1:24] T. Jelonek, "Dopełnianie udręk Chrystusa (De adimplendis passionibus Christi)," *AnalCracov* 25 ('93) 183-193.

Pope John Paul II began his encyclical *Salvifici doloris* with Col 1:24. This article first presents a brief commentary on the biblical text, with respect to its history, meaning, and structure. Then it discusses Pope John Paul II's teaching about the theological mystery and meaning of Christian suffering.—D.J.H.

Col 3:18–4:1, § 38-1555.

1535. [1–2 Thess] R. A. Bolton, "Character Traits in the 5T Epistles," *NotesTrans* 7 (2, '93) 21-40.

To facilitate consistency in translation, the article provides three lists for the "character traits" mentioned in 1–2 Thessalonians, 1–2 Timothy, and Titus: by Greek roots, by NIV renderings, and by book in order of occurrence.—D.J.H.

1536. J. Chapa, "Is First Thessalonians a Letter of Consolation?" *NTStud* 40 (1, '94) 150-160.

The scattered consolatory topics in 1 Thessalonians are not in themselves sufficient to classify the epistle as thematically or literarily similar to the Greco-Roman letter of consolation. Nevertheless, 1 Thessalonians contains some rhetorical strategies current in literature of consolation. We are justified in calling it a consoling letter without intending to exclude other valid purposes.—C.R.M.

1537. [1 Thess] J. L. Sumney, "Paul's 'Weakness': An Integral Part of his Conception of Apostleship," *JournStudNT* 52 ('93) 71-91.

"Weakness" was integral to Paul's understanding of his ministry as early as 1 Thessalonians. A review of philosophers, Jewish sources, and Christian practices indicates that the form of the religious-philosophical propagandists' lives and the interpretation of their hardships were widely considered matters. An examination of 1 Thessalonians reveals that, even though Paul did not use the term "weakness" to describe his manner of life, the major elements of the delineation of his weakness in 2 Corinthians were present in 1 Thessalonians and were already important in his self-understanding.—D.J.H.

1538. P. WICK, "Ist I Thess 2,13-16 antijüdisch? Der rhetorische Gesamtzusammenhang des Briefes als Interpretationshilfe für eine einzelne Perikope," *TheolZeit* 50 (1, '94) 9-23.

Paul's comments about Jews in Judea in 1 Thess 2:13-16 must be understood as part of his effort to encourage the Thessalonian Christians in their faith (see 1:9b) in the midst of their sufferings at the hands of pagan compatriots. Just as in 2:15 Paul adopted pagan reproaches about Jews, so in 4:2-8 (especially v. 5) he used Jewish polemics about pagans. His criticism of Jews was harsher, since it was a case of a Jew criticizing fellow Jews.—D.J.H.

1 Thess 5:15, § 38-1362.

1539. J. KACZEWSKI, "To katechon—ho katechon (2 Tes 2,6-7). Krytyka nowych rozwiązań i własna propozycja (To katéchon und ho katéchon [2 Th 2,6-7]. Kritik der neueren Lösungen und eine eigene Proposition)," *AnalCracov* 24 ('92) 153-170.

After presenting an exegesis of 2 Thess 2:1-12, the article gives a critical analysis of scholarly hypotheses about the identity of the κατέχον and the κατέχων in vv. 6-7. Then it proposes that the mysterious powers who hold back the parousia of the antichrist are (1) faith in which Christians persevere and (2) Christ who is both the master and the dispenser of faith.—D.J.H.

1540. R. JEWETT, "Tenement Churches and Communal Meals in the Early Church: The Implications of a Form-Critical Analysis of 2 Thessalonians 3:10," *BibRes* 38 ('93) 23-43.

The article proposes that in addition to the traditional concept of "house churches" we begin thinking about the possibility of "tenement churches" as forms of early Christian communities. In contrast to house churches that have an upper- or middle-class patron, the tenement churches consisted entirely of the urban underclass (see Rom 16:14-15). A tenement church structure in which communal meals were being provided by the members themselves is the only form of early Christian congregational life for which the regulation in 2 Thess 3:10 could actually be considered absolutely essential. The references to work and community support in 1 Thess 2:9 and 4:9-12 are most easily understood in light of the hypothesis that at least some of the Christian groups in Thessalonica were having difficulty maintaining support for a tenement church system.—C.R.M.

1541. [2 Thess 3:10] R. JEWETT, "Tenement Churches and Pauline Love Feasts," *Quart Rev* 14 (1, '94) 43-58.

The majority of early Christian converts lived in the apartment buildings called *insulae* in the inner cities rather than in private villas that could have served as "house churches." The admonition in 2 Thess 3:10b ("If anyone does not want to work, let [him/her] not eat") points in the direction of a communally supported system of love feasts in the church at Thessalonica.—D.J.H.

Pastorals, § 38-1535.

1542. R. W. PIERCE, "Evangelicals and Gender Roles in the 1990s: 1 Tim 2:8-15: A Test Case," *JournEvangTheolSoc* 36 (3, '93) 343-355.

There is no compelling reason to read into 1 Tim 2:8-15 a hierarchical prohibition of a more general nature regarding women's role in teaching or church leadership for all times. The language and context of the passage neither require nor warrant it.—C.R.M.

1543. J. H. ULRICHSEN, "Heil durch Kindergebären. Zu I Tim 2,15 und seiner syrischen Version," *SvenskExegÅrs* 58 ('93) 99-104.

According to 1 Tim 2:15 a woman's salvation depends on her rearing her children to become good Christians [see § 29-225]. This interpretation is confirmed by the Syriac Peshitta version: "She will live (= be saved) through her children, if they remain . . . in the faith."—D.J.H.

1544. [2 Tim 4:9-21] T. Y. MULLINS, "A Comparison between 2 Timothy and the Book of Acts," *AndUnivSemStud* 31 (3, '93) 199-203.

The events casually mentioned in 2 Tim 4:9-21 can be understood in such a way as to be compatible with the sequence described in Acts 19–20, if Paul wrote 2 Timothy from Corinth. 2 Tim 1:17 neither asserts nor implies that Paul is in Rome; it may be interpreted as meaning that Onesiphorus in Rome heard of Paul's difficulties and came to where Paul was, i.e. Corinth.—C.R.M.

Tit 2:1-10, § 38-1555.

1545. M. REISER, "Erziehung durch Gnade. Eine Betrachtung zu Tit 2,11-14," *ErbAuf* 69 (6, '93) 443-449.

Within the NT only Tit 2:11-14 emphasizes the educative or pedagogical role of God's grace revealed in Christ: It trains us for Christian life in this world and prepares for the final appearance of our Lord.—D.J.H.

Hebrews

1546. E. GRÄSSER, "'Viele Male und auf vielerlei Weise . . .' Kommentare zum Hebräerbrief 1968 bis 1991," *BibKirch* 48 (4, '93) 206-215.

Descriptions and evaluations of German commentaries on Hebrews [see § 36-334] by E. Riggenbach (1922; reprint, 1987), F. Delitzsch (1857; reprint, 1989), F. J. Schierse (1968), A. Strobel (1991), H. Braun (1984), H. Hegermann (1988), F. Laub (1988), C.-P. März (1990), and H.-F. Weiss (1991).—D.J.H.

1547. C.-P. MÄRZ, "Ein 'Aussenseiter' im Neuen Testament. Zur Aktualität des Hebräerbriefs," *BibKirch* 48 (4, '93) 173-179.

These reflections on Hebrews concentrate on the intention of Hebrews by focusing on the situation from which its theology developed. The discussion concerns the genre of Hebrews, the addressees, the author, and what the "homily" sought to achieve. The author's theological scheme emphasizes unity of confession, the efficacy of the Christ event (Christology as soteriology), and theology in the form of mystagogy.—C.R.M.

1548. T. Söding, “Gemeinde auf dem Weg. Christsein nach dem Hebräerbrief,” *BibKirch* 48 (4, ’93) 180-187.

The article considers the historical situation behind Hebrews and the pastoral-theological strategy pursued by the author under the following headings: deafness and dullness—the crisis of a Christian community, looking to Jesus—obeying God’s word, trusting in God, accompanying Jesus, and the way-community in the faith.—C.R.M.

1549. R. Pindel, “Chrystus arcykapłan wobec doświadczeń ludu według listu do Hebrajczyków (Christus, der mitfühlende Hohepriester und die Schwachheiten des Volkes [Hebr 4, 14-16]),” *AnalCracov* 25 (’93) 375-390.

On the basis of Heb 4:14-16, the article explores the relation in Hebrews between Christ the high priest and the “weaknesses” of the recipients. Christ can “sympathize” (see 4:15) not in the sense of feelings such as condolence or compassion but rather in his continual readiness to help those in temptation and danger of sinning. The only condition for his help is the timely turning to Christ (before one commits the sin), with the proper inner disposition (trust). —D.J.H.

1550. P. Trummer, “‘Erhört aus Gottesfurcht’ Hebr 5,7. Vom Sinn des Leidens Jesu,” *BibKirch* 48 (4, ’93) 188-196.

Taking as its starting point the translation problems posed by Heb 5:7 (especially the word εὐλάβεια), the article considers the meaning of Jesus’ death according to Hebrews with reference to obedience through suffering, compassion, violent death, offering of self, encounter with God, and atonement.—D.J.H.

1551. [Heb 6:20–7:3] T. C. de Kruijf, “The Priest-King Melchizedek. The Reception of Gen 14,18-20 in Hebrews Mediated by Psalm 110,” *Bijdragen* 54 (4, ’93) 393-406.

The mysterious figure of Melchizedek appears in Gen 14:18-20 and Psalm 110. In Heb 6:20–7:3 Melchizedek is firmly anchored in the text of Genesis, and the interpretation given by the author of Hebrews shows that the figure is mediated by Psalm 110.—D.J.H.

1552. M. Cahill, “The Implications of *episynagōgē* in Hebrews 10,25: The First Eucharistic Homily?” *QuestLiturg* 74 (3-4, ’93) 198-207.

Taking as its starting point the term ἐπισυναγωγή in Heb 10:25, the article suggests that Hebrews was written to be read as a homily during the eucharistic assembly of a community made up of Jewish Christians. This community was located in Alexandria where they had fled from Jerusalem after the death of James and before the fall of Jerusalem in A.D. 70. —D.J.H.

Catholic Epistles

1553. [Jas 1:2-5] D. E. Gowan, “Wisdom and Endurance in James,” *HorBibTheol* 15 (2, ’93) 145-153.

The instruction in Jas 1:2-5 seems to presuppose the Jewish idea found most clearly in *4 Maccabees* that wisdom is a divine gift that enables one successfully to endure trials and thus leads to perfection.—D.J.H.

1554. D. C. PARKER, “The Eschatology of 1 Peter,” *BibTheolBull* 24 (1, ’94) 27-32.

The article examines several key passages in 1 Peter (1:4b-5, 7, 13; 2:12; 4:13; 5:1) and argues that the author did not have the simple expectation of an imminent end that is presented in the principal current English versions of these passages. The author of 1 Peter presents an interpretation of Christian life in which suffering and the revealing of Christ are closely related. It is not only the eschatology that suffers in the current English versions; the whole of the epistle’s theology is distorted.—C.R.M.

1555. [1 Pet 2:13–3:7] H. VON LIPS, “Die Haustafel als ‘Topos’ im Rahmen der urchristlichen Paränese. Beobachtungen anhand des 1. Petrusbriefes und des Titusbriefes,” *NTStud* 40 (2, ’94) 261-280.

Examination of 1 Pet 2:13–3:7 and Tit 2:1-10 (see also Col 3:18–4:1; Eph 5:22–6:9) reveals that the “household code” had a fixed place within early Christian paraenesis, and that the common features are more important than the differences in detail. The “household code” represents a particular topos within a paraenetic schema that included different spheres of life (community, household, public life). But the common features of the “household code” texts are not sufficient to allow us to speak of the household code as a particular *Gattung*.—D.J.H.

1 Pet 3:9, § 38-1362.

1556. A. JANKOWSKI, “‘Żadne proroctwo Pisma nie jest do prywatnego wyjaśniania’ (2 P 1, 20) (‘Omnis prophetia Scripturae propria interpretatione non fit’ [2 P 1, 20]),” *AnalCracov* 25 (’93) 169-176.

After establishing the text of 2 Pet 1:20 and its context (refuting Jewish gnostic errors), the article focuses on the individual terms (προφητεία, ἐπίλυσις, etc.) and reflects on the text’s theological significance for biblical interpretation and the church’s Magisterium.—D.J.H.

1557. R. DUPONT-ROC, “Le motif de la création selon 2 Pierre 3,” *RevBib* 101 (1, ’94) 95-114.

In language in which traditional biblical images could be matched with the cosmogonic speculations of the Greek world, 2 Peter 3 recalls the absolute dependence of the world and of time: History unfolds according to the Creator’s plan. If the God who created the world could drown it in the flood, then a new creation, inaugurated by the coming of Christ, could be in progress. The transfiguration has shown the presence in history of the God who comes (“parousia”) and anticipates Christ’s second coming at the end of time. Thus the parousia is extended so as to open up for human beings a free space in which a new world can grow. Our time is that of the patience of God, in which the offer of salvation is made to all who are capable of hastening the new creation.—D.J.H.

1–3 Jn, § 38-1431r.

1558. J. AND J. ANDERSON, “Cataphora in 1 John,” *NotesTrans* 7 (2, ’93) 41-46.

The article examines the twenty-four occurrences of cataphora (“the reference of a pronoun to something not previously mentioned”) in 1 Jn involving οὗτος and τίς. Finally, it comments on ὅ in 1:1.—C.R.M.

1559. J. A. du Rand, “A ‘basso ostinato’ in the structuring of the Apocalypse of John?” *Neotestamentica* 27 (2, ’93) 299-311.

The direct references to the functional Christ-event in Revelation (1:5, 7, 9, 13, 18; 2:8; 3:4; etc.) serve as a *basso ostinato* (“ground base,” i.e. a stringing or structuring motif) in the narrative. There are three acts in this musical drama: God’s involvement in the church because of the Christ-event (chaps. 1–3), the unfolding of God’s plan of salvation and judgment in the cosmos on the grounds of the Christ-event (chaps. 4–11), and the final unfolding of God’s salvation and judgment in history because of the Christ-event (chaps. 12–22). —D.J.H.

1560. W. Harrington, “Revelation,” *Search* 16 (2, ’93) 87-95.

Revelation is a thoroughly Christian writing which, despite first impression, carries a message of startling hope. According to John, the eschaton as God’s final word is positive: salvation only.—D.J.H.

1561. E. Lohse, “Synagogue of Satan and Church of God. Jews and Christians in the Book of Revelation,” *SvenskExegÅrs* 58 (’93) 105-123.

Despite the sharp controversy between Jews and Christians in Revelation, one should not conclude that a definite separation had already taken place. The understanding of the Scriptures, the deliberate use of christological titles, and the well-developed ecclesiology related to the whole of the people of God in Revelation point to the fact that the Jewish people is still kept in consideration.—D.J.H.

1562. T. E. McComiskey, “Alteration of OT Imagery in the Book of Revelation: Its Hermeneutical and Theological Significance,” *JournEvangTheolSoc* 36 (3, ’93) 307-316.

After discussing the ways in which Revelation adapts OT materials, the article develops a methodology for determining the significance of altered apocalyptic symbols in the Apocalypse and then applies it to specific texts: Rev 1:4 (Dan 7:9); 4:6b-11 (Ezek 1:5-26; 10:9-22); and 6:1-8 (Zech 6:1-5). Unlike most noncanonical apocalyptic texts, Revelation does not regard the complex symbols of the OT as static entities but imparts to them a dynamic quality.—C.R.M.

1563. R. J. Raja, “As it was in the beginning . . . (Eco-spirituality in the Book of Revelation),” *Biblebhashyam* 19 (3, ’93) 210-230.

After general comments on creation and on the abuse and renewal of it, the article considers Revelation’s contributions to eco-spirituality with reference to creatures (good and bad) and to cosmic upheavals. Then it focuses on the creatures’ praise of the Lord of all creation (Rev 4:1-11) and on the new creation as God’s plan and purpose for his creatures (21:1-8).—D.J.H.

Rev, §§ 38-1216, 1725.

Rev 7:12, § 38-1602.

1564. [Rev 7:14-17] K. NIELSEN, "Shepherd, Lamb, and Blood. Imagery in the Old Testament - Use and Reuse," *StudTheol* 46 (2, '92) 121-132.

Taking as its starting point the images of shepherd, lamb, and blood in Rev 7:14-17, the article reflects on the nature of OT imagery, the problems associated with these images, the reuse of images, root-metaphors and redactional activity, and intertextuality in the Bible. The last chapters of Revelation are in dialogue with the first chapters of Genesis; image talks to image and reinterprets what was said before.—D.J.H.

1565. F. CONTRERAS MOLINA, "La mujer en Apocalipsis 12," *EphMar* 43 (3, '93) 367-392.

After introductory remarks on Revelation 12 (context, text and structure, themes), the article provides an exegetical commentary with particular attention to the principal characters in the apocalyptic drama. Then it considers whose birth is described, whether there is an allusion to Mary, and how the woman relates to the woman of the Fourth Gospel. It concludes that Revelation 12 should be interpreted in both an ecclesiological and mariological manner. —D.J.H.

1566. J. A. DU RAND, "'Now the salvation of our God has come . . .' A narrative perspective on the hymns in Revelation 12-15," *Neotestamentica* 27 (2, '93) 313-330.

The hymnic composition in Rev 12:10-12 consists of an acclamation (v. 10), a sacred myth (v. 11), and an exhortation (v. 12). The doxology in Rev 15:3-4 contains an acclamation (v. 3), an exhortation (v. 4a), and a cause (v. 4b). In associating with these hymns the reader experiences a catharsis because God has won the struggle between good and evil through the Christ-event, and so the faithful have reason to praise God and live from the perspective of God's kingly rule.—D.J.H.

Rev 21:5, § 38-1615.

BIBLICAL THEOLOGY

1567. P. ADDINALL, "Why Read the Bible?" *ExpTimes* 105 (5, '94) 136-140.

After suggesting that the task of biblical theology includes the investigation of the truth of the religious affirmations it expounds, the essay explores this issue with attention to the views of G. W. F. Hegel and their influence on the work of F. C. Baur, and critiques of Baur (and Hegel) by S. Neill and H. Harris. The Bible, and a considered philosophy related to it, may offer a truer view of nature than natural-scientific empiricism.—C.R.M.

1568. D. A. CARSON, "Unidade e diversidade no NT: A possibilidade da teologia sistemática. Parte I," *VoxScript* 2 (2, '92) 35-52.

The first part [see § 37-1442] of an essay published in English in Carson and J. D. Woodbridge (eds.), *Scripture and Truth* [*NTA* 28, p. 74], this article defines the problem of unity and diversity within the NT, and describes and evaluates critically J. D. G. Dunn's *Unity and Diversity in the New Testament* (1977).—D.J.H.

1569r. B. S. CHILDS, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453; § 38-973r].

D. JUEL, "Brevard Childs and the Truth of the Bible," *Dialog* 33 (2, '94) 94-98.—That such a book can be written is testimony to the extraordinary boldness of one scholar. The explicitly christological agenda for reading both Testaments is new in the present context. The article enters into conversation with Childs in regard to the nature and function of biblical theology and the truth of the Bible. Childs will make few disciples. The sort of biblical theology that he advocates is probably best carried on in small groups of scholars.—D.J.H.

1570r. IBID.

T. F. LULL, "Why Does Childs Matter?" *Dialog* 33 (2, '94) 85-88.—The richest rewards from this book come in the discussions of specific passages and books, and of theological relationships. Though Childs contends that biblical studies has let us down theologically, he does not abandon biblical criticism. He trusts the witnesses found in the church's canon, has the courage to use the OT as a theological source, and regards the Bible as relevant to a theological witness.—D.J.H.

1571r. IBID.

C. R. SEITZ, "We Are Not Prophets or Apostles: The Impact of Brevard Childs," *Dialog* 33 (2, '94) 89-93.—At the heart of Childs's proposal is his insistence on the interdependence of reflection on the OT and NT as that which constitutes biblical theology. His principle "we are not prophets or apostles" penetrates to the heart of his biblical theology. His work may well be the most brilliant proposal for theological exegesis offered in recent memory. But it is unlikely to gain the sort of foothold necessary to transform the church in its use of Scripture.—D.J.H.

1572. R. E. MURPHY, "Wisdom Literature and Biblical Theology," *BibTheolBull* 24 (1, '94) 4-7.

The biblical wisdom books can contribute to biblical theology in the following areas: the fear of the Lord, creation theology, moral formation, the problem of theodicy, and the personification of Wisdom as a woman. Personified Wisdom is a symbol that portrays not a static divinity but rather a God who is communicative of self, *pro nobis*. That Wisdom is open-ended and female are especially important for biblical theology.—D.J.H.

1573. G. THEOBALD, "Von der Biblischen Theologie zur Buch-Theologie. Das Hiobbuch als Vorspiel zu einer christlichen Hermeneutik," *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* [Berlin] 35 (3, '93) 276-302.

A theology that treats the Bible as a book will search for the origins of the text within the text itself, not in the historical past. Job provides a model for such an autogenesis: The poetic work (3:1–42:6) converts the legend (1–2; 42:7-17) into its own fictional frame. Likewise, the NT can be viewed as a recreation (textually symbolic of the resurrection of the crucified Son of God) derived from the OT.—D.J.H.

1574. H. TIMM, "Festschrift. Die Geburt des Christentums aus dem Geist des Buchstabens. Rekapitulationshermeneutik," *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* [Berlin] 35 (3, '93) 266-275.

The article calls for the development of a "bibliology," i.e. a theology of the Bible as a book with its own unique kerygma. The final word must be left with the written text, which is open to spiritual pluralism. Christ is the hermeneutical key who opens the book to any reading audience (see 2 Corinthians 3). He stands for the final recapitulation of all that is said from Genesis 1 onward.—D.J.H.

Christology

1575. P. B. Boshoff, "Christologie: Die spanningsvolle verhouding 'Verkondiger - Verkondigde' by Rudolf Bultmann en Walter Schmithals (Christology—Rudolf Bultmann and Walter Schmithals on the relationship 'Proclaimer - Proclaimed')," *Herv TeolStud* 49 (3, '93) 547-560.

The article investigates how Bultmann formulated the relation between the kerygmatic and historical traditions in NT Christology, and how Schmithals elaborated on Bultmann's approach. Both guarded the kerygmatic tradition based on the crucified and resurrected Christ against its being supplanted by the historical Jesus tradition.—D.J.H.

1576. L. W. Hurtado, "The origins of the worship of Christ," *Themelios* 19 (2, '94) 4-8.

In 1 Cor 8:5-6 we find succinctly expressed the distinctive "binitarian pattern" of early Christian devotion in which Christ is reverenced along with God with a firm monotheistic commitment to the one God of the Bible. Four historical factors helped to shape this binitarian pattern: the ministry of Jesus, Jewish traditions about God's principal agent, the experience of the glorified Jesus, and the effect of opposition.—D.J.H.

1577. J. D. Lourenço, "Sofrimento e glorificação em Is 52,13-53,12. Sua interpretação na exegese judaica e cristã," *Didaskalia* 22 (1, '92) 17-38.

The article first sketches the history of Jewish interpretation of Isa 52:13–53:12 from post-talmudic times [see § 36-1612] to the 19th century. Then it treats its interpretation in Christian exegesis from patristic times to the 20th century. The two dominant approaches identify the Servant either as Israel (stressing the language of humiliation) or as the messiah of Israel (stressing the language of exaltation).—D.J.H.

1578. C. L. Nessan, "Confessing the Gospel of Jesus Faithfully: The Contest over Christology," *CurrTheolMiss* 21 (1, '94) 5-20.

The discovery of the eschatological Jesus by J. Weiss and A. Schweitzer, and the emergence of the sociological model of Jesus as exemplified by M. Borg, carry with them major consequences in the areas of spirituality, politics, Christology and church life, exegesis and dogmatics, the meaning of Jesus' resurrection, and the gospel.—D.J.H.

1579. H. Riesenfeld, "Kristologi och kontingens" [Christology and Contingency], *Svensk ExegÅrs* 58 ('93) 33-50.

The flood of results produced by NT scholars in the last few decades are for the most part uninteresting for anyone who does not work in the same specialty, and are symptomatic of what natural scientists refer to as entropy. Another concept drawn from natural science is contingency, something explainable neither with reference to necessity (natural law) nor accident, and applied to the "Big Bang" theory. Theologically, one can make a connection between contingency and revelation, God's freedom for self revelation. The essential questions of NT exegesis can only be addressed on the basis of openness to revelation and the actuality of the incarnation. Only then can the Bible again engage people's lives and become meaningful. [Comments on Riesenfeld's hermeneutics and Christology are given in the same fascicle by L. Hartman (pp. 51-58) and E. Larsson (pp. 59-69).]—B.A.P.

1580. C. L. Rogers, "The Davidic Covenant in Acts—Revelation," *BiblSac* 151 (601, '94) 71-84. [See § 38-982.]

The article discusses the Davidic promises in Acts (those related to the kingdom, to Jesus' resurrection, and to the Gentiles), in the Epistles (the Davidic descent of Christ, the kingdom), and in Revelation (5:5; 20:1-6; 22:16).—C.R.M.

1581. J. S. Vos, "Vragen rondom de plaatsvervangende zoendood van Jezus in het Nieuwe Testament" [Questions about the Substitutionary Atonement of Jesus in the New Testament], *GerefTheolTijd* 93 (4, '93) 210-231.

The article deals with four questions: the relation between reconciliation through grace and the image of an angry God, why the cross was necessary, whether reconciliation through Christ's blood belongs to the core of Christian faith, and whether the concept of Jesus' substitutionary atonement rests on OT-Jewish (especially Isaiah 53), or Hellenistic or Hellenistic-Jewish traditions.—D.J.H.

Church and Ministry

1582. J.-C. Boutinon, "L'unité du protestantisme et le Nouveau Testament," *Hokhma* 54 ('93) 59-74.

The article first surveys texts in the Pauline letters and Acts that demonstrate the recognition of divisions within the Christian community, while also noting texts that condemn divisions that are works of the flesh. Then it suggests that in light of the NT the churches today should neither seek unity "at any price" nor disregard visible unity.—D.J.H.

1583r. J. N. Collins, *Diakonia. Re-interpreting the Ancient Sources* [*NTA* 35, p. 117].

J. D. May, "Ministry Re-considered," *DocLife* 44 (3, '94) 150-152.—Collins argues that "waiting at tables" cannot be the root meaning of διακονία and related terms in the NT. In his scholarly work which appears in a popular form as *Are all Christians Ministers?* (1992), he makes the case for questioning the received interpretation with great thoroughness. He contends that a διάκονος is in the first instance a go-between charged with the task of delivering a message as the representative of someone in authority. His work has important ecumenical implications.—D.J.H.

1584. A. Dalbesio, "La vita religiosa come attuazione della sequela radicale di Cristo secondo il Nuovo Testamento," *Antonianum* 68 (2-3, '93) 300-326.

Of the three vows traditionally associated with religious life, only that of consecrated chastity finds its origins directly and explicitly in the NT (see Mt 19:10-12). The biblical foundation of religious life is to be found in the radicalism of its life project, which consists in following Christ in the pre- and post-Easter experiences of faith.—D.J.H.

1585. R. H. Finger, "Open Homes and Fictive Kin Groups: Jesus Reinvents the Family," *Daughters of Sarah* [Evanston, IL] 20 (1, '94) 18-22.

The Jesus movement used the family structures present in their culture and adapted them to create fictive kin groups where all believers were accepted, and meals and possessions were shared. The major difference was that Jesus abolished the acquisition of wealth and honor by patronage.—D.J.H.

1586. A. J. Hultgren, "The Church in the New Testament: Three Polarities in Discerning Its Identity," *Dialog* 33 (2, '94) 111-117.

The article examines three issues bearing on the identity of the church in the NT, stated in the form of polarities, and asks whether these polarities offer theological contradictions: the church as local congregation and extended fellowship, the church as community of the new age and earthly institution in history, and the church as community of freedom and ordered community. The conclusion summarizes the results with brief reflections.—C.R.M.

1587. G. R. Hunsberger, "Is There Biblical Warrant for Evangelism?" *Interpretation* 48 (2, '94) 131-144.

In the reporting of Jesus' final words in the Gospels (Mt 28:16-20; Mk 16:15-18; Lk 24:45-49; Jn 20:21-23) and Acts (1:6-8) we should see not a command for the early churches to obey but rather an affirmation of what they found themselves doing. These texts are "evangelizing warrant," not "great commission." The article traces three themes to indicate the potential in such an approach: the evangelizing attitude present in the pulse of the gospel itself, the evangelists' approach to people of various cultures, and the modes of articulation experienced and expected in the early churches.—D.J.H.

1588. A. Mawhinney, "The Family of God: One Model for the Church of the 90s," *Presbyterion* 19 (2, '93) 77-96.

The biblical family of God language (Father/mother/son/daughter/brother/sister/household/inheritance/adoption/rebirth) provides a valuable model for the contemporary church. The article first considers how the family of God model addresses some of the needs of the church of the 1990s and then discusses further issues arising from the family model.—C.R.M.

1589. D. Mendieta, "Fundamentos para una filosofía bíblica del ministerio," *Kairós* [Guatemala] 13 ('93) 63-84.

The article aims to systematize some biblical, anthropological, theological, and cultural foundations in order to establish a biblical philosophy of ministry for individuals, families, and churches.—D.J.H.

1590. R. Michiels, "Church of Jesus Christ: An Exegetical-Ecclesiological Consideration," *LouvStud* 18 (4, '93) 297-317.

The origin and coming into being of the church were contained in the entire life and activity of the earthly-historical Jesus. But Jesus' resurrection and glorification—understood as God's approbation, empowering, and perfection of his life and work—brought an entirely new light. Thus the church was born after Easter as the space created by God wherein God's salvific rule or kingdom, which appeared on earth in Jesus, can be spoken about, assented to, completed, and realized for and by humanity and the world in the Spirit.—D.J.H.

1591. G. Schille, "Die Jesusbewegung und die Entstehung der Kirche," *TheolLitZeit* 119 (2, '94) 99-112.

The essay treats the issue whether the origins of the church and the Jesus movement must be distinguished as two sociologically distinct phenomena under the following headings: the question in the Lukan historical work, sociological aspects of the historical classification of the Jesus movement, and differentiating between the Jesus movement and the church. The emergence of the church from the Jesus movement was not a spontaneous event. Rather, it was a lengthy process that benefited from the NT writings.—C.R.M.

1592. E. Testa, "L'unità della chiesa nel pluralismo. Saggio di teologia biblica," *StudBib FranLibAnn* 42 ('92) 109-144.

After discussing the biblical terminology pertinent to unity and diversity within the people of God, the article considers elements of unity within the OT people of God and in the church of Christ: the blessing to Abraham, the gift of the Spirit, the sending of the Twelve, faith, etc. Then it treats elements of diversity: different evangelizations due to linguistic, cultural, and social differences; diverse ways of understanding the message; and the diversity of ecclesial organizations and the autonomy of their internal operations.—D.J.H.

1593. J. Thuruthumaly, "The New Testament Understanding of Church Authority," *Biblebhashyam* 19 (2, '93) 134-150.

After considering the terms "authority" (ἐξουσία) and "church" (ἐκκλησία) in the NT, the article deals with Jesus' teaching regarding authority in the church, the authority of Jesus' apostles, and offices in the early church. All Christian authority should learn and practice Jesus' way of love, humility, and service.—D.J.H.

1594. M. Vellanickal, "Church and State in the Teaching of Jesus," *Biblebhashyam* 19 (2, '93) 124-133.

Jesus required his disciples to commit themselves to new social patterns and practices. He took a critical stance toward those who oversaw the Roman social order, and was potentially a threat to the continuance of Roman rule in Palestine and to the empire itself.—D.J.H.

1595. T. Willi, "Kirche als Gottesvolk? Überlegungen zu einem Verständnis von Kirche im Kontext alttestamentlich-frühjüdischer Konzeptionen von Gottesvolk, Gebot und Gottesreich," *TheolZeit* 49 (4, '93) 289-310.

According to the OT and early Jewish writings the special status of Israel lay not in its nationhood but rather in its relationship to God and acceptance of God's will expressed in the Torah. Israel's role as God's people and witness among the nations was crystallized in Deut 6:4 ("Hear, O Israel . . ."). Even where it was understood in a universal way, God's reign was related to an eschatologically understood "all Israel." These OT concepts formed the roots of the NT concept of ἐκκλησία.—D.J.H.

Various Themes

1596. J.-R. Armogathe and O. Boulnois, "Am Sabbat ist Gott unter den Menschen," *IntKathZeit/Communio* 23 (1, '94) 1-8.

The article seeks to clarify the true meaning of the Sabbath in the Jewish religion in light of the OT and rabbinic sources in order to remove misunderstandings of it in Christianity. In Jesus all the dimensions of the Sabbath are united: the rest of God the creator, joy for human beings, and peace for the world.—D.J.H.

1597. G.-H. Baudry, "Le salut d'Adam," *EspVie* 104 (6, '94) 81-88.

The article surveys what is said or implied about the salvation of Adam in the OT, intertestamental literature, the NT, and early Christian writings. The popular representation of Christ's descent into hell (see 1 Pet 3:18-22; 4:6) was the principal vehicle for the traditional doctrine of Adam's salvation, which is the sign and symbol of humankind's salvation.—D.J.H.

1598. B. Bolay, "Conversion oblige! Les critères d'authenticité de la conversion selon le Nouveau Testament," *Hokhma* 55 ('94) 51-84.

The article explains and explores the limits of four NT criteria for discerning authentic conversion: what the converts say, how they live, what spiritual experiences they have, and whether they persevere. The three principal criteria are confession of faith, ethical activity culminating in love, and perseverance.—D.J.H.

1599. F. Bovon, "The Gospel and the Apostle," *Harvard Divinity Bulletin* [Cambridge, MA] 23 (2, '94) 4-6.

The nature of Christianity is the bipolarity of event and meaning, history and revelation, act and word, Christ and apostles. The bipolar structure of the gospel and the apostle presents itself to us with a variety of assertions or metaphors shared by all the movements of early Christianity.—C.R.M.

1600. A. Bradstock, "Using the Bible to Do Politics," *ScriptBull* 24 (1, '94) 15-19.

That there is a political dimension to the Bible and to biblical interpretation has been one of the most important discoveries of liberation theology. The starting point for a Christian politics must be obedience to the gospel imperative that will involve (since it was the central concern of Jesus) solidarity with the disadvantaged, the oppressed, and the marginalized. —D.J.H.

1601. A. Buono, "Praying With the Apostles," *Emmanuel* 100 (3, '94) 168-172.

The best known NT apostles constitute three aspects of the prayer of Jesus: Peter (symbol of operative faith), Paul (symbol of invincible hope), and John (symbol of abiding love). —D.J.H.

1602. J. E. Burkhart, "Reshaping Table Blessings. 'Blessing . . . and thanksgiving . . . to our God' (Rev. 7:12)," *Interpretation* 48 (1, '94) 50-60.

Jewish table prayers exhibit some similarities to, and differences from, the prayers that began to appear and develop as Christians celebrated the Lord's Supper. The article includes discussion of *Jub.* 22:6-9, the traditional "grace after meals" (*birkat hammāzôn*), *Did.* 10:2-5, and *Apostolic Tradition.*—C.R.M.

1603. J. T. Clemons, "Interpreting Biblical Texts on Suicide," *QuartRev* 14 (1, '94) 17-28.

There are six self-chosen deaths in the OT (Abimelech, Samson, Ahithophel, Saul, Saul's armor-bearer, and Zimri) and one in the NT (Judas). At no point does the Bible condemn suicide. When a person commits suicide for any but the most clear-cut selfish motives, we can expect God to weep, understand, and accept without condemnation. Little else can be expected of us.—D.J.H.

1604. J. B. DIXON, "Shalom-Salam-Selamat. A Theological Bridge," *Stulos Theological Journal* [Bandung] 1 (1, '93) 17-30.

The Hebrew *šālôm* (and its NT equivalent εἰρήνη), the Arabic *salam,* and the Indonesian *selamat* give a theological concept of life that includes the relationship between God and humanity, between person and community, and between humans and nature (or the cosmos). All three have eschatological significance. In Jesus Christ this meaning is fulfilled and made possible now and in his future kingdom.—D.J.H.

1605. F. E. DOBBERAHN, "Cura e salvação na Bíblia," *VoxScript* 3 (2, '93) 151-165.

In postbiblical thought health has been falsely subordinated to salvation. But in the holistic view of Scripture, public health and salvation belong together. A biblical theology of salvation includes a communitarian and integrative approach to believers who are sick, resulting in the good of all and serving as a manifestation of God's kingdom.—D.J.H.

1606. U. DUCHROW, "Biblical Perspectives on Empire: A View from Western Europe," *EcumRev* 46 (1, '94) 21-27.

The biblical traditions present three different models by which the people of God responded to their economic and political contexts: the prophetic model of revolution or reform, the "Torah republic" in a niche of the empire, and apocalyptic resistance and alternatives in small groups. Elements of all three models are both applicable and necessary today.—D.J.H.

1607. J. A. DU RAND, "Dwergmuishondjies en die betekenis van Golgota? Enkele teologiese en ekologiese perspektiewe (Dwarf mongooses and the meaning of Golgotha? Some theological and ecological perspectives)," *SkrifKerk* 14 (2, '93) 176-186.

The Genesis creation stories, Rom 8:18-30, and Col 1:15-20 suggest that creation and salvation should be viewed as different moments in the process of God's revelation to humankind. God has positioned humans with a responsibility to care for the non-human part of creation that includes dwarf mongooses.—D.J.H.

1608. T. FEDERICI, "Note sullo scisma 'biblico' fontale," *EuntDoc* 46 (3, '93) 349-360.

Against the background of the biblical impulse toward unity, the article traces the theme of division from Gen 3:1-19, through the history of ancient Israel, to the "fatal schism" between church and synagogue.—D.J.H.

1609. A. FEUILLET, "L'attente du dernier avènement du Christ (de sa parousie) dans le Nouveau Testament," *Divinitas* 38 (1, '94) 3-8.

In the NT the parousia of Christ is oriented toward the triumph of God and of humanity over all the forces of evil. Within the NT there is a constant diminution of eschatological tension and a variety of ways of expressing the hope of the parousia.—D.J.H.

1610. D. Flanagan, "An Apology to Eve," *DocLife* 44 (1, '94) 9-18.

In the later NT books (especially the Pastorals) and patristic writings, women are given the role of minors, under male tutelage, silent in church, and subject to elder, father, and husband. This reversal is all the more astonishing in that the original breakthrough to egalitarianism seen in Jesus' behavior (see Jn 4:1-42) and Paul's thinking (see Gal 3:28) occurred within the heavily patriarchal context of Judaism.—D.J.H.

1611. J. Galot, "La célébration eucharistique. Sa valeur dans la vie chrétienne," *EspVie* 104 (12, '94) 161-167.

After considering the eucharistic structure of Jesus' public life, the article discusses the relation between faith and the Eucharist in the light of Jn 6, the Eucharist and Jesus' redemptive sacrifice, the importance of the Eucharist in the eyes of Paul, the importance of the Eucharist in the life of the primitive church, and the place of the Eucharist at the center of Jesus' revelatory and redemptive activity.—D.J.H.

1612. K. Giles, "The Biblical Argument for Slavery: Can the Bible Mislead? A Case Study in Hermeneutics," *EvangQuart* 66 (1, '94) 3-17.

The argument that the Bible unambiguously endorses slavery was developed in the 18th and 19th centuries by evangelical scholars living in the slave-holding states of the USA who opposed emancipation. They appealed to OT teaching (see Gen 9:25) and practice, the moral law, and Jesus and the apostles. From this we learn that Scripture can endorse social structures that are no longer acceptable, and that the Bible is authoritative in matters of faith and conduct but not necessarily in science or ordering social relations.—D.J.H.

1613. A. F. Glasser, "Christianity and Judaism: Some Random Thoughts," *Stulos Theological Journal* [Bandung] 1 (2, '93) 87-103.

Pharisaic or rabbinic Judaism is the tap root of all today's Judaisms. This particular "Judaism" represents only one (reductionist) stream of development from the OT faith of the Jewish people. Biblical Christianity is another stream of development from the same OT faith.—D.J.H.

1614. H. Häring, "De redding komt alleen van God: Het laatste oordeel bezien vanuit de apocalyptiek (The Last Judgment Examined from the Apocalyptic Perspective)," *TijdTheol* 33 (4, '93) 348-370.

Starting from the apocalyptic concept of the last judgment, the article notes the "apocalypse blindness" of modern Western society and contends that apocalyptic images are an essential element of the Christian message. Then it considers how apocalyptic threats can contain salvation: (1) Apocalyptic is a reaction of oppressed people; other perspectives lead to ideology. (2) Apocalyptic offers the alternative of life and death: without God no salvation is possible. (3) The identification of the coming Messiah with Jesus of Nazareth shows that apocalyptic has no simple solutions. It is up to Christians to take upon themselves the anxiety about the future, and to hope for the sake of the world in Christ as the witness of God's justice.—D.J.H.

1615. P. Hoffmann, "'Siehe, ich mache alles neu'. Christliche Gemeinde zwischen messianischer Utopie und Realität," *Orientierung* 57 (23-24, '93) 255-260.

Taking Rev 21:5 as its starting point, the article discusses the origin (misery and oppression in history) and message (future hope) of Jewish apocalypticism, Jesus' correction of it (concern for the presence of God's kingdom), the reception of apocalyptic thinking as illustrated by the book of Revelation, and its significance for Christian communities in the present world situation (the "contrast society" as a dead-end).—D.J.H.

1616. A. J. HULTGREN, "Baptism in the New Testament: Origins, Formulas, and Metaphors," *WordWorld* 14 (1, '94) 6-11.

Christian baptism is immediately related to John's baptism, which was a prophetic adaptation of proselyte baptism. The formula "into the name of Christ" and related formulas distinguished Christian baptism from the others. The major NT metaphors for baptism are dying and rising, washing, and rebirth.—D.J.H.

1617. E. JACOB, "L'Alliance toujours valable selon N. Lohfink," *FoiVie* 93 (1, '94) 15-18.

The article summarizes in the form of twelve theses the positions developed by Lohfink in *Der niemals gekündigte Bund* [*NTA* 34, p. 126; 35, p. 398].—D.J.H.

1618. L. T. JOHNSON, "Debate & Discernment, Scripture & the Spirit," *Commonweal* 121 (2, '94) 11-13.

Homosexuality in the church presents a hermeneutical problem. The biblical writers (see Lev 18:22; Wis 14:26; Rom 1:26-27; 1 Cor 6:9) considered homosexuality a vice because they assumed that it was a deliberate choice that suppressed the truth about God. But is that a fair assessment of homosexuality as we have come to understand it? Inclusivity must follow from evidence of holiness, as was the case with accepting Gentiles into the early church. Are there narratives of homosexual holiness to which we must begin to listen?—D.J.H.

1619. P. JOYCE, "Israelites and Canaanites, Christians and Jews: Studies in Self-Definition," *NewBlackfr* 75 (878, '94) 31-38.

There are unmistakable parallels between ancient Israel's definition of itself in relation to the Canaanites and Christianity's definition of itself in relation to Judaism. Christians today are challenged to explore what it might mean to read the "Old Testament" and define Christianity in ways that resist doing so at the expense of contemporary Judaism, that resist colonizing the Jewish Scriptures and robbing them of their otherness.—D.J.H.

1620. C. R. KOESTER, "The Bible and Sexual Boundaries," *Lutheran Quarterly* [Milwaukee, WI] 7 (4, '93) 375-390.

Heterosexual marriage is understood to be the boundary for genital sexual relations in both the OT and the NT. Jesus took an uncomfortably rigorous stance on marriage and divorce, and ascribed new dignity to abstinence. Recognizing that "law" has its proper place in Christian life and community, while insisting on the unconditional grace of the gospel, provides the framework in which the church must discern how to carry out its ministry with compassion, firmness, and wisdom.—D.J.H.

1621. U. H. J. KÖRTNER, "Volk Gottes — Kirche — Israel. Das Verhältnis der Kirchen zum Judentum als Thema ökumenischer Kirchenkunde und ökumenischer Theologie," *ZeitTheolKirch* 91 (1, '94) 51-79.

After tracing the shift from confessional and controversial to ecumenical *Kirchenkunde* and theology, the article describes the broadening of the question to include relations between the churches and Judaism. Then it discusses the separation of church and synagogue in the 1st century A.D. and the confessional character of early Christianity. Finally with the help of statements from Paul's letters it sketches in the form of twenty theses the major elements of an ecumenical Israel-theology.—D.J.H.

1622. H. KUHLMANN, "'Sie folgten nach und dienten ihm.' Zum Begriff der Nachfolge in der theologischen Ethik," *EvangTheol* 53 (6, '93) 527-549.

The article first considers discipleship as the central concept in 20th-century theological ethics as seen in the works of D. Bonhoeffer, J. B. Metz, and R. Strunk. Then it deals with the NT concept of discipleship: terms and subjects, whether there are different motives and forms for different genders, whether there are universal rules, whether there is "cheap" discipleship in Mk and Jn, whether discipleship involves the critique of patriarchy, and criteria for a biblically defined understanding of discipleship. Finally it discusses whether discipleship is an appropriate norm for present-day theological ethics.—D.J.H.

1623. G. LANGER, "Zwei Religionen—ein Glaube. Zum jüdisch-christlichen Dialog aus biblisch-theologischer Sicht," *AnalCracov* 24 ('92) 191-205.

The article first considers the understanding of the Bible according to Vatican II, with particular attention to the task of the exegete and rabbinic biblical interpretation. Then it deals with messianic expectation as an example of the pluralism of the Jewish tradition and as a starting point for dialogue. Finally it treats the Akedah (Isaac as the atoning sacrificial death) as an example of a parallel in Christian and Jewish theology.—D.J.H.

1624. D. LAUNDERVILLE, "Satan and the Power of Evil," *BibToday* 32 (1, '94) 4-9.

A fully developed mythical picture of Satan is absent from the Hebrew Bible. In the NT Satan is in the shadow of the gospel and exercises limited power, which depends on his effectiveness in persuading humans to follow his lead.—D.J.H.

1625. C. MANGAN, "The Bible and Ecology," *MilltownStud* 32 ('93) 110-122.

Reading the Bible again in relation to ecology can invite us to a new way of thinking about the world in which we live. The resources include the Genesis creation accounts, the notion of the covenant, Wisdom as "bonding," and the NT picture of Jesus as rooted within the natural world of his time.—D.J.H.

1626. I. H. MARSHALL, "New Occasions Teach New Duties? 2. The Use of the New Testament in Christian Ethics," *ExpTimes* 105 (5, '94) 131-136.

After listing eleven problems encountered in using the NT in Christian ethics, the article enters into dialogue with the approaches taken by R. Longenecker in *New Testament Social Ethics for Today* (1984) and R. B. Hays [§ 34-847]. Although discussions on biblical hermeneutics have given us a fair amount of guidance on how to elucidate what the text said, they have not done much to help us to make the transition to what the text says.—D.J.H.

1627. F. MARTIN, "The God and Father of Our Lord Jesus Christ," *Anthropotes* [Rome] 9 (2, '93) 189-209.

Israel's speaking of God as Father was not a projection of the "patriarchal" pantheon of its neighbors. Rather, it was a case of faith seeking an understanding of God as solitary, powerful, active, and generous who became a father by creating a people and acting toward them as his children. Basing itself on Jesus' teaching and the experience of his resurrection, the NT tradition called God "Father" and Jesus his "son." Saying "Abba" to God and knowing oneself to be his child means being led by the Holy Spirit.—D.J.H.

1628. M. McNamara, "Psalm 8 in the Bible, in Earlier and Irish Tradition," *MilltownStud* 32 ('93) 24-41.

After comments on the spiritual value of the Psalms, the article discusses Psalm 8 in its biblical context (see Job 7:17-19), Jewish tradition (see *Mekilta* on Exod 15:1), and the NT (Mt 21:16; Heb 2:6-8; 1 Cor 15:27; Eph 1:22; 1 Pet 3:22). Finally it considers Theodore of Mopsuestia's messianic interpretation of Psalm 8 and its use in Ireland, as well as the Irish historical nonmessianic interpretation.—D.J.H.

1629. T. L. Miethe, "'Agony': Key to Christian Victory," *RestorQuart* 35 (1, '93) 21-28.

The Greek term ἀγωνία involves a rallying of all one's strength and a completely positive mental attitude. The NT writers took over the twofold meaning of ἀγωνία and enriched it by relating how Jesus—God incarnate—becomes the gladiator who fights a cosmic battle with evil in the garden and on the cross for each of us and for all humankind.—D.J.H.

1630. S. Mosedale, "Heaven and Hell (7). Biblical certainties and silences," *EpworthRev* 21 (1, '94) 102-108.

In the biblical perspective heaven and hell are equally real. Contrary to popular notions, heaven and hell are not the reward or punishment of a retributive God. Rather, heaven and hell are an affirmation of our choice in this life regarding whether or not we will relate to God and to others, whether we will unwrap the gift of eternal life or abide in death.—D.J.H.

1631. H. Moxnes, "New Testament Ethics - Universal or Particular? Reflections on the use of social anthropology in New Testament studies," *StudTheol* 47 (2, '93) 153-168.

The article explains how social anthropology can contribute to developing a global context for study of the NT, what changes it has brought to the study of the "ethics" of the NT, where it might take us in outlining a NT moral system (the formation of the community, the preservation of unity, relations to outsiders), and how the NT moral worlds can speak to us today and be relevant for a global community.—D.J.H.

1632. H. Räisänen, "Urkristen eskatologi. En provisorisk skiss" [Primitive Christian Eschatology. A Provisional Sketch], *SvenskExegÅrs* 58 ('93) 125-137.

A central feature of the early church's religious belief and experience was eschatology, i.e. the hope for history's great turning point, whether this comes through catastrophe and new creation or through transformation. Eschatology in this sense developed out of a Jewish symbolic world that arose out of the historical crises of exile and the events of the Maccabean period. Jesus' teaching about the coming of God's realm is an example. The Easter appearances were interpreted eschatologically in the early church. Early Christian articulation of eschatological hope included a traditional hope for the restoration of Israel (Acts 3:20-21), which developed into chiliasm, common in Asiatic Christianity of the 2nd century. Another early model was a spiritualized eschatology that involved hope for individual salvation on a transcendent plane. Paul's eschatology reflects a combination of views, involving expectation of both cosmic and individual transformation. Later Christian eschatology developed in similar ways, but eventuated in the loss of near-expectation. The various models reflect different experiences, mentalities, and social situations.—B.A.P.

1633. C. Rowland, "That We Should Remember The Poor," *ScriptBull* 24 (1, '94) 2-14.

The article first calls attention to the importance of the provision for the poor (see Gal 2:10) and the collection in Paul's apostolic activity and in the churches that he founded. Then it discusses the NT roots of the option for the poor in the Gospels of Mark, Matthew, Luke, and John, respectively. In the Gospels the poor and marginalized are viewed as responsible moral agents with serious options that are valued in the sight of God.—D.J.H.

1634. M. Sales, "Die Vollendung des Sabbats. Vom Siebten Tag zur Gottesruhe in Gott," *IntKathZeit/Communio* 23 (1, '94) 9-25.

After describing the Sabbath as an institution of Israel, the article considers its biblical foundations in creation (see Exod 20:8-11) and the exodus (see Deut 5:13-14), its spiritual significance according to the OT, how Jesus fulfilled the Sabbath, the apostles' proclamation of the paschal mystery on the Sabbath, the relation between the Sabbath and the Lord's Day, and sharing in God's rest.—D.J.H.

1635. D. Sawyer, "Identity and the Other: the Emergence of Christianity," *NewBlackfr* 75 (878, '94) 39-51.

Early Christian attitudes toward Judaism and women can be illuminated by considering them in terms of identity and the "other." By identifying itself as superseding Judaism and regarding Judaism as an anomaly, Christianity demanded the authority and respect owned by Judaism because it claimed to be the legitimate fulfillment of it. In naming woman as the "other," Christian theology was able to develop a sophisticated dualism between the sexes that provided in both real and metaphysical terms the solid foundation to a hierarchical system that survives to the present.—D.J.H.

1636. J. Schwartz, "Treading the Grapes of Wrath. The Wine Press in Ancient Jewish and Christian Tradition (continuation)," *TheolZeit* 49 (4, '93) 311-324.

After considering wine press traditions in the Targums, this installment [see § 38-1040] deals with ancient Jewish associations of the wine press with the punishment of Israel, the altar, the individual, and visions of plenty, respectively. Then it discusses Christian uses of the wine press motif in the NT (Rev 14:14-20; 19:15) and patristic writings. The major wine press traditions of the Church Fathers were christological and for the most part polemical. —D.J.H.

1637. G. S. Sloyan, "Demons and Exorcisms," *BibToday* 32 (1, '94) 21-26.

What an exorcist in the ancient world did was to adjure or bind by administering an oath (ἐξορκίζω). In the NT the demons seem to be Satan's minions. They are unclean or evil spirits who harass people mentally and physically by God's permission. Because they are armed with the name of Jesus, Christians are more powerful than these ambiguous spirits are.—D.J.H.

1638. R. Spiazzi, "Lineamenti di una teologia della bellezza," *SacDoc* 38 (2, '93) 228-259.

The article first seeks biblical foundations for a theological aesthetics in Genesis, Exodus, the Prophets, the history of Israel's kings, the Gospels, and the letters of John and Paul. Then it provides theological reflections on beauty: the search for it, the metaphysical and theological vision, divine causality as a source of created beauty, etc.—D.J.H.

1639. D. Stacey, "The Lord's Supper as Prophetic Drama," *EpworthRev* 21 (1, '94) 65-74.

Jesus' Last Supper should be understood as a Jewish meal and as an example of prophetic drama. The disciples would have had in mind the notion that the bread they were sharing stood for Israel, the messianic community. Jesus' action represented the creation and bonding of a new community that begins in the upper room and spreads by repetition through the whole world in the form of the body of Christ, the church. The bread was broken in order that the body of Christ might be represented not in the person of the Lord himself but rather in the persons of those who believed in him and followed him.—D.J.H.

1640. J. Stern, "Le peuple de l'alliance non dénoncée, l'Église et les nations," *EuntDoc* 46 (3, '93) 325-348.

This biblical-theological reflection on the continuing existence of Israel vis-à-vis the church and other nations first outlines the positions of Eusebius of Caesarea. Then it considers their relations according to the NT and other sources: the body of Israel's Messiah, the church as grafted on, the sinful "elect" and the church (salvation for sinners), and the absolute gratuity of salvation. Then it discusses Israel and reconciliation among the nations: one land and two peoples, fundamentalist solutions, all as sinners, "you are the one" (2 Sam 12:7), Jerusalem at the origin of all reconciliation, and reconciliation and liberation.—D.J.H.

1641. N. Theiss, "The Passover Feast of the New Covenant," *Interpretation* 48 (1, '94) 17-35.

The four Evangelists and Paul interpreted Jesus' death in the framework of the Passover. The article first reconstructs the Passover Seder in NT times: the first cup and the Kiddush, the appetizer, the main course, the Haggadah, the grace after meals, and the concluding song. Then it points out elements in NT texts that contribute to our understanding of the New Passover in Jesus' death.—D.J.H.

1642. H. C. van Zyl, "The Sanctity of human life. A perspective from New Testament anthropology," *SkrifKerk* 14 (2, '93) 292-304.

The article deals with sanctity of life issues such as abortion, euthanasia, treatment of the disabled, war, and capital punishment, and examines how the NT conveys the concept that human life, especially endangered human life, is sacred. It outlines a NT anthropological framework centering on three criteria: humankind as sinners, humankind in Christ, and the least.—C.R.M.

1643. C. S. Voulgaris, "The Biblical and Patristic Doctrine of the Trinity," *GkOrth TheolRev* 37 (1-4, '92) 165-201.

The entire biblical witness points to the trinitarian reality of the revelation of God in the three eternal modes of the one divine substance. After introductory comments, the article examines the OT evidence pertaining to the Trinity, and considers the NT evidence with regard to the Father, Son, and Holy Spirit. Then it surveys the teachings of the Fathers about the Trinity.—D.J.H.

1644. W. WHALLON, "The Pascha in the Eucharist," *NTStud* 40 (1, '94) 126-132.

The word πάσχα, the least intelligible word in the Septuagint, was understood by the Evangelists and other early Christian writers as an aspect of παθεῖν or πάσχειν ("suffer"). This association seems to have been the source of the lamb and the bread as emblems (or embodiments) of Jesus. The phrase "in remembrance" was not in the ancient stratum of the Gospel but was taken from Paul, who thought of it as giving an orderly arrangement to the regions of time, even explaining why some of the faithful were dying.—D.J.H.

1645. B. WITHERINGTON, "Three Modern Faces of Wisdom," *AshTheolJourn* 25 ('93) 96-122.

The article examines three recent attempts to consciously appropriate biblical wisdom material in the service of various modern concerns and critiques them with regard to whether they faithfully represent or misrepresent the views and trajectory of the biblical wisdom corpus. The three works are: J. Eaton, *The Contemplative Face of Old Testament Wisdom* (1989); L. D. Lefebure, *Toward a Contemporary Wisdom Christology* (1988); and S. Cady et al., *Wisdom's Feast* (1989).—C.R.M.

1646. J. G. ZIEGLER, "Christsein heisst Christ werden. Christliches Leben im Verständnis der neutestamentlichen Briefliteratur," *TheolGlaub* 83 (4, '93) 470-480.

Since being a Christian means being in Christ, a genuinely Christian anthropology must serve as the basic hermeneutical principle for moral theology. The article discusses being in Christ according to the NT Epistles and its ethical implications, the dogmatic systematization of this relationship with Christ, its use in moral theology, and some critical considerations. —D.J.H.

THE WORLD OF THE NEW TESTAMENT

1647. R. BAUCKHAM, "The Parting of the Ways: What Happened and Why," *StudTheol* 47 (2, '93) 135-151.

Christianity began as a party (like the Pharisees) within common Judaism, and became either a group marginal to common Judaism (like the Qumran community) or a community definitively separated from common Judaism (like the Samaritans). Not all non-Christian Jews need have seen Christianity in precisely the same terms, or have been very clear about the status of Christianity. Not all Christian groups need have been in precisely the same relationship to common Judaism. The earliest church's view of itself as the new temple, its eschatological consciousness of access to God independently of the Jerusalem Temple, already contained the dynamic of the process that increasingly differentiated Christianity from common Judaism.—D.J.H.

1648. H. D. BETZ, "The Birth of Christianity as a Hellenistic Religion: Three Theories of Origin," *JournRel* 74 (1, '94) 1-25.

As a religion Christianity was of course Hellenistic. As a history-of-religions question the birth of Christianity concerns first of all the theories about the origins of religions. The article discusses (1) theories of fulfillment claiming that the origin of Christianity inaugurated the birth of a new era (G. E. Lessing, J. G. Herder), (2) the theory of original fraud claiming that Christianity was based on lies by corrupt disciples of Jesus (H. S. Reimarus), and (3) the theory of original betrayal claiming that the early disciples of Jesus at once exchanged the master's radical message for accommodation to the corrupt status quo (F. Nietzsche). The conclusion briefly addresses the relation of the three theories of origin to one another and their significance.—C.R.M.

1649. P. Borgen, "'Yes', 'No', 'How Far'? The Participation of Jews and Christians in Pagan Cult," *Explorations* [Philadelphia] 8 (1, '94) 5-6.

In the Roman world it was difficult to practice a separation of the worship of the One God from the worship of the many gods. Despite Jewish and Christian polemic against pagan cults, the attitudes and practices of both Jews and Christians ranged from various forms of participation to strict isolation.—D.J.H.

1650. W. R. Domeris, "Honor and Shame in the New Testament," *Neotestamentica* 27 (2, '93) 283-297.

After noting the place of honor and shame in Lk 14:7-14, the article discusses Greek terms for shame and honor, honor and shame in the Jewish world, honor and shame in the Greek world, cultural anthropology, and NT studies of honor and shame. Recognition of the role of early Christianity as a counter-cultural movement demands that we explore more fully the way in which values like honor and shame were reinterpreted by the Jesus movement. —C.R.M.

1651. F. D. Galliard, "More Silent Reading in Antiquity: *Non Omne Verbum Sonabat,*" *JournBibLit* 112 (4, '93) 689-694.

The testimony of authors of tragedy, comedy, biography, moral essays, and other Greek and Latin evidence discussed by B. M. W. Knox shows that although ancient texts were most often read aloud, there was nothing astonishing or difficult about reading letters and other short documents silently. Common sense argues that lengthy works could also be read silently. Without gainsaying the main contention of P. J. Achtemeier [§ 34-1012], the predominance of orality in the ancient world does not mean exclusivity, either in writing or reading.—C.R.M.

1652. P. J. Hartin, "The religious nature of first-century Galilee as a setting for early Christianity," *Neotestamentica* 27 (2, '93) 331-350.

After demonstrating the distinctive character of Galilee with reference to its topography and history, the article considers Galilean religious affiliations in the 1st century with regard to the Jerusalem Temple, the land, and the Torah. Then it discusses the rise of the Jesus movement in Galilee during the 1st century A.D. Because of its relative lack of success in Galilee, the Jesus movement transferred its roots to Gentile territory where it received a more positive response (as the case of the Q community's move to Antioch shows).—D.J.H.

1653. H. Jacobson, "Papyri Graecae Magicae XIII.477," *Phoenix* [Toronto] 47 (3, '93) 261.

The magical gibberish βερειθεν βερεο in PGM XIII.477 may be a slightly garbled version of the opening words of Gen 1:1 *bĕrēšît bārā*'.—D.J.H.

1654. C. H. Knights, "The Nabataeans and the Rechabites," *JournSemStud* 38 (2, '93) 227-233.

Contrary to a widespread scholarly opinion, the Rechabites of Jer 35:6-10 do not form a parallel to and were never linked with the Nabateans of Diodorus Siculus (19.94) and of the Palmyra inscriptions.—D.J.H.

1655. C. Markschies, "Die platonische Metapher vom 'inneren Menschen': eine Brücke zwischen antiker Philosophie und altchristlicher Theologie," *ZeitKirchGesch* 105 (1, '94) 1-17.

After considering the distinctive contexts and contents of Plato's ἐντὸς ἄνθρωπος and Paul's ἔσω ἡμῶν ἄνθρωπος (see 2 Cor 4:16; Rom 7:22-23), the article discusses the currency of the Platonic image in pagan antiquity, the popularity of the Platonic image in Christian antiquity, and its use in monastic and Latin theology. The Pauline image served as the bridge, though no one in antiquity said explicitly that Paul was saying the same thing as Plato was with the image.—D.J.H.

1656. K. H. Neufeld, "'*Ökumene*'—Römisches Reichsbewusstsein und christliche Kirche," *ZeitKathTheol* 115 (4, '93) 385-414.

This installment [see § 38-992] first surveys the uses of the term οἰκουμένη in the NT, with attention to both its negative (Revelation, Lk-Acts) and positive (Heb 2:5) connotations. Then it traces the early Christian uses of the term from the Apostolic Fathers to Hippolytus, in the writings of Origen, and in the time after Constantine, respectively.—D.J.H.

1657. G. W. E. Nickelsburg, "Jews and Christians in the first century. The struggle over identity," *Neotestamentica* 27 (2, '93) 365-390.

The church's differentiation and separation from Judaism were caused by elements that were native and sometimes integral to Judaism itself. As the increasingly Gentile church focused on christological faith and marginalized the importance of the Torah, Christians developed an exclusivistic faith, drew on sectarian tendencies within Judaism (exemplified by parts of *1 Enoch* and some Qumran writings), and claimed (ironically) that they rather than the Jews were the true Israel.—D.J.H.

1658. J. J. Pilch, "'Anyone unwilling to work should not eat,'" *BibToday* 32 (1, '94) 38-45.

The article explores what people did for a living in biblical times under the following headings: agriculture, sowing and harvesting, animal husbandry, Whose jobs?, fishing, artisans, and making friends.—C.R.M.

1659. J. J. Pilch, "Travel in the Ancient World," *BibToday* 32 (2, '94) 100-107.

Travel in the ancient world was difficult and never a pleasure. After considering reasons for and modes of travel, the article discusses land travel (walking, food, lodging, animals, vehicles, roads), travel by sea, and travel imagery.—D.J.H.

1660. J. M. Riddle, J. W. Estes, and J. C. Russell, "Ever Since Eve . . . Birth Control in the Ancient World," *Archaeology* [Boston, MA] 47 (2, '94) 29-35.

In ancient times many women practiced birth control with little interference from religious or political authority. The knowledge of the plants that allowed them to do so (silphium, asafoetida, seeds of Queen Anne's Lace, wild carrot) and the loss of that knowledge by the time of the Renaissance is a story that is only now emerging with clarity.—D.J.H.

1661r. H. SHANKS (ED.), *Christianity and Rabbinic Judaism* [*NTA* 37, p. 475].

J. NEUSNER, "Scholarship Without Shame," *JournAmAcadRel* 61 (4, '93) 771-783.—The title of this book alleges that Christianity and Judaism run along parallel lines and therefore may be compared as to their origins and early development. But a generation of scholarship has demolished the simple-minded notion of a uniform, ubiquitous orthodox Christianity and an orthodox (rabbinic) Judaism, each a normative statement of a linear, uniform, accumulative tradition. This book must be judged, with considerable shame, to be unworthy of its sublime subject—the hour in which Judaism and Christianity as we know them came into being. The scholars who collaborated with Shanks should have known better—and cared. Through learning void of conscience, they sold us all out.—D.J.H.

1662. F. SIEGERT, "La culture grecque, le message chrétien et l'origine de la théologie," *RevThéolPhil* 125 (4, '93) 321-341.

That the NT was written entirely in Greek is a paradox related to the incarnation. The Christian concept of theology derives from Greek religious culture and philosophical theology. Hellenistic Judaism, not rabbinism, served as the intermediary between Greek wisdom and biblical revelation. The engagement of the NT in Hellenistic culture was far more profound than its composition in Greek. Indeed, Christ speaks Greek (see Acts 26:14; 20:35). These facts suggest a definition of theology as the adaptation of the word of God to a given culture, which in turn becomes indebted to what it receives.—D.J.H.

1663. G. VAN DEN HEEVER, "The emergence of the holy man as μεσίτης," *Neotestamentica* 27 (2, '93) 419-435.

Saints and holy men, unique and gifted individuals, regarded by contemporaries as representatives of another world, populated the Mediterranean world around Jesus' time. The pagan holy man, the Christian saint, and the rabbinic sage functioned as conduits for transmitting the divine and its powers into the human world. The representations of Jesus as mediator between God and humankind in the Gospels must be viewed against this background.—D.J.H.

1664. P. W. VAN DER HORST, "Silent Prayer in Antiquity," *Numen* 41 (1, '94) 1-25.

When silent prayer is mentioned in Greek and Latin sources before the Christian period, in most cases it is regarded as an anomaly. In sources from the early imperial period onwards things begin to change. The article surveys the evidence in three categories: Greco-Roman, Jewish, and Christian. A combination of Platonic and biblical influences brought about a change of attitude toward speechless prayer in both Judaism and Christianity, even though ancient suspicions connecting silent prayer with a variety of base motives did not easily disappear.—C.R.M.

1665. J. VAN OORT, "New Directions in Manichaean Research: An Introduction to *Manichaica selecta*," *Muséon* 106 (3-4, '93) 237-254.

The thirty-eight articles in *Manichaica selecta*, a *Festschrift* presented to J. Ries in 1991, not only give a first-rate impression of the present state of Manichaean studies but also indicate new directions in which these studies are developing. After listing all of the contributions, the article discusses the significance of many of them. Although single details in Manichaeism can be illustrated or explained from Zoroastrian or even ancient Babylonian sources, its fundamental construction was (heretical) Jewish and Christian. Future research will take account of Manichaean Christology, Jewish and Jewish-Christian sources, and patristic testimonies.—D.J.H.

Archaeology

1666. M. Broshi, "The Serpent's Pool and Herod's Monument—A Reconsideration," *Maarav* 8 ('92) 213-222.

The Serpent's Pool and Herod's Monument mentioned by Josephus in *War* 5:108, 507 should be located north and northwest of the Damascus Gate in Jerusalem.—D.J.H.

1667. D. Chen, "The Design of the Ancient Synagogues in Judaea. Eshtemoa and Horvat Susiya," *StudBibFranLibAnn* 42 ('92) 297-303.

The "broad house" synagogues at Eshtemoa and Horvat Susiya feature prayer halls 11.11 m. and 9.0 m. wide, respectively. The proportions are 7 to 2 at Eshtemoa and 3 to 1 at Horvat Susiya. The standard Roman pes of 0.2957 m. was used at Eshtemoa; the unit at Horvat Susiya was the early Byzantine pous of 0.32 m.—D.J.H.

1668. R. D. Cole, "Recent Developments in Biblical Archaeology," *TheolEduc* 49 ('94) 51-64.

The field of "biblical archaeology" has moved beyond the anti-biblical archaeology debates of the eighties and assumed its place as an integrative subfield of numerous regional archaeological disciplines, including Greco-Roman, ancient Near Eastern, Syro-Palestinian, and Egyptian. The article comments on contemporary developments under the following headings: technology and methodology, political influences, issues and debates, and recent discoveries.—C.R.M.

1669. G. Edelstein, "Wylh rwmyt b'yn-y'l (A Roman Villa at 'Ein Ya'el)," *Qadmoniot* 26 (3-4, '93) 114-119.

A report in Modern Hebrew [see § 35-880] on the excavation of the Roman villa at Ein Yael, in the Rephaim Valley, five miles west of the Old City of Jerusalem.—D.J.H.

1670. M.-H. Gates, "Archaeology in Turkey," *AmJournArch* 98 (2, '94) 249-278.

This report on the results of archaeological investigations in Turkey undertaken primarily in 1992 [see § 37-1524] contains a section (pp. 263-278) on classical, Hellenistic, and Roman sites. The sites pertinent to NT studies include Aphrodisias, Ephesus, Sardis, Pergamum, and Hierapolis.—D.J.H.

1671. C. K. Green, "King David's Head from Gaza Synagogue Restored," *BibArchRev* 20 (2, '94) 58-63, 94.

Advanced computer technology has helped to reproduce an image of King David that was thought to be forever lost from the 6th-century A.D. synagogue mosaic from Gaza. The depiction of David is a brilliant combination of David as royalty and as Orpheus, with characteristics of each.—D.J.H.

1672. W. HORBURY, "A personal name in a jar-inscription in Hebrew characters from Alexandria?" *VetTest* 44 (1, '94) 103-107.

The upper part of a 1st-century B.C. or A.D. amphora found in 1976 during excavations at Kom el-Dikka in Alexandria bears on the outside surface an inscription in square Hebrew characters, incised after firing. The letters should be transcribed *brks* and read as the name "Barouchos" (the Hellenized form of Baruch).—D.J.H.

1673. M. LINDNER AND J. ZANGENBERG, "The Re-Discovered *Baityl* of the Goddess Atargatis in the *Ṣiyyaġ* Gorge of Petra (Jordan) and Its Significance for Religious Life in Nabataea," *ZeitDeutschPalVereins* 109 (2, '93) 141-151, plates 18-19.

The *baityl* with an accompanying inscription that was found in 1991 on a sandstone rock in the Ṣiyyaġ gorge near Petra fits in the general iconographic concept characterized by a more or less oblong rectangle with eyes and nose. The dedicatory inscription to Atargatis of Manbiğ (later known as Hierapolis) can be dated to the heyday of the Nabataean kingdom with its wide commercial connections to Syria among others (1st century B.C. and A.D.). Both the *baityl* and the inscription are striking evidence for the omnipresent syncretism in Nabataea: A foreign Syrian deity with her strange name is being invoked in Nabataean letters and in a way particular to the Nabataeans.—D.J.H.

1674. J. P. J. OLIVIER, "The Dawn of Biblical Archaeology," *Journal of Northwest Semitic Languages* [Stellenbosch] 16 ('90) 131-140.

The article first deals with some of the concerns that in the 18th and 19th centuries fostered the idea and initiated the actual process of archaeological excavations in the Holy Land. Then it treats the development of good and reliable survey maps in view of the needs of the competing 19th-century European powers. Finally it considers attempts to search for artifacts and manuscripts in order to describe and to relate the Bible in terms of the contemporaneous Holy Land.—D.J.H.

1675. J. A. OVERMAN, "Recent Advances in the Archaeology of the Galilee in the Roman Period," *Currents in Research: Biblical Studies* [Sheffield, UK] 1 ('93) 35-57.

In the last twenty years Galilean archaeology has come into its own as a discipline. After considering methodological developments and the value of archaeology as a teaching tool, the article surveys recent discoveries in Galilean archaeology and their impact. Despite the persistence of certain scholars' views, Galilee was an economic and cultural center for much of the Greek East, and not in any sense an isolated backwater. Archaeology has helped to confirm a cultural and religious pluralism within Galilee during the Roman period. The numismatic and epigraphic evidence highlights the colonial context of all the Judaisms in Galilee in the Roman period.—D.J.H.

1676. D. N. PIENAAR, "A Critical Evaluation of Certain Leading Concepts in Biblical Archaeology," *Journal of Northwest Semitic Languages* [Stellenbosch] 16 ('90) 141-151.

The method employed by W. F. Albright to correlate the biblical text with the results of archaeology is no longer accepted. Nor is it acceptable that the biblical text and archaeology be treated in isolation. The predisposition of scholars should be taken into account in interpreting archaeological data. The mission of archaeology can be characterized as illustrative with regard to the history and archaeology of the Bible.—D.J.H.

1677. H. Shanks, "Peace, Politics, and Archaeology," *BibArchRev* 20 (2, '94) 50-57, 94.

The Middle East "peace process" has raised two thorny archaeological issues: the ownership of archaeological finds (such as the Dead Sea scrolls) recovered in territories taken in war and later ceded to other sovereigns, and the recent search near Jericho and Qumran for more scrolls during the Israel Antiquities Authority's Operation Scroll.—D.J.H.

1678. N. A. Silberman, "Operation Scroll," *Archaeology* [Boston, MA] 47 (2, '94) 27-28.

"Operation Scroll" launched by the Israel Antiquities Authority in the fall of 1993 reaped a meager harvest, proving how thoroughly the local bedouin had searched the area thirty years before. The most noteworthy discoveries were some fragments of Aramaic papyri, a warrior's grave, and various installations, coins, and ancient textiles.—D.J.H.

1679. E. Stern and I. Sharon, "Tel Dor, 1992: Preliminary Report," *IsrExplJourn* 43 (2-3, '93) 126-150.

The twelfth season (1992) of excavations at Tel Dor [see § 37-1536] concentrated on five areas, two of which (B2, F2) contain significant Roman-period material, including the public buildings in B2 and the temple complex in F2.—D.J.H.

1680. M. Vickers, "Nabataea, India, Gaul, and Carthage: Reflections on Hellenistic and Roman Gold Vessels and Red-Gloss Pottery," *AmJournArch* 98 (2, '94) 231-248.

The forms and decoration of Nabatean red-on-red painted pottery suggest that Nabatean gold vessels lie behind the pottery (which should no longer be called "luxury" ware). The same development holds good for the red pottery of India, Italy, Gaul, and North Africa, and probably applies to other kinds of sigillata around the Mediterranean: All were made in the shadow of urban elite dining practices that involved the use of gold vessels. The hierarchy of crafts was thus in step with the hierarchy of materials.—D.J.H.

1681. D. Walker, "Notes on Qumran Archaeology: The Geographical Context of the Caves and Tracks," *QumranChron* 3 (1-3, '93) 93-100.

The article discusses recent archaeological developments at Qumran, particularly concerning the problem of the utilization of the caves and the pathways of the region. Few, if any, pathways connect the caves either to each other or to any buildings. A change in geographical preconceptions (e.g. moving Qumran from the center to the top of a fertile, active shoreline region) opens up different theoretical possibilities vis-à-vis archaeology.—C.R.M.

Dead Sea Scrolls

1682. B. Chiesa, "Il testo dell'Antico Testamento. Rassegna di studi/8.1," *Henoch* 15 (2-3, '93) 299-324.

This bulletin of books and articles on the contributions of the Qumran manuscripts to research on the text of the Hebrew Bible deals with editions and studies (seven collections) and tools (three items).—D.J.H.

1683. H. Cotton, "The Guardianship of Jesus Son of Babatha: Roman and Local Law in the Province of Arabia," *JournRomStud* 83 ('93) 94-108.

Babatha appears to have been legally excluded from the guardianship of Jesus (Joshua), her orphaned son by her first husband. Her legal position vis-à-vis her son is not easily explained by the "law of the papyri" or rabbinic Jewish law. But it does fit Roman legal practice. There is nothing in the Babatha archive to suggest that recourse to Roman law and Roman courts was anything but voluntarily adopted.—D.J.H.

1684. J. R. Davila, "Text-Type and Terminology: Genesis and Exodus as Test Cases," *RevQum* 16 (1, '93) 3-37.

Analysis of eleven Genesis manuscripts and two Exodus manuscripts from Qumran Cave 4 indicates that it is legitimate to speak of at least two text-types in Genesis and of two text-types and a recension in Exodus.—D.J.H.

1685. B. W. W. Dombrowski, "A Few Remarks on Recent Papers Concerning the Môreh Haṣṣedeq in Dead Sea Scrolls," *QumranChron* 3 (1-3, '93) 155-168.

The article discusses papers on the Teacher of Righteousness by L. N. Gluskina, I. Schiffmann, F. M. Schweitzer, B. Thiering, W. Tyloch, and M. O. Wise contained in Z. J. Kapera (ed.), *Mogilany 1989,* Part 2 [*NTA* 36, pp. 449-450].—D.J.H.

1686r. R. H. Eisenman and M. Wise, *The Dead Sea Scrolls Uncovered* [*NTA* 37, pp. 302-303; §§ 38-1082r–1083r].

F. García Martínez, "Notas al margen de *The Dead Sea Scrolls Uncovered,*" *RevQum* 16 (1, '93) 123-150.—The relation between the introductions and the texts that they are supposed to introduce does not exist in general except in the imagination of the authors. Where their transcriptions and translations depend on the work of other scholars, they give us much less than the original publications did. Where their work is original, it is far from perfect. Their book is not only scientifically mediocre but also ethically dishonest because it does not give due credit to the work of other scholars.—D.J.H.

1687r. Ibid.

H. Ulfgard, "Nya hypoteser om gamla texter och gamla hypoteser om nya texter: Ny debattbok kring Qumranrörelsen och urkristendomen" [New Hypotheses about Old Texts and Old Hypotheses about New Texts: A Controversial New Book Concerning the Qumran Scrolls and Early Christianity], *SvenskTeolKvart* 69 (4, '93) 161-172.—The Qumran scrolls and their relation to early Christianity are again hotly debated topics after a long struggle to make all the fragments from Cave 4 available to scholars. But the edition and interpretation of selected "new" Cave 4 texts by Eisenman and Wise goes too far in claiming that the Qumranites were pro-Maccabean nationalistic Zealots, and that there was a close relation, indeed an identity, between the Qumranites and the "Jamesian" Palestinian Christians. Such ideas reflect the bias of the authors, not the content of the texts.—D.J.H.

1688. E. Eshel, H. Eshel, and A. Yardeni, "Rare DSS Text Mentions King Jonathan," *BibArchRev* 20 (1, '94) 75-78.

4Q448 [see §§ 37-456; 38-500] consists of part of Psalm 154 (col. A) and a prayer for King Jonathan (cols. B and C). The only ruler who can be identified as King Jonathan is Alexander

Jannaeus (103-76 B.C.). This text, which was copied in Alexander Jannaeus' lifetime, raises a question about the nature of the Qumran library.—D.J.H.

1689. J. A. FITZMYER, "The Gathering in of the Community's Teacher," *Maarav* 8 ('92) 223-228.

Contrary to B. Z. Wacholder, the best interpretation of *h'sp* in *Damascus Document* 19:35 and 20:14 remains the figurative expression for the death of the Teacher of the Community ("from the day of the gathering in of the Teacher of the Community").—D.J.H.

1690. F. GARCÍA MARTÍNEZ, "Los mesías de Qumrán. Problemas de un traductor," *Sefarad* 53 (2, '93) 345-360.

The article discusses three "messianic" texts from Qumran Cave 4 that present translation problems for different reasons: difficulty in deciphering the text (4Q521), difficulty in interpreting a word or phrase that can be understood in diverse ways (4Q285, frag. 5), and difficulty in understanding the general meaning of a text that is open to several interpretations (4Q246).—D.J.H.

1691. E. GARHAMMER, "Von der Fiktionalität zur Faktizität. Analyse momentaner Kirchenkritik am Beispiel des Qumran-Themas," *TheolGlaub* 84 (1, '94) 37-46.

The German version of M. Baigent and R. Leigh's *The Dead Sea Scrolls Deception* [*NTA* 36, p. 440] has been a "bestseller." After discussing the scandal involved in the slow publication of the scrolls, the article considers the scandal that the book alleges (Vatican suppression of the scrolls), speculates on the authors' motives in writing their book, and concludes that the Dead Sea scrolls are no threat to Christian faith and that the success of this book is a scandal.—D.J.H.

1692. M. L. GEVIRTZ, "Abram's Dream in the Genesis Apocryphon: Its Motifs and Their Function," *Maarav* 8 ('92) 229-243.

Abram's symbolic dream of the cedar (Abram) and the palm tree (Sarai) in *Genesis Apocryphon* 19:14-21 solved the exegetical problem of Abram's seemingly objectionable behavior and added to the portrayal of him as a man who possessed divine wisdom.—D.J.H.

1693. W. HARRELSON, "The Qumran Community's Life, Faith, and Hopes," *QuartRev* 14 (1, '94) 29-42.

After situating the Qumran community in the context of Judaism in Greco-Roman times, the article discusses the worldview of the Qumran covenanters, community life at Qumran, and the similarities and differences between the Qumran covenanters and the early Christians. The Qumran community at its best was a potent spiritual movement, claiming the life of faith purposed by God for the whole world and inviting a small, disciplined band to anticipate that life before it fully dawned on earth.—D.J.H.

1694. J. KAMPEN, "A Fresh Look at the Masculine Plural Suffix in CD iv, 21," *RevQum* 16 (1, '93) 91-97.

The masculine plural suffix on *bḥyyhm* in CD 4:21 ("they are caught twice in *znwt*, by taking two women in their lifetime") should be taken as prohibiting divorce and polygamy for all the men who joined the new covenant. The author intentionally changed the well known feminine singular suffix in Lev 18:18 and used in 11QTemple 57:18 to the masculine plural to make the point that this prohibition was not limited to the king.—D.J.H.

1695. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1992-1993 (Part III)," *QumranChron* 3 (1-3, '93) 175-207. [See § 38-508.]

This list provides bibliographic information for 416 articles and reviews pertaining to the Dead Sea scrolls that appeared in journals, collections, and newspapers in 1992 and 1993. [The same issue contains reports on several conferences on the Dead Sea scrolls, abstracts of papers given at such conferences, and a report on the microfiche edition of the scrolls.] —D.J.H.

1696. R. KIMELMAN, "A Note on Weinfeld's 'Grace After Meals in Qumran,'" *JournBibLit* 112 (4, '93) 695-696.

Contrary to M. Weinfeld [§ 37-1020], the evidence for the Decalogue as the *sacramentum* ("oath") recited by early Christians in Bithynia (see Pliny's *Epistle to Trajan* 10.96) is far too general. It could point to other OT texts (Lev 19:11-13; Ezek 21:6-12; etc.), an epitome of Hellenistic ethics, or even the Egyptian *Book of the Dead* 125.—D.J.H.

1697. F. DU T. LAUBSCHER, "The Restoration of 1QS 1:1A," *Journal of Northwest Semitic Languages* [Stellenbosch] 16 ('90) 85-90.

The hiphil infinitive construct *lhbyn* (as in 3:13) should be read after *lmśkyl* in 1QS 1:1: "For the [Maskil to teach the m]en, his brothers, [the book of the orde]r of the community." —D.J.H.

1698. P. MANDEL, "On the 'Duplicate Copy' of the *Copper Scroll (3Q15),"* *RevQum* 16 (1, '93) 69-76.

The final item in *Copper Scroll* (3Q15) should be translated as follows: "A duplicate of this document: the specification [of each treasure], their measurements and the amount of each one." If a duplicate document ever existed, it was most probably an (almost) exact copy of the list in 3Q15 (with the obvious exception of the final item).—D.J.H.

1699. C. MARTONE, "A Concordance to the Newly Published Qumran Texts," *Henoch* 15 (2-3, '93) 155-206.

This concordance takes account of Hebrew nonbiblical Qumran texts that were officially published between 1990 and 1992: 4Q216, 219, 221-222, 252, 256, 258, 265-271, 285, 320-321, 364-365, 371-374, 385b, 389a, 390, 409, 434, 448, 462, 464, 471, 521-522, and 11Q20. The words are grouped according to their root. Each entry consists of the Hebrew word and an English translation, the form in which the word appears (without context), and a reference to the work.—D.J.H.

1700. J. MILGROM, "On the Purification Offering in the Temple Scroll," *RevQum* 16 (1, '93) 99-101.

G. Anderson's finely reasoned essay on the purification offering in 11QTemple [§ 37-452] makes some excellent contributions. But his contention that *Temple Scroll* 28:6-9 assigns the cereal offering and libation to the purification offering on the basis of Num 15:24 is questionable. A more likely source is Lev 14:10.—D.J.H.

1701. T. MURAOKA, "Further Notes on the Aramaic of the *Genesis Apocryphon,*" *RevQum* 16 (1, '93) 39-48.

The philological notes on the Aramaic text of *Genesis Apocryphon* presented in this article supplement an article published in 1972 [§ 17-1155].—D.J.H.

1702. J. A. NAUDÉ, "On the syntax of *dy*-phrases in the Aramaic of 11QtgJob," *Journal of Northwest Semitic Languages* [Stellenbosch] 17 ('91) 45-67.

Two aspects of *dy*-phrases in the Aramaic of 11QtgJob—the use of *dy* as a dummy case marker, and the use of the resumptive pronoun in relative clauses—are investigated from the perspective of the government-binding (barriers) model sketched mainly by N. Chomsky. These two aspects can be best explained by the properties of pronominal suffixes, or clitics: (1) A clitic as an affix is an overt manifestation of case features, depriving the complement of its case. The preposition *dy* is needed to assign case to the complement. (2) Clitics are proper governors. When the relativized element is an object of a preposition or of a noun, a resumptive clitic is obligatory.—D.J.H.

1703. B. NITZAN, "Benedictions and Instructions for the Eschatological Community (*11QBer; 4Q285*)," *RevQum* 16 (1, '93) 77-90.

A parallel text to 11Q14 1-2 (= 11QBer) is preserved in part of 4Q285. This article seeks to clarify the connection between the eschatological benedictions over Israel and other subjects treated in *War Rule,* and deals with their place and function within the composition. The work may be the end of *War Scroll* or a separate composition related to it.—D.J.H.

1704. A. E. PALUMBO, "1QpHab 11:2-8 and the Death of James the Just," *QumranChron* 3 (1-3, '93) 139-153.

R. Eisenman is correct in identifying the Teacher of Righteousness as James the Just and the Wicked Priest as Ananus. The conflict between them in 1QpHab 11:2-8 is a reference to James' entering the Holy of Holies dressed in the high priestly vestments on the Day of Atonement in A.D. 61.—D.J.H.

1705. M. PHILONENKO, "Un arbre se courbera et se redressera (4Q385 2 9-10)," *RevHist PhilRel* 73 (4, '93) 401-404.

In the ps.-Ezekiel text 4Q385, frag. 2, lines 9-10 the tree of life that is bent and straightened is a symbol of the resurrection. There may be a connection (see *b. Šabb.* 104a) with the medial (bent) and final (straight) forms of the Hebrew letter *ṣade,* which is prominent in the words *ṣaddîq* ("righteous") and *'ēṣ* ("tree").—D.J.H.

1706. M. PHILONENKO, "Son soleil éternel brillera (4QTestLévi d(?) 9 i 3)," *RevHistPhil Rel* 73 (4, '93) 405-408.

The expression "eternal sun" in the Qumran *Apocryphon of Levi* (see also *T. Levi* 18:2-4) refers to the eschatological priest. The expression also appears in a 9th-century B.C. inscription from Karatepe (*šmš 'lm*) and in the names *Semesilam* and *Semesilamps* of the Greek magical papyri.—D.J.H.

1707. E. SCHULLER, "A Hymn from a Cave Four *Hodayot* Manuscript: 4Q*427* 7 i+ii," *JournBibLit* 112 (4, '93) 605-628.

This preliminary publication of 4Q427, frag. 7, cols. 1-2 consists of introductory remarks (material description, paleography, etc.), a transcription of the text and a translation, a detailed philological commentary, and general comments. Perhaps the most distinctive feature of this hymn is the alteration between three blocks of hymnic and doxological material intermingled with other sections more typical of the *Hodayot.*—D.J.H.

1708. H. STEGEMANN, "Jesus and the Teacher of Righteousness. Similarities and Differences," *BibRev* 10 (1, '94) 42-47, 63.

The Teacher of Righteousness and Jesus were both Jews. But they became religious leaders under rather different historical circumstances, and represented quite different aspects and tendencies of Second Temple Judaism. While the Teacher (deposed as high priest in 152 B.C.) was the unique religious leader of "all Israel" during his lifetime, Jesus by contrast attributed uniqueness to God alone and regarded himself as merely a witness to God's eschatological deeds in which he was involved.—D.J.H.

1709. A. STEUDEL, "The Houses of Prostration *CD* xi, 21-xii, 1 — Duplicates of the Temple," *RevQum* 16 (1, '93) 49-68.

The expression *byt hhšthwwt* ("house of prostration") in CD 11:21–12:1 indicates that the Essenes had their own buildings for cultic prayer-services. The common worship services that took place there borrowed from corresponding rituals of the Jerusalem Temple and demanded the same standards of purity and holiness that applied to the Temple cult.—D.J.H.

1710. H. F. VAN ROOY, "Psalm 155: One, Two or Three Texts?" *RevQum* 16 (1, '93) 109-122.

The article investigates the relations between the different Syriac manuscripts of Psalm 155 (= Syriac Apocryphal Psalm III) and their relation to the Hebrew text from Qumran Cave 11. The Syriac MS 12t4 is closer to the Hebrew than to the other Syriac manuscripts. But the five variants where it agrees with the other Syriac manuscripts and where a better text than the Qumran Hebrew possibly underlies the Syriac make it possible that the *Vorlagen* of the two Syriac traditions reflect a tradition older than that of the Qumran Hebrew text.—D.J.H.

1711. B. T. VIVIANO, "Eight Beatitudes at Qumran and in Matthew? A New Publication from Cave Four," *SvenskExegÅrs* 58 ('93) 71-84. [See § 37-1019.]

The beatitudes found in 4Q525 occur in a series and so are somewhat unusual. After explaining what a beatitude is, the article presents the Hebrew text and a translation of 4Q525, and compares this text with the beatitudes in Sir 14:20-27. Then it discusses the new text in relation to Mt 5:3-12, in critical dialogue with the interpretation of É. Puech [§ 35-1402].—D.J.H.

1712. B. Z. WACHOLDER AND M. G. ABEGG, "Corrections to *A Preliminary Edition of the Unpublished Dead Sea Scrolls,* Fasc. 1," *QumranChron* 3 (1-3, '93) 169-172.

The list corrects typographical errors, adds missing material, and calls attention to some discrepancies in the volume described in *NTA* 36, p. 304.—D.J.H.

1713. M. O. WISE, "Literary Criticism of the Temple Scroll (11QTemple)," *QumranChron* 3 (1-3, '93) 101-137.

The article first identifies five literary sources in *Temple Scroll:* Deuteronomic, Temple, Laws, Midrash to Deuteronomy, and Festival Calendar. Then on the basis of a redactional analysis it argues that *Temple Scroll* was intended as an eschatological law for "Israel," now envisioned as living in the land after a long (typological) exile. The redactor had in mind the production of a new Deuteronomy (i.e. legal portions) but chose to organize that material in terms of concentric circles of holiness. His arrangement was dictated by the overriding concern for ritual purity and the belief that an eschatological law for the land should be based on the laws beginning in Deuteronomy 12.—D.J.H.

1714. M. O. WISE, "A note on 4Q196 (papTob ar^a) and Tobit i 22," *VetTest* 43 (4, '93) 566-570.

For each of the textual questions raised by Tob 1:22 (How many titles did Ahiqar bear? How was his family relationship to Tobit described? What was Ahiqar's official standing under Esarhaddon?) the newly available evidence from Qumran in 4Q196 provides answers that future translators will have to take into account.—D.J.H.

1715. Y. ZUR, "Parallels Between Acts of Thomas 6-7 and 4Q184," *RevQum* 16 (1, '93) 103-107.

The "Hymn of the Bride" (*Acts of Thomas* 6–7) and the sapiential Hebrew poem "The Wiles of a Wicked Woman" (4Q184) contain a remarkable number of textual parallels of a reversed character (e.g. light/darkness, marriage/fornication, etc.). It is easier to accept that 4Q184 was written after a prototype of the "Hymn of the Bride" than that the latter is a paraphrase of 4Q184.—C.R.M.

Dead Sea Scrolls, §§ 38-1250, 1288, 1677–1678, 1681, 1737.

Jewish World

1716. B. S. ARTSON, *"Barukh ha-Shem:* God is Bountiful," *ConsJud* 46 (2, '94) 32-43.

The Hebrew word *bārûk* should be understood as an adjective ("bountiful") that reveals God as a steady source of blessing. A *bĕrākâ* reminds us of God's bountiful nature: "You are bountiful, Adonai, who has sanctified our lives with your commandments and who has commanded us to. . . ."—D.J.H.

1717. L. M. BARTH, "Genesis 15 and the Problems of Abraham's Seventh Trial," *Maarav* 8 ('92) 245-263.

This investigation of Abraham's seventh trial (see Genesis 15) in rabbinic sources considers how the trials are named or described, analyzes the traditions out of which the exegesis or retelling of Gen 15:1 developed, and examines the biblical text and the rabbinic elaborations of "problematic" verses.—D.J.H.

1718. D. BIVIN, "Rabbinic Literature: A Spiritual Treasure," *JerusalemPersp* 41 ('93) 13-15.

Tractate *'Abot* has many of the closest parallels in rabbinic literature to Jesus' sayings.

Some of its other sayings strongly remind us of the spiritual depth found in Jesus' teaching.—D.J.H.

1719. G. Boccaccini, "Middle Judaism and its Contemporary Interpreters (1986-1992): Methodological Foundations for the Study of Judaisms, 300 BCE to 200 CE," *Henoch* 15 (2-3, '93) 207-234.

Judaic and Christian studies are gradually converging toward a more comprehensive and inclusive approach to the period of Judaism between 300 B.C. and A.D. 200. After reviewing trends in contemporary scholarship, the article identifies three different answers to the major questions now on the agenda. Then it discusses various issues connected with writing a history of middle Judaic thought. The object of a history of middle Judaic thought is the identification and diachronic study of many parallel Judaisms (including early Christianity) in themselves and in the context of their complex synchronic relationships.—C.R.M.

1720. D. L. Büchner, "Mishnah in the Netherlands. Something Old and Something New," *Journal of Northwest Semitic Languages* [Stellenbosch] 18 ('92) 219-224.

The papers contained in A. Kuyt and N. A. Van Uchelen (eds.), *History and Form. Dutch Studies in the Mishnah* (1988), have successfully brought back onto the academic agenda the issue of dating mishnaic halakah. In these articles one finds careful argumentation and well-motivated conclusions as well as some methodologically questionable lines of thinking. —D.J.H.

1721. P. Capelli, "A Concurrent Reading ΕΙΣ ΒΟΡΑΝ / ΕΙΣ ΒΟΡΡΑΝ and the *Vorlagen* of *Testament of Job* 43:8 and *Ethiopic Enoch* 25:5," *Henoch* 15 (2-3, '93) 263-270.

(1) In light of various reconstructions of an original Semitic *Vorlage* of *T. Job* 43:8 (e.g. K. Kohler's explanation of εἰς βορρᾶν as a misunderstanding of *hṣpʿwny* ["the adder"] which was read as *hṣpwny* ["the northern one"]), the εἰς βορρᾶν of the direct tradition and underlying the Slavonic version should be maintained in the text. M. R. James's conjecture εἰς βοράν ("as food") should be considered as an ancient scribal emendation based on biblical parallels and underlying the Coptic version. (2) The Greek text of *1 Enoch* 25:5, according to the Akhmim papyrus, reads εἰς βοράν, which the Ethiopic has erroneously read as εἰς βορρᾶν. This observation is relevant to the question of the dependence of the Ethiopic text of *1 Enoch* on a Greek *Vorlage* rather than on the Aramaic original.—C.R.M.

1722. J. H. Charlesworth, "Philo: The Jewish Genius of Alexandria," *Explorations* [Philadelphia] 8 (1, '94) 2.

Three of Philo's insights are important for our search for better relations between Jews and Christians: God is the God of all nations and above all categories; interpreting Scripture demands some focus on the meaning in the present; and God can speak to us directly and in our need.—D.J.H.

1723. J. Cook, "The Dating of Septuagint Proverbs," *EphTheolLov* 69 (4, '93) 383-399.

Although the Septuagint translator of Proverbs interpreted his texts extensively and freely, he should still be deemed a conservative translator since his aim was to avoid misunderstanding. He made use of Hellenistic literary perspectives but was also aware of the dangers inherently involved in Hellenism for the continuing existence of Judaism in (perhaps) Alexandria. The translation of Proverbs may well have been produced near the beginning of the 2nd century B.C.—D.J.H.

1724. J. C. DE MOOR, "The Love of God in the Targum to the Prophets," *JournStudJud* 24 (2, '93) 257-265.

OT references to the love of God are treated in the Targum of the Prophets in various ways: literal translations, nonliteral translations (e.g. Hos 11:1; Jer 11:15), and allegorical interpretations (Isa 5:1; Hosea 1–3; Ezekiel 16 and 23; Zeph 3:17). In Cant 1:8, 17 and Zeph 3:17 the lover is the messiah rather than God, thus providing background for the NT identification of Christ as the groom and the church as his bride.—D.J.H.

1725. J. C. DE MOOR AND E. VAN STAALDUINE-SULMAN, "The Aramaic Song of the Lamb," *JournStudJud* 24 (2, '93) 266-279.

The fragments of the Song of the Lamb preserved in the Tosefta Targum of 1 Sam 17:8 and 17:43 as well as ps.-Philo's *Biblical Antiquities* 61 draw an antithetical parallel between David as a messianic Lamb and Goliath as an anti-messianic bear. This song elucidates the term "Lamb of God" in the NT, the reference to the "song of the Lamb" in Rev 15:3, and other features of Revelation.—D.J.H.

1726. L. DEQUEKER, "Jason's *Gymnasium* in Jerusalem (*2 Mac.* 4:7-17): The Failure of a Cultural Experiment," *Bijdragen* 54 (4, '93) 371-392.

The privileges and laws abolished in the Hellenistic reform that was initiated by Jason the high priest (see 2 Macc 4:7-17) do not refer to the Mosaic Law but rather to some legal aspects of Jewish particularism, i.e. to the ethnic and national definition of Judaism established by Ezra after the exile and imposed on all the inhabitants of the land. Since the Jewish nationalists identified the traditions of Moses and Ezra, they accused the reformers of apostasy and modernism (see 4:13). The edict of Antiochus IV (see 6:1-11) served to impress upon the Jews of Judea that the Hellenistic reform and the cultural experiment of the gymnasium had failed badly.—D.J.H.

1727. L. H. FELDMAN, "Josephus' Portrait of Elisha," *NovTest* 36 (1, '94) 1-28.

After observations on the importance of Elisha to Josephus, the article considers the following aspects of Josephus' portrait of Elisha: his power as a prophet, loyalty to Elijah, virtues (courage, temperance, justice, piety), relative gentleness, and miracles. It also discusses Josephus' "improvements" (clarifications, increased drama) upon the biblical story. —D.J.H.

1728. L. H. FELDMAN, "Josephus' Portrait of Gideon," *RevÉtudJuiv* 152 (1-2, '93) 5-28.

Josephus, like the NT (see Heb 11:32-34), had a very high opinion of Gideon, regarding him as a model of every virtue: wisdom, courage, temperance, justice, and piety. He omitted whole episodes that either would reflect badly on Gideon or would not suit his own apologetic goals. He also introduced editorial "improvements" into the story: clarifications, increased suspense, and drama.—D.J.H.

1729. N. FERNÁNDEZ MARCOS, "Exégesis y ideología en el judaísmo del s. I. Héroes, heroínas y mujeres," *Sefarad* 53 (2, '93) 273-288.

After discussing Jewish interest in heroes (see Sirach 44–50) and heroines (Judith, Esther, etc.), the article focuses on works that associate women with evil, sex, or the devil: Greek *Life of Adam and Eve, Testaments of the Twelve Patriarchs, Testament of Job,* and 4Q184. It also considers the consequences that such exegesis has had for Jewish-Christian anthropology.—D.J.H.

1730. P. A. FOULKES, "'To Expound Discipline or Judgement': The Portrait of the Scribe in Ben Sira," *Pacifica* 7 (1, '94) 75-84.

M. Trainor's assumption that, for Matthew, the roles of teacher and scribe are identical [§ 36-134] is questionable. The ideal scribe presented by Ben Sira was an authoritative public figure rather than a reflective scholar. The purpose of the scribe's pursuit of wisdom was to enable him to play an authoritative role in ordering community life. He needed to be learned in Torah because it had been the basis of all legal judgments in the Israelite theocratic system since Ezra.—D.J.H.

1731. R. L. GIESE, "Dualism in the LXX of Prov 2:17: A Case Study in the LXX as Revisionary Translation," *JournEvangTheolSoc* 36 (3, '93) 289-295.

Whereas the MT of Prov 2:16-17 speaks of the dangers of a certain kind of (apparently literal) woman, the LXX speaks of the dangers of evil counsel (κακὴ βουλή) that rejects inherited instruction and the divine covenant. Comparison with nonbiblical Hellenistic literature (*Testaments of the Twelve Patriarchs, Manual of Discipline*) and rabbinic writings indicates that the dualism of the βουλὴ καλή (Prov 2:11) and the κακὴ βουλή (Prov 2:17) could refer to either (internal) inclinations or (external) philosophies.—D.J.H.

1732. L. F. GIRÓN, "Literatura rabínica," *Sefarad* 53 (2, '93) 377-398.

In light of the Spanish version (1989) of H. L. Strack and G. Stemberger's *Einleitung in Talmud und Midrasch* (7th rev. ed., 1982), the article discusses the rabbinic writings in general, the rabbinic canon, the Mishnah, the Talmud, midrashic literature, the targums, and midrash as a literary genre.—D.J.H.

1733. J. HAMMERSTAEDT, "Zu einigen Philonfragmenten bei Euseb," *JahrbAntChrist* 35 ('92) 12-18.

The article provides texts, translations, and commentaries for three quotations from Philo's *Hypothetica* in Eusebius' *Praeparatio evangelica* 8.6.1, 4; 8.7.7.—D.J.H.

1734. D. J. HARRINGTON, "Ben Sira as a Spiritual Master," *Journal of Spiritual Formation* [Pittsburgh, PA] 15 (2, '94) 147-157.

The only biblical writing that presents itself explicitly as a handbook for spiritual formation is the book of Sirach. The article considers Ben Sira as a teacher of spiritual formation, wisdom and fear of the Lord as the goal of this formation, the wide range of topics covered in his instructions, their theological horizon (creation and Israel's history), and Ben Sira's shortcomings as a spiritual guide. Perhaps Ben Sira's greatest achievement as a spiritual guide was his ability to integrate the various strands of biblical piety.—D.J.H.

1735. D. J. HARRINGTON, "Sage Advice about Friendship," *BibToday* 32 (2, '94) 79-83.

In what is the most extensive biblical treatment of friendship, Ben Sira offers practical wisdom about making friends, being a faithful friend, and threats to friendship. It is "sage" advice—given by an accomplished and experienced teacher to a young man who wishes to become wise.—D.J.H.

1736. A. HURVITZ, "*byt-qbrwt* and *byt-ʿwlm:* Two Funerary Terms in Biblical Literature and Their Linguistic Background," *Maarav* 8 ('92) 59-68.

The late biblical Hebrew (and common rabbinic) terms *byt-qbrwt* (Neh 2:2-3) and *byt-ʿwlm* (Qoh 12:5) are directly related to a funerary terminology current during and after the Second Temple period among Israel's neighbors—particularly in territories where Aramaic was a dominant linguistic factor.—D.J.H.

1737. T. ILAN, "Premarital Cohabitation in Ancient Judea: The Evidence of the Babatha Archive and the Mishnah (*Ketubbot* 1.4)," *HarvTheolRev* 86 (3, '93) 247-264.

In the 2nd-century A.D. marriage contract of Salome Komais from the Babatha archive, we encounter the highly unusual statement that a Jewish couple had cohabited before they were formally married. After examining the meaning of συμβιόω, the study investigates how we should understand this information against the background of Jewish society in 2nd-century Judea under the following headings: modes of interpretation (apologetic approach, provocative approach), rabbinic sources, Jewish betrothal practice, Palestinian Talmud, and the social implications of premarital cohabitation (radical approach, conservative approach). While the Palestinian Talmud assigns the Judean practice of premarital cohabitation to the aftermath of the Bar Kokhba revolt, the Babatha marriage contract predates the war.—C.R.M.

1738. T. ILAN, "Queen Salamzion Alexandra and Judas Aristobulus I's Widow. Did Jannaeus Alexander Contract a Levirate Marriage?" *JournStudJud* 24 (2, '93) 181-190.

The modern scholarly supposition that the widow of Judas Aristobulus I became the wife of the new king, Jannaeus Alexander, is beset by onomastic and chronological difficulties. If Josephus does not mention a marriage between Salina Alexandra, Judas Aristobulus I's widow, and Jannaeus Alexander, this is probably due to the fact that such a match never took place. In fact, when read carefully, Josephus indicates that Jannaeus Alexander was married to Salamzion Alexandra before ascending the throne.—C.R.M.

1739. H. JACOBSON, "Bedan and Barak Reconsidered," *VetTest* 44 (1, '94) 108-109.

It is not impossible that ps.-Philo in *Biblical Antiquities* 41:1 preserved traditions about the campaigns of Abdon/Bedan/Barak (see 1 Sam 12:11) against Moab.—D.J.H.

1740. S. J. JOUBERT, "A bone of contention in recent scholarship: The 'birkat ha-minim' and the separation of church and synagogue in the first century AD," *Neotestamentica* 27 (2, '93) 351-363.

This review of recent scholarship on the *birkat ha-mînîm* deals with the text, its interpretations (anti-Christian, anti-heretical), and the significance attributed to it in Matthean and Johannine studies. One cannot anymore trace the separation of church and synagogue solely to the Twelfth Benediction, since it was just one of the ways in which Jewish communities reacted to threats to their symbolic universes.—D.J.H.

1741. A. KABASELE MUKENGE, "La structure littéraire de *Ba.* 1, 15-3, 8," *Muséon* 106 (3-4, '93) 211-236.

Baruch 1:15–3:8 is an organic whole with its own internal coherence. The confession (1:15–2:10) is arranged as follows: A—introductory confession (1:15-18); B—the punishment announced to Moses (1:19-20); C—the rejection of the word of the prophets (1:21-22); B′—the punishment announced to Moses (2:1-5); A′—the final confession (2:6-10). The supplication (2:11–3:8) also contains five parts: A—address to the God of the exodus (2:11-13); B—initial supplication (2:14-18); C—the prophetic word (2:19-26); A′—the Law of Moses (2:27-35); B′—final supplication (3:1-8).—D.J.H.

1742. H. C. KEE, "The Changing Meaning of Synagogue. A Response to Richard Oster," *NTStud* 40 (2, '94) 281-283.

In his critique of Kee's article on the transformation of the synagogue after A.D 70 [§ 34-936], R. E. Oster [§ 38-198] made two seriously erroneous assumptions: (1) that the basic meaning of συναγωγή is a place or architectural structure used by a Jewish community, and (2) that the "assembly" or "congregation" is the group that gathers in a synagogue.—D.J.H.

1743. M. L. KLEIN, "*Serugin* (Shorthand) of Onqelos from the Cairo Genizah," *Maarav* 8 ('92) 275-287 and 9 plates.

The newly discovered *sĕrûgîn* manuscripts of *Targum Onqelos* seem to have been written in shorthand primarily as an economic expedient. Their kind of abbreviation could have been useful only to someone (an official meturgeman) who had already memorized most of the Targum.—D.J.H.

1744. C. KNIGHTS, "'The Story of Zosimus' or 'The History of the Rechabites'?" *JournStud Jud* 24 (2, '93) 235-245.

Far from being the "ancient core" of *Story of Zosimus,* chapters 8–10 are best taken as a later insertion into an already existing narrative recounting Zosimus' travels to the Island of the Blessed Ones. Since the chapters mentioning the Rechabites form no part of the original text, the work as a whole should not be called *History of the Rechabites.* Moreover, it is impossible to describe chapters 8–10 as being directly based on Jeremiah 35.—D.J.H.

1745. R. N. LONGENECKER, "A hermenêutica judaica no primeiro século," *VoxScript* 3 (2, '93) 167-191.

After surveying the sources for Jewish biblical interpretation in the 1st century, the article describes and illustrates various approaches: literal, midrash, pesher, and allegory. [The article is a translation and adaptation of a chapter in Longenecker's *Biblical Exegesis in the Apostolic Period* (1975).]—D.J.H.

1746. D. MAGGIOROTTI, "La datazione del Testamento di Mosè," *Henoch* 15 (2-3, '93) 235-262.

Testament of Moses was originally written in the first half of the 2nd century B.C. and is most meaningful when read in the context of the persecution by Antiochus IV Epiphanes (see chap. 8). In the 1st century A.D. it was adapted to a new historical framework by the interpolation of chapter 6 and 10:8.—D.J.H.

1747. F. MANNS, “Le Targum de Qohelet - Manuscrit Urbinati 1, Traduction et commentaire,” *StudBibFranLibAnn* 42 (’92) 145-198.

The article first presents a French translation of *Targum of Qoheleth* (with brief notes below) according to MS Urbinati 1. Then it provides general information about the targum, compares the targumic and patristic uses of Qoheleth, and focuses on the motif of Solomon and the prince of demons (see 1:12).—D.J.H.

1748. G. NADOR, “Paradox. Ein Fachbegriff der griechischen Logik im Midrasch,” *Sefarad* 53 (2, ’93) 371-375.

The term “paradox” appears twice in the Midrashim with reference to the name of Laban (Gen 24:29), first as a contradiction to the principle *nomen est omen (Genesis Rabbah* 60:7), and then as an exception to the rule “his name was X” as referring to a righteous person (*Ruth Rabbah* 4:5).—D.J.H.

1749. J. NAVEH, “‘bryt l‘wmt ’rmyt bmmṣ’ h’pygrpy m’mr r’šwn: bymy hbyt hšny w‘d šnt 135 (Hebrew versus Aramaic in the Epigraphic Finds of the Second Temple—Bar Kokhba Period),” *Lĕšonénu* [Jerusalem] 56 (4, ’92) 301-316.

Although in the Second Temple period Aramaic prevailed in daily life, Hebrew was still widely spoken. The Hasmonean kings and leaders of Jewish revolts struck coins with Hebrew legends, and Bar Kokhba tried to restore Hebrew as the official language of the state. The article discusses the Hebrew language in this period first with reference to coin legends, inscriptions designating priestly shares, and personal names and nicknames in name lists and on ossuaries. Then it treats a recognition of debt, a deed of sale, and a letter from the time of Bar Kokhba.—D.J.H.

1750. J. NAVEH, “‘bryt l‘wmt ’rmyt bmmṣ’ h’pygrpy m’mr šny: ’ḥry mrd br kwkb’ (Hebrew Versus Aramaic in the Epigraphic Finds after the Bar Kokhba Revolt),” *Lĕšonénu* [Jerusalem] 57 (1, ’92) 17-38.

The extant epigraphic material from A.D. 135 to the end of antiquity—synagogue inscriptions, incantation texts, burial inscriptions, a Hebrew letter on papyrus from Egypt—indicates that Aramaic was the colloquial tongue in Galilee and Judea, whereas Hebrew was the language of literature, cult, liturgy, and halakah. While learned persons might have written in Hebrew, ordinary people used Aramaic for the same purposes.—D.J.H.

1751. J. NEUSNER, “The spirituality of the Talmud: How does Holy Israel know God?” *Theology Digest* [St. Louis, MO] 40 (4, ’93) 303-315.

Whereas Christianity knows God through Jesus Christ, Judaism knows God in the written and oral Torah. Because the Torah is given (“revealed”) by God in an act of self-manifestation, the Torah is God’s song. When Israel sings the Torah, God is present.—D.J.H.

1752. S. OLOFSSON, “Septuaginta och äldre judisk tolkningstradition” [The Septuagint and Ancient Jewish Interpretative Tradition], *SvenskExegÅrs* 58 (’93) 15-32.

The term “Septuagint” applies first of all to the translation of the Pentateuch in Egypt, probably done between 280 and 250 B.C. by up to five translators, one for each book. Only in the 2nd century A.D. did “Septuagint” refer to what we now have as the Greek Bible. The expression “ancient Jewish interpretative tradition” involves early understandings of the Hebrew Scriptures as reflected in the Targums, and thus leads to a comparison of the Greek

Septuagint with the Aramaic Targums. The Septuagint was a pioneer work, the first example of a Greek translation of a sacred text of any kind, and was meant to replace the Hebrew text in the Diaspora synagogues. The Targums, on the other hand, originated as Aramaic renditions that followed the reading of the Hebrew text, and thus had a different function, allowing for their freer renderings and additions. The nearest counterpart to the Targums in the Egyptian Diaspora is not the Septuagint but Philo's biblical commentaries. The Septuagint can be seen as an inaugurator rather than an intermediary of interpretative tradition.—B.A.P.

1753. C. M. Perkins, "The Evening *Shema:* A Study in Rabbinic Consolation," *Judaism* 43 (1, '94) 27-36.

In the rabbinic treatments of the proper time for the recitation of the Shema in the evening (see *m. Berakot* 1:1), one can discern the following evolution: denial of the loss of the Second Temple (Mishnah), acceptance that the Temple had been destroyed and hope that it might be rebuilt (Tosefta), growing focus on a natural point in time and on the place (Yerushalmi), and emphasis on the synagogue as the proper place for the recitation of the Shema and the consolation that it affords (Bavli).—D.J.H.

1754. A. Piñero, "Angels and Demons in the Greek *Life of Adam and Eve*," *JournStudJud* 24 (2, '93) 191-214.

The angelology in the Greek *Life of Adam and Eve* (usually called *Apocalypse of Moses*) follows the steps of the general evolution from the OT to the rabbis that can be perceived in other Jewish-Hellenistic texts. The image of the devil has several interesting features: angelic envy as the cause of the devil's enmity to humankind, the devil's intrinsic capacity to metamorphose and disguise himself, and his performance as an inspiratory spirit imitating the divine operation in the prophets.—D.J.H.

1755. L. J. Prockter, "Alms and the man: the merits of charity," *Journal of Northwest Semitic Languages* [Stellenbosch] 17 ('91) 69-80.

The understanding of *ṣĕdāqâ* as "almsgiving" is clearly present in Sirach, a Jewish text from ca. 200 B.C. The article discusses texts from Sirach and other writings (including the NT) regarding religious motives for almsgiving, the accrual of divine merit as a reward for almsgiving, and social aspects of charity.—D.J.H.

1756. M. Pucci Ben Zeev, "The Reliability of Josephus Flavius: The Case of Hecataeus' and Manetho's Accounts of Jews and Judaism: Fifteen Years of Contemporary Research (1974-1990)," *JournStudJud* 24 (2, '93) 215-234.

The article examines the issues surrounding the authenticity of Hecataeus' account preserved in Josephus' *Contra Apionem* 1:183-204, and the two accounts by Manetho of Jews and Judaism preserved in *Contra Apionem* 1:73-91, 93-105 and 1:228-252. We can believe Josephus when he says that he is quoting Hecataeus' and Manetho's stories about the Jews, but we cannot suppose that their accounts were exactly the same as those that we find in Josephus.—C.R.M.

1757. T. Rajak and D. Noy, "*Archisynagogoi:* Office, Title and Social Status in the Greco-Jewish Synagogue," *JournRomStud* 83 ('93) 75-93.

When viewed in the context of Greek civic titles, the ἀρχισυνάγωγοι of the Greco-Jewish synagogues appear as benefactors or patrons. With their wealth and high standing, and with the advantage of a title that the outside world could recognize instantly, they had the wherewithal to act as mediators for the community. It is conceivable that one did not have to be Jewish to be an ἀρχισυνάγωγος. It may have been enough to take a patronal interest in a Jewish community.—D.J.H.

1758. B. Rosenstock, "The pronominally suffixed object marker as demonstrative in Mishnaic Hebrew and Late Aramaic," *Journal of Northwest Semitic Languages* [Stellenbosch] 17 ('91) 101-115.

The uses of the object markers *ʾet* in Mishnaic Hebrew and *yat* in Late Aramaic with third-person pronominal suffixes as demonstratives (e.g. *bʾwth šʿh,* "at that moment, hour") are best explained as independent developments influenced by the aurally and syntactically similar Greek third-person pronoun built on the stem αὐτ- in its use as an emphatic pronoun. —D.J.H.

1759. R. Rubinkiewicz, "Królestwo Boże w literaturze apokryficznej Starego Testamentu (Das Reich Gottes in der Apokryphenliteratur des Alten Testaments)," *RoczTeol* 38-39 (1, '91-'92) 59-74.

The article traces the evolution of approaches to the kingdom of God in the various parts of *1 Enoch, Jubilees, Testament of Job, Sibylline Oracles 3, Psalms of Solomon,* and *Testament of Moses,* respectively.—D.J.H.

1760. S. R. Shimoff, "David and Bathsheba: The Political Function of Rabbinic Aggada," *JournStudJud* 24 (2, '93) 246-256.

A substantial number of sages and rabbis found reasons to exonerate David from any wrongdoing regarding his involvement with Bathsheba. Their defenses were shaped in large part by the fact that both the Exilarch and the Patriarch claimed Davidic descent. Those sages who denigrated David were often dissatisfied with the leadership of the Exilarch and the Patriarch.—D.J.H.

1761. A. Sisti, "Il valore della circoncisione al tempo dei Maccabei," *StudBibFranLibAnn* 42 ('92) 33-48.

The rite of circumcision reached the height of its significance during the Maccabean period due to the anti-Hellenistic struggles. From a historical perspective circumcision became a sign of civil and political belonging to the Maccabean regime. From a religious perspective circumcision was the sign by which one entered into covenant with Yahweh and became an effective member of the people of Israel.—D.J.H.

1762. A. M. Sweet, "The Fall of the Angels," *BibToday* 32 (1, '94) 15-20.

Noncanonical Jewish literature of the Greco-Roman period provides several explanations for Satan's fall: lustful angels, the temptations of Eve, Satan's envy of Adam, and Satan's insubordination. Common to all these explanations is the belief that evil originates in a choice made by one of God's creatures.—D.J.H.

1763. M. D. Tendler and F. Rosner, "Quality and Sanctity of Life in the Talmud and the Midrash," *Tradition* 28 (1, '93) 18-27.

Rabbinic Judaism espouses the principle of the infinite value of human life and requires that all biblical and rabbinic commandments (except murder, idolatry, and forbidden sexual relations) be waived to save a human life. Any deliberate hastening of death of even a terminally ill patient is prohibited as murder.—D.J.H.

1764. J. T. Townsend, "Creation and Gender in Rabbinic Literature," *Encounter* 55 (1, '94) 1-21.

The article first presents various rabbinic opinions on such topics as creation and gender, sexual intercourse, genetics, the status of women, the influence of Jewish women in synagogues, and the formal education of Jewish women. Then it shows that the picture in the early Christian church generally paralleled the situation in Judaism, except that many Christian writers exhibited a puritanical bent foreign to most rabbinic Jews. In both communities certain women were entering positions of power. Some Jews and some Christians sought to give a larger and more honored place to the women in their midst, whereas others viewed this development as a threat and were determined to keep women in a subordinate position. —D.J.H.

1765. J. T. Townsend, "Targum, Talmud, and Midrash: Their Value for New Testament Interpretation," *SewaneeTheolRev* 37 (1, '93) 26-38.

The article first describes what constitutes targumic, talmudic, and midrashic literatures. Then it considers critical problems and possibilities encountered in using these works in NT interpretation. Finally it calls attention to pertinent bibliographic and computer resources. —D.J.H.

1766. A. G. van Aarde, "Aspekte van die sosiale stratifikasie van die ontwikkelde agrariese samelewing in die eerste-eeuse Palestina (Aspects of the social stratification of the advanced agrarian society in first-century Palestine)," *HervTeolStud* 49 (3, '93) 515-545.

After preliminary remarks, this study of aspects of the social stratification of 1st-century Palestine discusses worship in relation to the structure of society, the concepts of class and status in the 1st century, the developing agrarian society of the 1st century, the class system, social relations among groups in Palestine, and the origin of these social groups with particular attention to the Pharisees and Sadducees. It contends that in an advanced agrarian society the family as an institution should still be regarded as the dominant ideology. Political and economic pressures, however, weakened the influence of the extended family on the surface.—C.R.M.

1767. J. van Ruiten, "Van tekst tot tekst: Psalm 90 en Jubileeën 23:12-15 (From text to text: Psalm 90 and Jubilees 23:12-15)," *NedTheolTijd* 47 (3, '93) 177-185.

After introductory comments on intertextuality, the article discusses the use of the OT in *Jubilees* (extensive but never explicitly quoted) and treats the specific case of the influence and development of Psalm 90 (especially v. 10) in *Jub.* 23:12-15 with attention to its form and function.—C.R.M.

1768. G. Veltri, "Der aramäische Targumvortrag zur Zeit Esras: Eine sprachgeschichtliche und historische Frage," *Laurentianum* 34 (3, '93) 187-207.

The terms *mĕpōrāš* in Neh 8:8 (see Ezra 4:18) and *mĕtūrgām 'ărāmît* in Ezra 4:7 do not provide firm evidence about the Jewish use of Aramaic in Ezra's time or about the origin and use of the targums in Jewish liturgy.—D.J.H.

1769. A. WOLTERS, "Halley's Comet at a Turning Point in Jewish History," *CathBibQuart* 55 (4, '93) 687-697.

Cuneiform and astronomical evidence indicates that Halley's Comet was observed in the Seleucid empire from September to November of 164 B.C. A reference to its appearance occurs in *Sibylline Oracles* 3:334-336. Thus the comet's appearance coincided with a major turning point in Jewish history: the death of Antiochus IV Epiphanes and the rededication of the Jerusalem Temple under Judas Maccabeus. It may also explain why Hanukkah has been called from very early times the "feast of lights."—D.J.H.

Greco-Roman World

1770. P. ATHANASSIADI, "Dreams, Theurgy and Freelance Divination: The Testimony of Iamblichus," *JournRomStud* 83 ('93) 115-130.

After describing theurgy as the catalyst of divination, the article discusses the relationships between Eusebius, Iamblichus, and Porphyry on these matters. Then it considers Iamblichus' *De mysteriis* as a guide to divinatory practices at the close of the 3rd century A.D.: astrology and private oracles, divination by statues, public oracles and official divination, and oniromancy. Finally it treats the influence of Eusebius and Iamblichus on pagan prophecy.—D.J.H.

1771. E. L. BOWIE AND S. J. HARRISON, "The Romance of the Novel," *JournRomStud* 83 ('93) 159-178.

After reflecting on the reasons for increasing interest in the ancient Greek and Latin novels, this survey of scholarship since 1967 considers bibliography and general works. Then it treats basic tools and issues of interpretation with regard to the corpus of Greek novels, Petronius' *Satyrica,* and Apuleius' *Metamorphoses,* respectively. Finally it suggests some prospects for future research.—D.J.H.

1772. K. M. COLEMAN, "Launching into History: Aquatic Displays in the Early Empire," *JournRomStud* 83 ('93) 48-74.

This investigation of aquatic displays in the early Roman empire first examines the locations where they were staged: custom-built basins, natural settings, structures intended primarily for other purposes, and the Flavian amphitheater. Then with particular attention to Titus' cycle in A.D. 80 it discusses the performances: sea-battle (Corcyra versus Corinth in 434 B.C.), charade (Leander), pantomime (Nereids), dressage (terrestrial animals), *venatio,* chariot-race, and sea-battle (Athens versus Syracuse in 414 B.C.). Finally it considers the purpose of these spectacles, with special attention to the element of theatricality and the Roman perception of "history."—D.J.H.

1773. M. FOX, "History and Rhetoric in Dionysius of Halicarnassus," *JournRomStud* 83 ('93) 31-47.

The article explores the relation between historical truth and rhetorical education in the *Antiquitates Romanae* of Dionysius of Halicarnassus. Dionysius' historical model derives from his other theories concerning the nature of writing and its relation to philosophy and life. The crux of his method is lack of interest in an objective historical truth. What motivated Dionysius' version of Rome's beginnings was a desire to give an account that made sense in terms of what happened later in Rome's history, a task not altogether different from the one that historians of archaic Rome have to set themselves today.—C.R.M.

1774. R. GORDON ET AL., "Roman Inscriptions 1986-90," *JournRomStud* 83 ('93) 131-158.

This survey of recent work on Roman inscriptions is divided into eleven sections: republic, emperors, senators and equestrians, administration, cities, military, religion, society and economy, writing and literacy, late antiquity, and miscellaneous. Gordon was primarily responsible for sections 1-9 and 11, C. Roueché for section 10, and M. Beard and J. Reynolds for editing and compiling the final version.—D.J.H.

1775. G. B. LAVERY, "Plutarch's *Lucullus* and the Living Bond of Biography," *ClassJourn* 89 (3, '94) 261-273.

Plutarch did not consistently like, respect, and admire L. Licinius Lucullus. Both before and after departing from active political life, Lucullus showed significant character flaws, bound to diminish his potential as a hero. Plutarch's fascination with the complexities and ambiguities of Lucullus, rather than distracting from our appreciation of the Greek biographer, offers further testimony to his basic humanity and principled approach to the composition of biography. Biographical bonding does not demand that the writer turn a blind eye to the subject's failings.—D.J.H.

1776. W. SCHEIDEL, "Slavery and the Shackled Mind: On Fortune-telling and Slave Mentality in the Graeco-Roman World," *Ancient History Bulletin* [Calgary] 7 (3-4, '93) 107-114.

In *Sklaven-Mentalität im Spiegel antiker Wahrsagerei* (1991) F. Kudlien offers for the first time ever a wide-ranging survey of the literary documentation of fortune-telling in classical antiquity, and claims that this tradition captures the spirit and views of the lower classes. While welcoming Kudlien's pioneering collection, the article raises questions about his avowedly polemical stance against some of M. I. Finley's views on ancient slavery, the actual documentary value of the mantic texts for reconstructing the major concerns of some or even all ancient slaves, and the validity of any broader deductions concerning the overall mentality of Greek and Roman bondsmen based on this type of evidence.—D.J.H.

1777. J. L. SEBESTA, "Textbooks in Greek and Latin: 1994 Full Survey," *ClassWorld* 87 (3, '94) 179-227.

This full survey of Greek and Latin textbooks, and language and etymology textbooks in print, brings up to date the 1992 full survey [§ 36-1634] and the 1993 supplementary survey [§ 37-1627]. The categories under Greek and Latin are as follows: author/genre (primarily annotated editions), beginner's books, grammars and grammatical aids, readers, composition, dictionaries and word lists, and NT Greek or later Latin. The remaining categories are: language books (Greek, Latin, Latin and Greek, and etymology and medical terminology textbooks); and epigraphy, paleography, and papyrology. A directory of publishers with addresses and phone/FAX numbers is included.—C.R.M.

1778. B. S. SPAETH, "The Goddess Ceres in the Ara Pacis Augustae and the Carthage Relief," *AmJournArch* 98 (1, '94) 65-100.

The central figure on the relief panel located at the southeast corner of the Ara Pacis Augustae should be identified as Ceres, with possible polysemantic references to Tellus and

Venus. The two side figures are a Nereid (sea nymph) and a Naiad (freshwater nymph)—divinities associated with Ceres in myth, cult, and art. Their presence has significance for interpreting the sculptural decoration of the Ara Pacis as a whole, its place in the larger program of the Campus Martius, and Augustan political propaganda in general. The similar relief from Carthage that portrays Demeter/Ceres with Persephone and Poseidon may have been erected by Roman colonists at Carthage as a copy of the Ceres relief on the Ara Pacis, with some adaptations toward the local cult of the Cereres.—D.J.H.

1779. M. P. SPEIDEL, "Commodus the God-Emperor and the Army," *JournRomStud* 83 ('93) 109-114, plate 1.

In A.D. 192 the emperor Commodus had the senate declare him a god. An altar set up in A.D. 193 by the under-officer Tittianus at the frontier fortress of Dura Europos shows that Commodus rooted his cult not only in Rome but also in the forts of the army in the far corners of the empire. In particular, the inscription on the altar demonstrates that Commodus' Herculean titles were widely known, that the army units bore the name *Commodiana,* that his anniversary was celebrated on 17 March in the forts with altars, and that his new names for the months were really used.—D.J.H.

1780. S. SWAIN, "Macrianus as the 'Well-Horned Stag' in the *Thirteenth Sibylline Oracle,*" *GkRomByzStud* 33 (4, '92) 375-382.

The identification of some of the figures mentioned rather obliquely in *Sibylline Oracles* 13:162-169 is aided by *Genesis Rabbah* 76. The beasts in the former text are Shapur and the Persians, the "well-horned stag" must be Macrianus, and the "sun-sent lion" is Odaenathus. Observations on the play on words between *mqrn* and Macrianus are offered.—C.R.M.

1781. Y. Z. TZIFOPOULOS, "Mummius' Dedications at Olympia and Pausanias' Attitude to the Romans," *GkRomByzStud* 34 (1, '93) 93-100.

In the sanctuary of Zeus at Olympia, Pausanias saw and described dedications set up by the Roman consul Mummius in honor of Zeus to commemorate his victory at Corinth in 146 B.C. (*Description of Greece* 5.10.5; 5.24.4, 8). As Pausanias claims, there is no evidence, so far at least, that any Roman before Mummius dedicated a statue (ἀνάθημα) of a god in a Greek sanctuary. Pausanias' omission of the four dedications of Mummius that glorify his personal achievements must lie in his negative opinion about Mummius' excesses after his victory.—D.J.H.

1782. P. VAN MINNEN, "The Century of Papyrology (1892-1992)," *Bulletin of the American Society of Papyrology* [Atlanta, GA] 30 (1-2, '93) 5-18.

After describing the beginnings of papyrology in the 1890s, the article argues that the papyri must be studied not as discrete objects but rather in their historical and cultural (Egyptian) contexts. It also reviews what is available or should be developed in the sphere of electronic papyrology, and discusses the linguistic study of the papyri.—D.J.H.

1783. C. Bammel, "Die erste lateinische Rede gegen die Christen," *ZeitKirchGesch* 104 (3, '93) 295-311.

The earliest extant Latin speech against Christians is preserved in Minicius Felix's *Octavius.* The attack on Christian religion and practice that is attributed to Caecilius was most likely based on a speech by Fronto (see 9:6; 31:2).—D.J.H.

1784r. S. Benko, *The Virgin Goddess* [*NTA* 38, p. 141].

J. C. R. García Paredes, "María y las diosas, nuevos horizontes para la mariologia," *EphMar* 43 (4, '93) 477-500.—Benko contends that Mariology was not a regression to paganism but rather an advance with respect to the best and noblest ideas that paganism offered. He develops this thesis with reference to goddesses in the Greco-Roman world, the woman clothed with the sun in Revelation 12, the great Mother and Montanism, the women who sacrificed to Mary (the Kollyridians), the development from Marian devotion to Marian doctrine, and Mary and the history of salvation. His careful and well documented book summons us to put aside both ingenuousness and reductionism in interpreting the biblical and patristic texts about Mary. He provides the cultural and socioreligious background for the earliest affirmations about Mary.—D.J.H.

1785. V. Burrus, "Word and Flesh. The Bodies and Sexuality of Ascetic Women in Christian Antiquity," *JournFemStudRel* 10 (1, '94) 27-51.

The article first surveys the rhetorical and theological themes that cluster around the textualized sexual bodies of both virginal and sexually active women in the works of Athanasius, Epiphanius, Ambrose, and Jerome. Then, seeking to uncover women's perspectives, it focuses attention on two woman-centered texts: the 2nd-century story of Thecla, and an anonymous 4th century Spanish letter addressed to a certain Marcella. For at least some women of antiquity sexual asceticism represented liberation from male attempts to control women's sexuality, social relationships, and intellectual strivings.—C.R.M.

1786. D. Frankfurter, "The Cult of the Martyrs in Egypt before Constantine: The Evidence of the Coptic *Apocalypse of Elijah*," *VigChrist* 48 (1, '94) 25-47.

The Coptic *Apocalypse of Elijah* epitomizes the regional character of the earliest cult of the martyrs. The article demonstrates that although *Apocalypse of Elijah* has profound roots in Jewish apocalyptic traditions, its view of martyrs and sacred space draws considerably upon the modes of thought of Egyptian popular religion. In its reflection of a quite indigenized culture of Christian martyrdom in upper Egypt, *Apocalypse of Elijah* suggests that developments within this culture, specifically developments toward the veneration of martyrs, must be understood within an indigenous Egyptian, rather than pan-Christian, context.—C.R.M.

1787. P. B. Harvey, "The Death of Mythology: The Case of Joppa," *JournEarlyChrist Stud* 2 (1, '94) 1-14.

Joppa is notable for its associations with classical mythology (Andromeda), Hebraic tradition (Jonah), and NT miracle (Peter and Tabitha, Acts 9:36-43). The article inquires into the circumstances and processes whereby the values and interests of Christianity supplanted the classical mythological tradition at Joppa to meet the requirements of Christian pilgrims. —C.R.M.

1788. V. KRECH, "'Was hat Athen mit Jerusalem zu schaffen?' Sammelbesprechung neuerer Literatur zum Thema 'Spätantike und Christentum,'" *ZeitRelGeist* 46 (1, '94) 59-64.

Descriptions and evaluations of four recent books: C. Colpe, L. Honnefelder, and M. Lutz-Bachmann (eds.), *Spätantike und Christentum* (1992); G. Gottlob and P. Barceló (eds.), *Christen und Heiden in Staat und Gesellschaft des zweiten bis vierten Jahrhunderts* (1992); E. R. Dodds, *Heiden und Christen in einem Zeitalter der Angst* (1992); and J. Rosenthal and F. Dexinger, *Als die Heiden Christen wurden* (1992).—D.J.H.

1789. M. Y. MACDONALD, "The Ideal of the Christian Couple: Ign. *Pol.* 5.1-2 Looking Back to Paul," *NTStud* 40 (1, '94) 105-125.

Taking as its starting point Ignatius' *Letter to Polycarp* 5:1-2, this article looks back to earlier examples of texts about marriage and sexual ethics in the hope of tracing the process of institutionalization from Paul to the early 2nd century A.D. Thus it deals with marriage and the separation of church from world; defining the institution of Christian marriage—endogamy and episcopal authority; and marriage and mission to the world. Ignatius sought to define the institution of marriage in relation to central religious convictions and by making arrangements subject to episcopal authority. Although endogamy rules protected the integrity of the community's boundaries, the developing marriage ethic in many ways matched the ethics of the society that the church hoped to embrace, promising the fulfillment of idealistic expectations about fidelity and permanence in marriage.—D.J.H.

1790. S. C. MIMOUNI, "La lecture liturgique et les apocryphes du Nouveau Testament. Le cas de la Dormitio grecque du Pseudo-Jean," *OrChristPer* 59 (2, '93) 403-425.

This investigation of the *Transitus Mariae* in its original liturgical context first surveys the accounts of Mary's dormition in the homilaries of the Greek and Armenian traditions. Next it focuses on the Greek *Dormition of ps.-John* with regard to its literary content and structure, and to its suitability for a stational liturgy (Jerusalem, Bethlehem, Jerusalem-house, Jerusalem-tomb).—D.J.H.

1791. F. R. PROSTMEIER, "Zur handschriftlichen Überlieferung des Polykarp- und des Barnabasbriefes. Zwei nicht beachtete Deszendenten des Cod. Vat. Gr. 859," *VigChrist* 48 (1, '94) 48-64.

The extraordinary significance of Codex Vaticanus graecus 859 (11th century) for the text of the Apostolic Fathers was recognized over a hundred years ago by F. X. Funk. Two 16th-century manuscripts—Codex Vaticanus graecus 1655 for *Polycarp to the Philippians* and *Barnabas*, and Codex Vaticanus graecus 1909 for *Barnabas*—appear to be indirect or collateral descendants of MS 859.—D.J.H.

1792. O. RAINERI, "Il *Pastore* di Erma nel secondo testimone etiopico," *OrChristPer* 59 (2, '93) 427-464.

After a brief introduction to the Ethiopic versions of *Shepherd of Hermas*, the article presents the Ethiopic B text according to the Vatican MS 133. Then it provides a list of textual variants with reference to the Ethiopic A version published (with a Latin translation) by A. d'Abbadie in 1860 and to the Greek text.—D.J.H.

1793. J. Rius-Camps, “Los presbíteros, como contradistintos del obispo, sucesores de los apóstoles, según una singular tradición siríaca: Ignacio, Didascalía, Constituciones apostólicas,” *Laurentianum* 34 (3, ’93) 209-225.

The article distinguishes three early Christian church orders: the presbyters as representing the apostles (the middle recension of the Ignatian letters), the bishops-presbyters as successors of the apostles (*1 Clement,* Irenaeus), and the monarchical bishop as taking God’s place on earth and the presbyters as representatives and true successors of the apostolic college (the Syriac tradition represented by Ignatius, *Didascalia,* and *Apostolic Constitutions*).—D.J.H.

1794. B. Shaw, “Women and the Early Church,” *History Today* [London] 44 (2, ’94) 21-28.

From Paul’s time to the 5th and 6th centuries A.D. there was with each generation a continual struggle, a conflict of Aristotle’s “political type,” between the men and women who contested the new resource of the church, the new family of Christ. That is why the heavy overlay of male ideology had to be restated with every new generation.—D.J.H.

1795. J. L. Sumney, “Those Who ‘Ignorantly Deny Him’: The Opponents of Ignatius of Antioch,” *JournEarlyChristStud* 1 (4, ’93) 345-365.

Ignatius found different problems, not a single heresy, in the churches of Asia Minor to which he wrote. At Smyrna there were docetists who absented themselves from the bishop’s Eucharist. At Philadelphia some granted more authority to the Hebrew Scriptures than Ignatius did, and saw a kind of continuity between Judaism and Christianity different from what Ignatius allowed. At Magnesia there appear to have been no opponents as such.—D.J.H.

Early Church, § 38-1715.

Gnosticism

1796. J. J. Buckley, “Libertines or Not: Fruit, Bread, Semen and Other Body Fluids in Gnosticism,” *JournEarlyChristStud* 2 (1, ’94) 15-31.

This essay takes the testimony to “libertine” gnostics seriously and inquires how their actions and theology make internal sense. It first examines the evidence for the so-called libertines in Irenaeus and Epiphanius. Next it treats the “ascetic” type of gnosticism found in Manichaeism. Finally it turns to Mandaeism as a form of gnosticism that fits neither category. It attempts to sort out some of the relations between food, sex, and social relationships in the three categories, and also emphasizes the importance of words, which seem to take on a meaning closely aligned with food and sex. Gnostics should be interpreted without the use of the dichotomous categories “ascetic” and “libertine.”—C.R.M.

1797. H.-J. Klauck, “Gnosis als Weltanschauung in der Antike,” *WissWeis* 56 (1, ’93) 3-15.

After noting the relevance of the topic to modern concerns, the article seeks to determine more precisely the contours of the phenomenon of “gnosis.” It first describes the gnostic worldview with reference to the *Excerpta ex Theodoto* (Clement of Alexandria, 78:2). Then it discusses the basic features of the gnostic myth: image of God, devolution of the divine, origin of the world, completion of the world, origin of human beings, soteriology, and eschatology. What made gnosis so attractive for people of late antiquity was its promise of complete enlightenment with respect to all of the contradictions and mysteries of being. —C.R.M.

1798. P. LÉTOURNEAU, "Éthique et nature humaine dans la gnose valentinienne," *ÉglThéol* 24 (3, '93) 413-441.

The study examines the related themes of Valentinian anthropology and ethics in order to assess important divergences between the testimony of Irenaeus (*Adversus haereses* I, 5–7) and certain Valentinian documents from Nag Hammadi (*Tripartite Tractate, Gospel according to Philip, Gospel of Truth*). Irenaeus' depiction of the Valentinians as moral libertines accords badly with the portrait that emerges from the Nag Hammadi texts, which urge asceticism, detachment from the material world, and even a certain form of encratism. It is unlikely, however, that the Nag Hammadi documents are representative of the entire Valentinian movement, which elsewhere may have justified licentious behavior on gnostic principles.—C.R.M.

1799. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum XXII," *NovTest* 36 (1, '94) 58-96.

The twenty-second supplement [see § 37-1648] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains items published in 1992 as well as earlier items not previously included for a total of 330 items. Entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. A volume integrating all the bibliographic entries from 1970 through 1992 is planned.—C.R.M.

1800. W. WINK, "Appreciating Gnosticism," *Dialog* 33 (2, '94) 99-105.

Claiming that the key to deciphering the gnostic code lies with an understanding of the principalities and powers, this essay provides an interpretation of the symbolically-couched insights of gnosticism under the following headings: the gnostic myth, the delusional system of the powers, and salvation from the powers. The gnostics saw that it is the social world itself that must be overcome, not our alienation from such a world.—C.R.M.

Gnosticism, § 38-1336.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

W. ALLEN (ED.), *Translating for King James. Notes Made by a Translator of King James's Bible* (Nashville, TN: Vanderbilt University Press, 1993, paper $19.95) xi and 156 pp., 39 plates. Indexed. ISBN: 0-8265-1246-1.

This paperback edition of the work described in *NTA* 14, p. 236 contains a new two-page preface by the editor and an errata sheet. After a 32-page introduction to John Bois and his notes made in conjunction with his participation in translating parts of the NT from Romans to Revelation for the King James Version, the volume presents on facing pages facsimiles and transcriptions of Bois's notes. Also included is a biographical sketch of Bois written by his contemporary, Anthony Walker.

R. BAILEY (ED.), *Hermeneutics for Preaching. Approaches to Contemporary Interpretations of Scripture* (Nashville, TN: Broadman, 1992, $15.99) 223 pp. Bibliography. LCN: 92-6336. ISBN: 1-8054-1016-3.

After a nineteen-page introduction by Bailey to the need for hermeneutics and to its history, the volume presents demonstrations of seven popular hermeneutical models: historical (D. S. Dockery), canonical (J. Watts), literary (R. A. Culpepper), rhetorical (C. Loscalzo), African-American (J. E. Massey), philosophical (D. R. Stiver), and theological (Bailey). Each writer introduces the hermeneutical theory and applies it to a passage of Scripture.

J. C. BEKER, *The New Testament. A Thematic Introduction* (Minneapolis, MN: Fortress, 1994, paper $10) 152 pp. Bibliography. Indexed. LCN: 93-32244. ISBN: 0-8006-2775-X.

Based on more than twenty years of teaching an introductory course on the NT, this volume focuses on literary and theological questions. It deals with 1 Corinthians, 2 Corinthians, Galatians, Romans, the Pastorals, Ephesians, Jesus and human fulfillment, Mark, Matthew, Luke and Acts, John, Hebrews, 1 Peter, Revelation, and unity and diversity in the NT. Beker, professor of NT theology at Princeton Theological Seminary, gives particular attention to the relation between coherence (the abiding normative dimension of the text) and contingency (the historical and situational dimension that addresses the particular historical time of the text).

D. BERGANT, *The Collegeville Concise Glossary of Biblical Terms* (Collegeville, MN: Liturgical Press, 1994, paper $7.95) ix and 99 pp. Indexed. LCN: 93-31852. ISBN: 0-8146-2239-9.

The more than 100 essays in this volume provide insight into major theological themes (e.g. flesh, spirit), literary information that will aid in reading biblical material (e.g. myth, legend), and explanations of some difficult concepts (e.g. day of the Lord). The articles appear according to the order of biblical books (from Genesis to Revelation), and an index lists them alphabetically. Bergant, professor of OT at the Catholic Theological Union in Chicago, developed some of this material in a series for *The Bible Today.*

D. A. BLACK, *New Testament Textual Criticism. A Concise Guide* (Grand Rapids: Baker, 1994, paper $7.99) 79 pp. Bibliography. Indexed. ISBN: 0-8010-1074-8.

This introduction to NT textual criticism first discusses the purpose and materials of NT textual criticism. Then it describes the history of textual criticism and explains the methods used in this discipline. Finally it shows how to work through a textual problem and gives several examples of NT textual criticism. Three appendixes are included. Black is the author of *Using New Testament Greek in Ministry* (1993).

K. C. Boone, *The Bible Tells Them So. The Discourse of Protestant Fundamentalism* (Albany, NY: State University of New York Press, 1989, cloth $59.50, paper $19.95) vii and 139 pp. Bibliography. Indexed. LCN: 88-7270. ISBN: 0-88706-894-4 (cloth), -895-2 (paper).

To analyze the role (both perceived and actual) that the Bible plays in constituting the authority of fundamentalism, Boone uses the tools of literary theory especially as developed by S. Fish and the methodologies of M. Foucault. After a brief introduction, she treats the topic under the following headings: by inspiration of God (the plain book), for doctrine (the inerrant text), for reproof (literal sense[s]), for correction (the interpretive community), for instruction in righteousness (the authority of interpreters), and the two-edged sword (the doctrine of hell). She concludes that fundamentalism thrives through its appropriation and management of the Bible, and through its success in portraying itself as the clear and plain exposition of the words of God.

M. Bouttier, *Visages de l'Évangile,* Essais Bibliques 24 (Geneva: Labor et Fides, 1993, paper) 231 pp. ISBN: 2-8309-0724-8.

The fifteen essays by Professor Bouttier gathered in this collection concern the "coin" of the gospel [§ 28-1116]; tradition and Scripture (1965); the broken word (1983); the authority of Scripture [§ 27-836]; the Jesus of history and the Christ of faith (1974); the Father manifest and hidden according to Mt 5–6 (1985); parables about the master in the Synoptic tradition [§ 18-449]; Jesus' humanity according to Luke [§ 25-882]; the communion of "brothers" according to John [§ 10-163]; the experience of the Father, of the Son, and of the Holy Spirit (1985); the unimaginable God in 1 Cor 1:22-25; the Pauline gospel in Gal 3:26-29 (1969); the earthen vessel in 2 Cor 4:6-11 (1972); from death to life with Christ in Eph 2:4-7 (1984); and to live is Christ in Phil 1:21 and 3:12 (1973). D. Marguerat has supplied a six-page introduction.

D. Burkhard, *Widersprüche und Fälschungen in der Bibel* (Munich: Erd, 1992, DM 33) 184 pp. Indexed. ISBN: 3-8138-0234-5.

Burkhard, not a theologian but a certified engineer, examines the alleged discrepancies in the Bible (especially the NT), and argues that the original teaching of Jesus was clear and logical, and that the "contradictions" rest upon distortions (see 2 Pet 3:16). Thus he deals with the Bible, faith, and teaching; governmental authority; life and death; eternity; humans and their origin; creation; sin; judgment; prophet; God; Jesus Christ; spirit; prayer; and rebirth.

M. Carrez with C. Wiéner, *Dictionnaire de culture biblique* (Paris: Desclée de Brouwer, 1993) 365 pp., 6 maps, 7 tables. Bibliography. Indexed. ISBN: 2-220-03420-8.

The main part (pp. 15-299) of this volume presents brief treatments of approximately 1,200 proper names, place names, and common nouns that occur in the OT and/or the NT: Aaron, Abba, Abdias, Abel, Abiatar, etc. Also included (pp. 301-356) are a Synoptic table of the Gospels, tables of biblical chronology, a table of weights and measures, a list of biblical translations and tools, and various indexes. In a first draft Wiéner composed most of the OT articles and Carrez did most of the NT articles. Then Carrez reworked the whole manuscript and added the references to cultural influences that appear in many articles.

G. H. Clark, *Historiography. Secular and Religious* (2nd ed.; Jefferson, MD: Trinity Foundation, 1994, paper $13.95) xii and 366 pp. Bibliography. Indexed. ISBN: 0-940931-39-7.

After reflecting on the nature of history, this volume discusses secular theories of history (i.e. those that deny or ignore divine intervention): geographical and physical determinism, statistical law, Marxism, positivistic patterns and progress, objectivity, moral judgments in history, and R. G. Collingwood and epistemology. Then it considers religious theories of history: Augustine, the modern scene (with particular attention to the quest for the historical Jesus), K. Barth, R. Bultmann, and others (O. Cullmann, E. Lampert, R. Niebuhr, etc.). Clark (1902-85) concluded that all historical writing depends on presuppositions, and that

Augustine's acceptance of divine revelation gives a more consistent view than any other does. The first edition appeared in 1971.

L. W. COUNTRYMAN, *Biblical Authority or Biblical Tyranny? Scripture and the Christian Pilgrimage* (rev. ed.; Valley Forge, PA: Trinity Press International, 1994, paper $12; Boston: Cowley) xi and 125 pp. LCN: 93-43184. ISBN: 1-56338-085-4 (TPI), 1-56101-088-X (C).

The revisions in this new edition of the work described in *NTA* 26, p. 310 are mainly of a sort designed to render the book more readable and to take account of shifts in language usage. The argument remains the same. Countryman, professor of NT at Church Divinity School of the Pacific, seeks both to make a positive statement about the Bible as the word of God and to examine critically certain fundamentalist preconceptions. He deals with the authority of the Bible, the nature of authority, authority for Christians, Scripture and the church, Scripture's world and ours, and taking the Scriptures on pilgrimage.

J. D'ARC, *Chemins à travers la Bible. Ancien et Nouveau Testament* (Paris: Desclée de Brouwer, 1993, paper 120 F) 344 pp., 2 figs. Bibliography. ISBN: 2-220-03422-4.

Soeur Jeanne d'Arc (1911-93) was well known for her contributions to revising the *Bible de Jérusalem,* preparing a concordance to the NT, and translating the Gospels. After treating general topics (reading the Bible; revelation and tradition, Scripture and inspiration; sacred history), the volume looks at the development of certain themes from the OT to the NT: creation, from the flood to the covenant, vocation, from the manna to the Eucharist, the good shepherd, and from the Psalms to the Lord's Prayer. Then it provides introductions to each of the four Gospels (Mt, Mk, Lk, Jn) and takes up specific topics in the Gospels: the genealogy in Mt 1, the Synoptic versions of the stilling of the storm, the prayer of Christ, money, "blessed are the useless," the beatitudes, and the Emmaus pilgrims. Finally it comments on certain points encountered in translating Gospel texts.

F. M. DENNY AND R. L. TAYLOR (EDS.), *The Holy Book in Comparative Perspective,* Studies in Comparative Religion (Columbia, SC: University of South Carolina Press, 1993, paper $18.95) ix and 252 pp., 3 figs. Indexed. LCN: 85-8473. ISBN: 0-87249-966-9.

The paperback edition of a work first published in 1985, this volume presents ten papers on how "Holy Scripture" is understood in various religious traditions: J. Rosenbaum on Judaism (Torah and tradition), H. Y. Gamble on Christianity (Scripture and canon), K. P. Jackson on the Latter-Day Saints (a dynamic scriptural process), Denny on Islam (Quran and Hadith), J. W. Boyd on Zoroastrianism (Avestan scripture and rite), R. C. Lester on Hinduism (Veda and sacred texts), R. A. Ray on Buddhism (sacred text written and realized), Taylor on Confucianism (scripture and the sage), L. G. Thompson on Taoism (classic and canon), and S. D. Gill on nonliterate traditions and holy books.

J. D. DOUGLAS ET AL. (EDS.), *New Bible Dictionary* (2nd ed.; Leicester, UK: Inter-Varsity, 1993; Downers Grove, IL: InterVarsity, $26.99) xviii and 1326 pp. Illustrated. Bibliographies. Indexed. ISBN: 0-85110-630-7 (UK), 0-8308-1441-8 (USA).

The reprint of the second edition (1982) of a work first published in 1962 [*NTA* 7, p. 132], this volume presents articles by over 150 scholars on the Bible's books, people, places, key words, and major doctrines, as well as background information (history, geography, customs) and recent scholarly advances. The revision editor for the second edition was N. Hillyer. The consulting editors for the second edition were F. F. Bruce, D. Guthrie, A. R. Millard, J. I. Packer, and D. J. Wiseman. Also included are maps, family trees, line drawings, diagrams, charts, other illustrations, and an index with 10,000 entries.

Enchiridion Biblicum. Documenti della chiesa sulla sacra scrittura. Edizione bilingue, Strumenti (Bologna: Dehoniane, 1993, 63,000 L) xxiv and 1261 pp. Indexed. ISBN: 88-10-20561-8.

Five Latin editions of this handbook of church documents on the Bible and biblical studies appeared between 1927 and 1965. This new edition presents all the material in both Latin and Italian on facing pages. The 121 documents range from the Muratorian Fragment (2nd century A.D.) to the discourse of Pope John Paul II in 1993 on the 100th anniversary of *Providentissimus Deus* and the 50th anniversary of *Divino afflante Spiritu*. Twenty-one of the documents were issued after 1965. Indexes of biblical texts, sources, and subjects are included.

M. J. ERICKSON, *Evangelical Interpretation. Perspectives on Hermeneutical Issues* (Grand Rapids: Baker, 1993, paper $9.99) 132 pp. Indexed. LCN: 93-14903. ISBN: 0-8010-3220-2.

The five essays presented in this volume deal with various hermeneutical issues: the nature of authorial intent; the role of the Holy Spirit in biblical interpretation; getting from there to here (the problem of the contemporization of the biblical message); the contributions of church history, theology, and cross-cultural studies to the hermeneutical task; and whether postmodernism can provide a new hermeneutical paradigm. Erickson is research professor of theology at Southwestern Baptist Theological Seminary in Fort Worth, TX.

A. L. FARSTAD ET AL., *The NKJV Greek English Interlinear New Testament* (Nashville, TN: Nelson, 1994, $29.99) xviii and 918 pp. Bibliography. Indexed. ISBN: 0-8407-8357-4.

The Greek text of this interlinear NT is that of *The Greek New Testament According to the Majority Text* (2nd ed., 1985), i.e. the form found in the majority of surviving manuscripts. It is accompanied by a word-for-word English translation (with idiomatic expressions where necessary or helpful). Also included on the sides of the pages are the full text of the New King James Version of the NT (1982), textual notes (indicating the differences between the Majority Text, the Textus Receptus, and the United Bible Societies/Nestle-Aland Greek texts), and word studies offering insights into the meanings of significant Greek words. The volume was prepared by Farstad, Z. C. Hodges, C. M. Moss, R. E. Picirilli, and W. N. Pickering.

R. GAMESON (ED.), *The Early Medieval Bible. Its production, decoration and use,* Cambridge Studies in Palaeography and Codicology (Cambridge, UK—New York: Cambridge University Press, 1994, $64.95) xiv and 242 pp. Illustrated. Indexed. LCN: 93-16210. ISBN: 0-521-44540-X.

The eleven chapters in this volume elucidate various aspects of Latin Bible manuscripts—their production, decoration, interpretation, use, and general cultural significance—from antiquity to the 13th century: P. McGurk on the oldest manuscripts of the Latin Bible, Gameson on the Royal 1. B. vii Gospels and English book production in the 7th and 8th centuries, D. Ganz on mass production of early medieval manuscripts (the Carolingian Bibles from Tours), R. McKitterick on Carolingian Bible production (the Tours anomaly), M. Gibson on Carolingian glossed Psalters, R. Marsden on the OT in late Anglo-Saxon England (preliminary observations on the textual evidence), L. M. Ayres on the Italian Giant Bible (aspects of their Touronian ancestry and early history), L. Light on French Bibles ca. A.D. 1200-30, E. A. Peterson on the textual basis for visual errors in French Gothic Psalter illustration, E. Petersen on the Bible as subject and object of illustration (the making of a medieval manuscript, Hamburg 1255), and L. Smith on the theology of the 12th- and 13th-century Bible.

B. GILLIÈRON, *Cette Eglise qui vient de naître. Histoire et vie quotidienne des premiers chrétiens* (Poliez-le-Grand: Editions du Moulin, 1993, paper) 108 pp. Bibliography.

Gillièron, author of *La Bible n'est pas tombée de ciel* (2nd ed., 1992), discusses the history and life of the first Christians in eight chapters: multiple trajectories, confessing the faith, the nature of evangelization, the baptism of the new converts, prayer and worship, all kinds of ministries, women in the church, and living according to the gospel.

Good News in History. Essays in Honor of Bo Reicke, ed. E. L. Miller (Atlanta: Scholars Press, 1993, $44.95) xi and 200 pp., frontispiece. LCN: 93-17977. ISBN: 1-55540-882-6.

Ten of the essays in this volume are by former students of the late Professor Reicke (1914-87): D. Moessner on good news for the "wilderness generation"—the death of the prophet like Moses according to Luke; E. Albrecht on the silence of Jesus in the passion; A. Terian on creation in Johannine theology; Miller on "the true light which illumines every person" (Jn 1:9); E. Hilgert on speeches in Acts, and Hellenistic canons of historiography and rhetoric; B. N. Kaye on Paul and his opponents in Corinth; R. Sloan on the use of the Pauline term προορίζω ("predestine") in extrabiblical tradition; W. Weinrich on the concept of the church in the writings of Ignatius of Antioch; D. P. Fuller on Luther's understanding of "the obedience of faith" (Rom 1:5; 15:28); and W. Frerichs on one God and two covenants. Also included are Reicke's article on unity and diversity in the theology of the NT, and Kaye's biographical appreciation of Reicke.

P. GRELOT, *Combats pour la Bible en Église. Une brassée de souvenirs,* L'histoire à vif (Paris: Cerf, 1994, paper 175 F) 415 pp. Indexed. ISBN: 2-204-04908-5.

Grelot, well known for his contributions in many areas of biblical studies (OT, NT, Aramaic, etc.), presents a memoir of his involvement in the study of Scripture and in church life according to the following outline: a child before sacred history (1922-33), with an interlude on the Scripture courses at Orleans (1929-31); years of apprenticeship (1933-42); pulled this way and that (1949-55); scientific exegesis and/or pastoral exegesis (1949-55); between the Testaments (1955-60); in the light of the Second Vatican Council (1960-70 and beyond); the post-conciliar backwaters (1965-75 and beyond); from Paris to Rome (1972-83 and beyond); the times of controversies (1975-87); debates (1974-93); return to serious works; homage to many masters; and a program for the future.

D. GUTHRIE, *The Apostles* (Grand Rapids: Zondervan, 1992, paper $19.99) 422 pp., 10 maps. Illustrated. Bibliography. Indexed. LCN: 74-11856. ISBN: 0-310-25421-3.

The paperback edition of the work described in *NTA* 20, pp. 351-352, this volume presents the NT information about the apostles and sets their writings in the context of early Christian history. The material is divided into twenty-six chapters and 182 subsections. It ranges from "beginnings" (Acts 1:1-5) to "all things new" (Revelation 21–22).

K. HAACKER, *Biblische Theologie als engagierte Exegese. Theologische Grundfragen und thematische Studien,* TVG Monographien und Studienbücher 384 (Wuppertal—Zurich: Brockhaus, 1993, paper DM 39) 216 pp. Indexed. ISBN: 3-417-29384-7.

The first eight papers in this collection concern basic theological questions related to the Bible: the authority of Holy Scripture (1972); *sola scriptura* and the significance of the Bible for the church today [§ 38-21]; biblical hermeneutics [§ 18-23]; security or certitude, and the use and criticism of historical methods; biblical theology as an exegetical undertaking (1977); existence and exegesis, and the way between historicism and assimilation [§ 23-352]; NT scholarship and the renewal of relations between Christians and Jews [§ 28-425]; and the Reformation starting-point in J. Schniewind's biblical interpretation [§ 29-14]. The remaining seven papers deal with biblical themes: the biblical meaning of faith [§ 18-293]; faith in the NT; the Holy Spirit; anthropology [§ 22-561]; truth [§ 23-989]; the coming kingdom of God [§ 27-711]; and sickness and healing. Haacker is professor of NT at the Kirchliche Hochschule in Wuppertal.

M. HAUDEL, *Die Bibel und die Einheit der Kirchen. Eine Untersuchung der Studien von "Glauben und Kirchenverfassung,"* Kirche und Konfession 34 (Göttingen: Vandenhoeck & Ruprecht, 1993, paper DM 68) 470 pp., fig. Bibliography. Indexed. ISBN: 3-525-56538-0.

Prepared as a doctoral dissertation under the direction of E. Lessing and accepted in 1992 by the Evangelical theological faculty at Münster in 1992, this volume explores the dynamic relations between Scripture, tradition, and church as a basis for ecumenism as seen in the

"Faith and Order" conferences sponsored by the World Council of Churches. After describing Scripture as the fundamental impulse for the ecumenical movement in the 19th and 20th centuries, it considers Scripture as the basis and ecclesiological challenge for the World Council of Churches in the meetings between London (1946) and Montreal (1963). Then it treats the problem of biblical hermeneutics and the authority of Scripture from the Paris (1962) through the Bangalore (1978) meetings. Finally it reflects on the ecumenical relevance of a precise and dynamic determination of the relation between Scripture and tradition.

S. Hjelde, *Die Religionswissenschaft und das Christentum. Eine historische Untersuchung über das Verhältnis von Religionswissenschaft und Theologie,* Studies in the History of Religions 61 (Leiden—New York—Cologne: Brill, 1994, 195 gld. or $111.50) x and 355 pp. Bibliography. Indexed. LCN: 93-29635. ISBN: 90-04-09922-0.

Hjelde, professor of the history of religions at the University of Oslo, explores the relation between the approaches taken to early Christianity in religious studies and in theology. He examines representative texts from the history of comparative religion in the 19th and 20th centuries (with particular attention to methodology) under three headings: from the prehistory of religious studies (with particular attention to F. Schleiermacher and his influence), from the early history of religious studies, and from the further history of religious studies. He concludes with observations on the relation of religious studies to Christianity and to theology, and on its "standpoint" and "interest" in Christianity.

In Search of Wisdom. Essays in Memory of John G. Gammie, ed. L. G. Perdue, B. B. Scott, and W. J. Wiseman (Louisville, KY: Westminster/Knox, 1993, paper $24.99) xviii and 318 pp. Indexed. LCN: 93-31957. ISBN: 0-664-25295-8.

The fifteen essays honoring the memory of the late Professor Gammie are by J. L. Crenshaw on the concept of God in OT wisdom; J. Blenkinsopp on wisdom in the Chronicler's work; R. C. Van Leeuwen on scribal wisdom and theodicy in the Book of the Twelve (Minor Prophets); S. Terrien on wisdom in the Psalter; Perdue on wisdom in Job; C. R. Fontaine on wisdom in Proverbs; M. V. Fox on wisdom in Qoheleth; A. A. Di Lella on the meaning of wisdom in Sirach; D. Winston on wisdom in the Wisdom of Solomon; J. J. Collins on wisdom, apocalypticism, and generic compatibility; S. J. Patterson on wisdom in Q and *Gospel of Thomas;* R. Horsley on wisdom and apocalypticism in Mark; Scott on Matthew's Gospel as a sapiential performance of an apocalyptic discourse; E. E. Johnson on wisdom and apocalyptic in Paul; and T. Pippin on wisdom and apocalyptic in Revelation (desiring Sophia).

L'interprétation de la Bible dans l'Église. Allocution de Sa Sainteté le pape Jean-Paul II et document de la Commission Biblique Pontificale (Paris: Cerf, 1994, paper 45 F) xxiii and 123 pp. ISBN: 2-204-04997-2.

To mark the 100th anniversary of Pope Leo XIII's *Providentissimus Deus* and Pope Pius XII's *Divino afflante Spiritu,* the Pontifical Biblical Commission prepared a statement on interpreting the Bible in the church. It deals with methods and approaches to interpretation, hermeneutical questions, the characteristic features of Catholic interpretation, and interpreting the Bible in church life. This volume presents the French text of the statement [see § 38-1205], along with a preface by J. Ratzinger, an allocution by Pope John Paul II on Catholic biblical interpretation, and a 23-page general introduction by J.-L. Vesco.

W. C. Kaiser and M. Silva, *An Introduction to Biblical Hermeneutics. The Search for Meaning* (Grand Rapids: Zondervan, 1994, $24.99) 298 pp. Bibliography. Indexed. LCN: 93-33915. ISBN: 0-310-53090-3.

After discussing initial directions in the search for meaning (the need for hermeneutics, the meaning of meaning, using and abusing language), this volume considers the literary genres in which the biblical texts express their meaning: narratives, poetry and wisdom, Gospels, epistles, and prophecy. Then it deals with meaning and application in responding to the texts with reference to the devotional, cultural, and theological uses of the Bible. Finally with regard to further challenges in the search for meaning it treats the history of interpretation, contemporary approaches to interpretation, and the case for Calvinistic hermeneutics. A three-page glossary is included. Kaiser is professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA. Silva is professor of NT at Westminster Theological Seminary in Philadelphia.

C. S. Keener, *The IVP Bible Background Commentary. New Testament* (Downers Grove, IL: InterVarsity, 1993, $29.99) 842 pp., 3 maps, 5 charts. Bibliographies. LCN: 93-40939. ISBN: 0-8308-1405-1.

Keener, professor of NT at Hood Theological Seminary in Salisbury, NC, seeks to make available the most relevant cultural, social, and historical background for reading the NT as its first readers would have read it. After explaining how to use this commentary and showing the need for a cultural-historical commentary, he provides for each book from Matthew's Gospel to Revelation a brief introduction and for individual verses or pericopes the cultural and historical information that is necessary for people today to understand the text. For example, he explains how pagans prayed (see Mt 6:7-8), what it meant to call the Pharisees whitewashed tombs (see Mt 23:27-28), what the background of Paul's denunciation of homosexuality was (see Rom 1:26-27), and why Paul directed the Corinthian women to cover their heads (see 1 Cor 11:2-16). A ten-page glossary as well as maps and charts are included.

H.-J. Klauck, *Alte Welt und neuer Glaube. Beiträge zur Religionsgeschichte, Forschungsgeschichte und Theologie des Neuen Testaments,* Novum Testamentum et Orbis Antiquus 29 (Fribourg: Universitätsverlag, 1994, 88 SFr; Göttingen: Vandenhoeck & Ruprecht) 314 pp. Indexed. ISBN: 3-7278-0946-9 (U), 3-525-53931-2 (V&R).

The fourteen essays in this collection concern the autonomy of the conscience according to Seneca ("the god in you") and Paul (1994); the conscience according to Philo ("a judge in one's own interior"); Middle Platonism and the NT, with reference to Plutarch's views on superstition, fear of demons, and divine retribution; brotherly love according to Plutarch and in *4 Maccabees* (1990); Hellenistic rhetoric in Diaspora Judaism—the exordium of *4 Maccabees* [§ 34-456]; the letter to Pergamum and the emperor cult in Revelation [§ 37-340]; the threefold Mary—the reception of Jn 19:25 in *Gospel of Philip* 32 (1992); gnosis as a worldview in antiquity [§ 38-1797]; the life, work, and achievement of A. Jülicher (1980); new approaches to the Bible, in dialogue with E. Drewermann (1993); θυσιαστήριον [§ 26-414]; κυρία ἐκκλησία in W. Bauer's dictionary and the exegesis of 2 John [§ 35-293]; Jewish wisdom traditions in the NT [§ 37-918]; and people of God and body of Christ, or the communicative power of NT images for the church today (1994). Klauck is professor of NT at the University of Würzburg.

L. J. Kreitzer, *The New Testament in Fiction and Film. On Reversing the Hermeneutical Flow,* Biblical Seminar 17 (Sheffield, UK: JSOT Press, 1993, paper £10.50 or $14.50) 168 pp. Bibliography. Indexed. ISBN: 1-85075-364-4.

The five essays in this volume compare particular aspects of NT documents to popular films and novels so as to enhance our understanding of the biblical material. They concern *Spartacus*—the crucified slave as a precursor of the crucified Jesus; *Ben-Hur*—the "cup of (cold) water" and the "I thirst" sayings of Jesus; *Barabbas*—observations on Jesus' substitutionary death; *Dr. Jekyll and Mr. Hyde*—rereading the Pauline model of the duality of human nature [see § 37-288]; and *The Trial* and the Q logion—the shutting of the door of the Law. Kreitzer is NT tutor at Regent's Park College, Oxford.

B. Lang, *Drewermann interprète de la Bible. Le paradis. La naissance du Christ,* Théologies (Paris: Cerf, 1994, paper 118 F) 172 pp. ISBN: 2-204-04884-4.

In an effort to understand and enter into dialogue with Drewermann's interpretation of the Bible, this volume first discusses Romanticism and the psychology of the unconscious as two sources of his thought. Then it focuses on Genesis 2–3 by presenting three readings of the account about paradise lost (structural, historical, mythological), and by discussing Drewermann's treatment of the dream of paradise and original sin. Finally it deals with Lk 1–2 by presenting three readings of Jesus' infancy narrative (biblical, Egyptologizing, Rankian), and discussing Drewermann's treatment of the biblical symbolism of the birth of the self. Lang is professor of biblical studies at the University of Paderborn.

A. LANGE, *Computer Aided Text-Reconstruction and Transcription. CATT-Manual* (Tübingen: Mohr-Siebeck, 1993, paper DM 49) xii and 160 pp. Illustrated. Indexed. ISBN: 3-16-146149-5.

This manual describes a new method of reconstructing damaged manuscripts, inscriptions, and early prints by using image editing computer software. Though developed in work on the Dead Sea scrolls, the method known as Computer Aided Text-Reconstruction and Transcription (CATT) can be used in work on any damaged text. After explaining the purpose and operation of the CATT method, it discusses the hardware and software (operating system, drives and directories, windows) requirements, the various steps in putting the method into practice, and miscellaneous topics. H. Lichtenberger has provided a two-page introduction, and T. Doherty has written a nine-page appendix on publishing the results. The method has been developed on IBM compatible computers, but the operations can be performed with any system for which the necessary image editing software is available.

S. MCEVENUE, *Interpretation and Bible. Essays on Truth in Literature* (Collegeville, MN: Liturgical Press, 1994, paper $12.95) 187 pp. Indexed. LCN: 93-4696. ISBN: 0-8146-5036-8.

In an effort to extend the hermeneutical thinking of B. J. Lonergan into the biblical field, McEvenue, professor of OT at Concordia University in Montreal, presents fourteen essays on the following topics: whether you can really believe the Bible; the spiritual authority of the Bible (1987); a mandala for biblical commentary (1992-93); theological doctrine and the OT—Lonergan's contribution (1989); the Bible and trust in the future (1991); truth and affirmation in poetry; sense about endings—a reaction to a detail; N. Frye's *The Great Code;* a commentary on manna (1993); the "rise of David" story and the search for a story to live by (1980); the Elohist at work (1984); the basis of empire—a study of the succession narrative (1986); the authority of text and the liturgy (1989); and uses and abuses of the Bible in the liturgy and preaching [§ 36-588].

M. MCKENNA, *Not Counting Women and Children. Neglected Stories from the Bible* (Maryknoll, NY: Orbis, 1994, paper $10.95) v and 225 pp. LCN: 93-36627. ISBN: 0-88344- 946-3.

McKenna, a theological consultant, describes her essays on neglected stories in the Bible as "midrash." Her nine reflections deal with "not counting women and children" (Mt 14:13-21), the women of Exodus, "unless you become like a little child," women in the genealogy of Jesus, the Canaanite woman, the widow of Nain, Sarah and Hagar (who is our mother in faith?), Abigail as a teacher of peace, and Jerusalem.

D. K. MCKIM, *The Bible in Theology and Preaching* (Nashville, TN: Abingdon, 1994, paper $12.95) 250 pp. Indexed. LCN: 93-30549. ISBN: 0-687-44611-2.

The first edition of this work appeared under the title *What Christians Believe about the Bible* [*NTA* 30, p. 221]. The presentations from the first edition remain basically intact. There are additional chapters on black and Asian theologies, new material on womanist theology, a seven-page afterword, and further bibliographical references.

M. MEISER, *Paul Althaus als Neutestamentler. Eine Untersuchung der Werke, Briefe, unveröffentlichten Manuskripte und Randbemerkungen,* Calwer Theologische Monographien, Reihe A: Bibelwissenschaft 15 (Stuttgart: Calwer, 1993, DM 118) xvii and 455 pp., 4 plates. Bibliography. Indexed. ISBN: 3-7668-0745-5.

The slightly abbreviated and revised version of a doctoral dissertation directed by O. Merk and accepted in 1992 by the theological faculty at Erlangen-Nürnberg, this volume describes and evaluates Althaus's work as a NT interpreter on the basis of published materials, letters, lecture manuscripts, and marginal notes. It gives particular attention to his attitudes toward political theology and to Israel, and to his integration of historical criticism in theology and the church. The topics treated include 1 Peter; "our Lord Jesus" (in dialogue with W. Bousset); NT eschatology and historical-critical method; theological exegesis (in dialogue with K. Barth); the Holy Scriptures, Christology, and the sacraments; Romans; 2 Corinthians; Philippians; Colossians; Galatians; Christian faith and modern thought (in dialogue with E. Hirsch and R. Bultmann); and Jesus or Paul (in dialogue with E. Stauffer). A concluding assessment of Althaus's abiding significance and two appendixes are included.

S. D. MOORE, *Poststructuralism and the New Testament. Derrida and Foucault at the Foot of the Cross* (Minneapolis, MN: Fortress, 1994, paper $12) vii and 143 pp. Bibliography. Indexed. LCN: 94-2954. ISBN: 0-8006-2599-4.

Moore, assistant professor of religion at Wichita State University and author of *Mark and Luke in Poststructuralist Perspectives* (1992), seeks first to rebut the charges that deconstruction is inimical to theological concerns and that it is apolitical. After a (personal) history of poststructuralism, he considers the possible contributions of J. Derrida's work to biblical interpretation: deconstruction, theology, and the *différance* between them; deconstructive criticism—Derrida at the Samaritan well, and, later, at the foot of the cross [see § 38-236]; and how deconstruction differs from source- and story-centered Gospel studies [see § 37-743]. Then after introducing the thought of M. Foucault, he takes his lead from Foucault in order to defamiliarize an overly familiar—and oddly violent—symbol of Christian faith, namely the cross. He concludes that in the context of biblical studies, poststructuralism would be historical criticism's id, the seat of its strongest antiauthoritarian instincts—historical criticism unfettered at last from the ecclesiastical superego that has always compelled it to genuflect before the icons it had come to destroy.

E. NORELLI (ED.), *La Bibbia nell'antichità cristiana.* Vol. 1, *Da Gesù a Origene,* La Bibbia nella storia 15 (Bologna: Dehoniane, 1993, paper 52,000 L) 423 pp. Bibliographies. Indexed. ISBN: 88-10-40258-8.

The thirteen essays in this volume investigate the use of Scripture by various NT figures and early Christian writers: V. Fusco on Jesus and the Scriptures of Israel; G. Barbaglio on the use of Scripture by "proto-Paul"; R. Fabris on Scripture in Paul and in the Pauline community; Fusco on Scripture in the Synoptic tradition and Acts; G. Segalla on Scripture in the Gospel and letters of John; B. Corsani on the use of the OT in Revelation; Norelli on the debate with Judaism in the 2nd century (*testimonia, Barnabas,* Justin); C. Giannotto on the gnostics and Marcion, and the response of Irenaeus; L. Cirillo on the Jewish-Christian Gospels; E. Prinzivalli on the exegesis of Hippolytus; C. Moreschini on the Bible and the Latin Apologists; C. Nardi on Clement of Alexandria; and S. Leanza on Origen. Norelli has provided a 25-page introduction.

D. R. ORD AND R. B. COOTE, *Is the Bible True? Understanding the Bible Today* (Maryknoll, NY: Orbis, 1994, paper $9.95) xii and 132 pp. Bibliography. LCN: 93-37570. ISBN: 0-88344-948-X.

Ord and Coote, who previously collaborated on *The Bible's First History* (1989) and *In the Beginning* (1992), seek to introduce readers to the scholarly tools that can illumine the meanings of the original authors of Scripture, and to help the churches to struggle with key issues today. They first address the question of how the Bible should be read (Is the Bible true?). Then they explain how the Bible was produced over a span of a thousand years (how we got the Bible). Finally they consider how the Bible can be read in a way that is meaningful today.

The Orthodox Study Bible. New Testament and Psalms. New King James Version (Nashville, TN: Nelson, 1993, $24.99) xii and 1054 pp., 8 plates, 9 maps. Indexed. ISBN: 0-8407-8391-4.

This volume presents the full text of the NT and the OT Psalms according to the New King James Version. The first draft of the notes was compiled by the Academic Community of St. Athanasius Academy in Santa Barbara, CA, and then submitted to the general editors (J. Allen, M. Najim, J. N. Sparks, and T. Stylianopoulos). Each book is prefaced by an introduction and an outline, and the notes appear at the foot of the pages. Essays on how to read the Bible (by K. Ware) and the Orthodox church, a glossary, an essay on interpreting the Scriptures (by Sparks), various charts and tables, and a concordance are included.

T. H. L. PARKER, *Calvin's New Testament Commentaries* (2nd ed.; Louisville, KY: Westminster/Knox, 1993, paper $16.99) ix and 257 pp. Bibliography. Indexed. LCN: 93-2043. ISBN: 0-664-25489-6.

The extensively revised version of a work first published in 1971, this volume contains chapters on the history of Calvin's commentaries, the revisions of 1551 and 1556, early 16th-century methods, Calvin's method and interpretation, the NT canon, the Greek text, the Latin text, and prolegomena to exegesis. A 41-page bibliography is included. Parker, professor emeritus at the University of Durham, is also the author of *Calvin's Old Testament Commentaries* (1986).

Philologia Sacra. Biblische und patristische Studien für Hermann J. Frede und Walter Thiele zu ihrem siebzigsten Geburtstag. Vol. 1, *Altes und Neues Testament;* vol. 2, *Apokryphen, Kirchenväter, Verschiedenes,* ed. R. Gryson, Vetus Latina. Aus der Geschichte der lateinischen Bibel 24/1-2 (Freiburg: Herder, 1993, paper DM 340 each) 10* and 674 pp. Bibliographies. ISBN: 3-451-21941-7 (vol. 1), -21942-5 (vol. 2).

The thirty-six articles in these two volumes honor the two chief workers on the Vetus Latina project at Beuron on the occasion of their 70th birthdays. The articles most pertinent to the NT field are by D. Barthélemy on a possible common archetype for the pre-Masoretic and Septuagint texts and for 1QpHab; M. McNamara on non-Vulgate readings in Mt according to Codex Ambrosianus I 61 sup.; C.-B. Amphoux on the first Latin versions of Lk 5 and their contribution to the history of the text; J. N. Birdsall on the fragments of Lk in MS 0171 and an attempted reconstruction with special reference to the recto; M.-É. Boismard on Codex Palatinus (e) of the Gospels; P. McGurk on the disposition of numbers in Latin Eusebian canon tables; J. H. Petzer on texts and text-types in the Latin version of Acts; H. König on who "God in Christ" is—the beginnings of the reception-history of 2 Cor 5:19 in early Christian literature; J. Doignon on the origin and scope of a variant of 1 Thess 5:21 in the citations of Jerome, Augustine, and Rufinus; J. L. North on *qui cum percuteretur non repercussit* (1 Pet 2:23)—the Christian trajectory of a non-Christian motif; J. K. Elliott on non-canonical sayings of Jesus in patristic works and in the NT manuscript tradition; M. Geerard on the unpublished apocryphon of "the good thief"; L. Leloir on Gospel citations in the Armenian version of the apocryphal Acts; and K. Aland on editions of the Vulgate of the NT from Gutenberg to the Clementine. Also included are a preface by the editor, a *tabula gratulatoria,* and lists of the honorees' publications.

S. E. PORTER AND T. H. OLBRICHT (EDS.), *Rhetoric and the New Testament. Essays from the 1992 Heidelberg Conference,* JSNT Supplement Series 90 (Sheffield, UK: JSOT Press, 1993, £45 or $75) 538 pp. Bibliographies. Indexed. ISBN: 1-85075-449-7.

The first nineteen papers in this volume concern rhetoric and NT interpretation: F. W. Hughes on the parable of the rich man and Lazarus (Lk 16:19-31) and Greco-Roman rhetoric; F. Siegert on mass communication and prose rhythm in Lk-Acts; J. I. H. McDonald on rhetorical issues and rhetorical strategy in Lk 10:25-37 and Acts 10:1–11:18; D. Marguerat on the end of Acts (28:16-31) and the rhetoric of silence; J. J. Murphy on early Christianity as a "persuasive campaign"—evidence from Acts and Paul's letters; Porter on the theoretical justification for application of rhetorical categories to Pauline epistolary literature; D. Hellholm on *amplificatio* in the macro-structure of Romans; J. N. Vorster on strategies of persuasion in Rom 1:16-17; M. Schoeni on the hyperbolic sublime as a master trope in Romans; D. L. Stamps on rethinking the rhetorical situation—the entextualization of the situation in NT epistles; J. Smit on the argument and genre of 1 Corinthians 12–14; D. F. Watson on Paul's rhetorical strategy in 1 Corinthians 15; G. Holland on speaking like a fool—irony in 2 Corinthians 10–13; C. J. Classen on Paul's epistles and ancient Greek and Roman rhetoric; J. T. Reed on using ancient rhetorical categories to interpret Paul's letters—a question of genre; A. H. Snyman on persuasion in Phil 4:1-20; C. Basevi and J. Chapa on Phil 2:6-11—the rhetorical function of a Pauline "hymn"; J. W. Marshall on Paul's ethical appeal in Philippians; and Olbricht on Hebrews as amplification. The remaining eight papers deal with rhetoric and questions of method: K. Berger on rhetorical criticism, new form criticism, and NT hermeneutics; B. Lategan on textual space as rhetorical device; P. J. J. Botha on the verbal art of the Pauline letters—rhetoric, performance, and presence; J. A. Crafton on the dancing of an attitude—Burkean rhetorical criticism and the biblical interpreter; V. K. Robbins on rhetoric and culture—exploring types of cultural rhetoric in a text; L. Thurén on studying ethical argumentation and persuasion in the NT; A.-S. DiMarco on rhetoric and hermeneutic—chiasmus and circularity; and W. Wuellner on biblical exegesis in light of the history and historicity of rhetoric and the nature of the rhetoric of religion. Also included are a preface by Olbricht, a dedication to Wuellner (and his bibliography), and an introduction by Porter.

W. C. Smith, *What Is Scripture? A Comparative Approach* (Minneapolis, MN: Fortress, 1993, cloth $30, paper $19) x and 381 pp. Indexed. LCN: 93-27795. ISBN: 0-8006-2782-2 (cloth), -2608-7 (paper).

After presenting the issues related to the nature of Scripture and illustrating them with reference to interpretations of the Song of Songs, this volume explains the historical background of Scripture as form and concept, and considers the following cases: the Quran as an example of the true meaning of Scripture, the role of the Bible in Jewish life, the Hindu instance, the Buddhist instance, and the Chinese and western classics. Then after some "brief further considerations," Smith, professor emeritus of the comparative history of religion at Harvard University, offers concluding comments on Scripture and the human condition.

Spirit and Renewal. Essays in Honor of J. Rodman Williams, ed. M. W. Wilson, Journal of Pentecostal Theology Supplement Series 5 (Sheffield, UK: Sheffield Academic Press, 1994, paper £14.95 or $19.95) 221 pp., frontispiece. Bibliography. ISBN: 1-85075-471-3.

The thirteen essays honoring Professor Williams on his 75th birthday deal with the theme of the Spirit and renewal from the perspectives of theology (three), church history (two), the OT (two), and the NT (six). The NT papers are by P. H. Davids on the Holy Spirit and the use of wealth in the NT, G. D. Fee on Eph 4:30 and Pauline pneumatology, C. L. Holman on Paul's preaching as cognitive and charismatic, J. W. Horner on idiomatic considerations concerning quantitative and qualitative salvation, M. Turner on the spirit of prophecy and the ethical/religious life of the Christian community, and Wilson on Rev 19:10 and contemporary interpretation. Also included are a photograph of the honoree, a preface by the editor, personal appreciations by R. P. Spittler and J. Rea, a *curriculum vitae*, and a bibliography of Williams's writings (complied by Wilson).

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 67: *Scribes—Sens de l'Écriture* (Paris: Letouzey & Ané, 1992, paper 304 F) cols. 257-512. Bibliographies.

This fascicle [see *NTA* 37, pp. 270-271] concludes the article on scribes (cols. 257-281) with contributions by A. Lemaire on the OT and S. Légasse on the NT. It also includes articles by J. Delorme on semiotics (cols. 281-333) and P. Grelot on semitisms in the NT (cols. 333-424), and begins the article on the meaning of Scripture (cols 424-512) with sections on patristic (by G. Dorival and M. Dulaey), medieval (P. Gibert), and modern (C. Théobald) interpretation.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 68: *Sens de l'Écriture—Sermon sur la montagne* (Paris: Letouzey & Ané, 1993, paper 310 F) cols. 513-768, 8 plates. Bibliographies.

This fascicle concludes (cols. 513-536) the article on the meaning of Scripture with a section by P.-M. Beaude on the period from *Divino afflante Spiritu* (1943) to the present. Then it provides complete articles by B. Botte and P.-M. Bogaert on the Septuagint and the Greek versions (cols. 536-692), and by H. D. Saffrey on Sergius Paulus (cols. 693-699), as well as the beginning (cols. 699-768) of M. Dumais's article on the Sermon on the Mount.

J. V. TAYLOR ET AL., *Bishops on the Bible. Eight Bishops on the Role and Relevance of the Bible Today* (London: SPCK, Triangle, 1994, paper £4.99) viii and 136 pp. ISBN: 0-281-04708-1.

This book contains the substance of a series of lectures delivered by eight bishops of the Church of England at St. Giles-in-the-Fields, London, in 1992. They concern the theme "how I regard and use Holy Scripture": Taylor on divine revelation through human experience, A. Graham on the beginning of the gospel as nothing but the whole OT, P. Selby on whether the Bible or the church is really in charge, D. Jenkins on God's messages and God's messengers, D. Hope on prayer and the Scriptures, P. Goodrich on the liturgical use of Scripture, H. Montefiore on preaching from a text, and J. Oliver on a variety of versions (issues in public worship and private study).

GOSPELS—ACTS

D. C. ALLISON, *The New Moses. A Matthean Typology* (Minneapolis, MN: Fortress, 1993, $25) xvi and 396 pp. Bibliography. Indexed. LCN: 93-18735. ISBN: 0-8006-2699-0.

Allison, research fellow at Friends University in Wichita, Kansas, and author of *The End of the Ages Has Come* (1985) and co-author with W. D. Davies of *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew* (1988, 1991), first traces the influence of the figure of Moses in the portrayals of other figures in ancient Jewish writings (Joshua, Gideon, Samuel, David, Elijah, Josiah, etc.) and in Christian writings (Jesus, Peter, Paul, Gregory Thaumaturgis, Anthony the Great, Constantine, etc.). Then he surveys the evidence for Matthew's theme of Jesus as the new Moses in specific texts: the birth and infancy narrative (Mt 1:18-2:23), the temptation story (4:1-11), the mountain of teaching (5:1-2), two beatitudes (5:5, 8), Jesus and the Torah (5:17-48), etc. He concludes with reflections on how the new Moses theme bears on the interpretation of Matthew's Gospel: old and new, Christology, group identity, apologetics, literary method, worldview, and the presence of the past. Seven appendixes consider the contributions of other scholars (B. W. Bacon, W. D. Davies, M. D. Goulder, J. D. Kingsbury, R. Mohrlang, T. L. Donaldson, and O. Betz) concerning the Moses typology in Matthew. Allison observes that with his use of Moses typology Matthew sought to preserve his Jewish religious heritage in a church inexorably becoming Gentile.

B. BARNHART, *The Good Wine. Reading John from the Center* (New York—Mahwah, NJ: Paulist, 1993, paper $19.95) vi and 537 pp., 10 figs., table. Bibliography. Indexed. LCN: 93-23068. ISBN: 0-8091-3416-0.

Barnhart, a Camaldolese monk, contends that at the center of John's Gospel is the belief that God poured divine reality into humankind through the person of Jesus Christ. After explaining the nature of unitive meaning and centric methods, he presents an exposition of the Fourth Gospel under the heading "the unfolding of the new creation": the first day—light in darkness (6:16-21); the second day—bread from heaven (6:1-15; 6:22-71); the third day—his glory fills the earth (3:22–4:3; 5:31-47; 7:1-53; 8:12-59; 12:12-50); the fourth day—You are the light of the world (3:1-21; 5:1-30; 9:1-41; 13–17); etc. Finally he reviews the Gospel synthetically in the light of John's Prologue and Christian baptism, and looks at the Johannine unitive revelation in the context of Western history and our contemporary experience.

T. Bergemann, *Q auf dem Prüfstand. Die Zuordnung des Mt/Lk-Stoffes zu Q am Beispiel der Bergpredigt,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 158 (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 112) 319 pp. Bibliography. Indexed. ISBN: 3-525-53840-5.

The slightly revised version of a doctoral dissertation directed by C.-H. Hunzinger and accepted in 1992 by the Evangelical theological faculty at the University of Hamburg, this volume tests out the Q hypothesis as it is customarily applied to Matthew's Sermon on the Mount (Mt 5–7) and Luke's Sermon on the Plain (Lk 6:20-49). It first provides a survey of research on Q from H. J. Holtzmann to the present, and attempts a definition of Q. Then in treating the "basic speech" commonly attributed to Q, it discusses word-statistics as a methodology and how it should be applied, provides word-statistical analyses of the Sermon on the Plain and its Matthean parallels, takes up related issues (two problematic texts, the extent of the speech, its written character, the addressees), and considers the structure and content of the basic speech. An appendix provides a synoptic presentation of the verbal parallels between the two texts. Bergemann concludes that the kernel of the basic speech was not part of Q but rather was an independent traditional complex that served as a postbaptismal instruction for the newly baptized.

C. C. Black, *Mark. Images of an Apostolic Interpreter,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1994, $39.95) xx and 327 pp., frontispiece. Bibliography. Indexed. LCN: 93-37578. ISBN: 0-87249-973-1.

Black, associate professor of NT at Perkins School of Theology, Southern Methodist University, and author of *The Disciples according to Mark* (1989), first reviews the evidence for the figure of Mark in the NT (Acts, Colossians, Philemon, 2 Timothy, 1 Peter). Then he assembles patristic references to Mark from the 2nd century A.D., from the 3rd and 4th centuries in the West, and from the 3rd and 4th centuries in the East. Finally he considers the relation between the Gospel of Mark and Markan traditions within and beyond the NT, with particular attention to the questions of authorship and origin. He concludes that the early Christian fashioning of the figure of Mark as apostolic associate and interpreter was neither arbitrary, nor scattershot, nor purposeless.

M. J. Borg, *Meeting Jesus Again for the First Time. The Historical Jesus & the Heart of Contemporary Faith* (San Francisco: HarperCollins, 1994, $16) ix and 150 pp. Indexed. LCN: 93-25390. ISBN: 0-06-060916-8.

Borg, distinguished professor of religion and culture at Oregon State University and author of *Jesus: A New Vision* (1987), here speaks "directly and unabashedly" about the implications that scholarly research on Jesus has for Christian faith. After describing his own intellectual and religious journey ("meeting Jesus again"), he treats the following topics: what manner of man? (the pre-Easter Jesus); Jesus, compassion, and politics; Jesus and wisdom (teacher of alternative wisdom); Jesus the Wisdom of God (Sophia become flesh); and images of Jesus and images of the Christian life.

R. E. Brown, *The Death of the Messiah. From Gethsemane to the Grave. A Commentary on the Passion Narratives in the Four Gospels,* Anchor Bible Reference Library (2 vols.; New York—London: Doubleday, 1994, $75) xxvii and 877 pp., xix and 731 pp., 14 tables. Bibliographies. Indexed. LCN: 93-9241. ISBN: 0-385-19396-3 (vol. 1), -19397-1 (vol. 2).

The primary aim of these two volumes is to explain in detail what the four Evangelists intended and conveyed to their audiences by their narratives of Jesus' passion and death. The first volume states Brown's approach, deals with general Gospel issues pertinent to the passion narratives, and provides a general bibliography. It then presents the commentary on the first three "acts" of the passion story: Jesus prays and is arrested in Gethsemane on the Mount of Olives across the Kidron (Mk 14:26-52 parr.); Jesus before the Jewish authorities (Mk 14:53–15:1 parr.); and Jesus before Pilate the Roman governor (Mk 15:2-20a parr.). The second volume treats the fourth "act": Jesus is crucified and dies on Golgotha, and he is buried nearby (Mk 15:20b-47 parr.). It also provides nine appendixes on *Gospel of Peter* as a noncanonical passion narrative, dating the crucifixion, pertinent passages that are difficult to translate, overall view of Judas Iscariot, and so forth. Each subsection in the commentary contains translations of the texts (including John), a comment (on what the Evangelist wanted to convey), and analysis (on relations between the Gospels, proposed pre-Gospel traditions, factors pertinent to historicity).

R. E. Brown, *A Once-and-Coming Spirit at Pentecost. Essays on the Liturgical Readings Between Easter and Pentecost, Taken from the Acts of the Apostles and from the Gospel According to John* (Collegeville, MN: Liturgical Press, 1994, paper $4.95) v and 97 pp. LCN: 93-28726. ISBN: 0-8146-2154-6.

This volume seeks to illuminate the lectionary selections for the Easter season by treating Acts alongside John's Gospel: the church begins in Jerusalem (Acts 2:14-41); the Jerusalem church of one mind (Acts 2:42–5:42), with brief reflections on Jn 3 and 6; diversity in the Jerusalem church, and expansion to Judea and Samaria (Acts 6–9), with brief reflections on Jn 10 and 12; outreach to the Gentiles, and the church of Antioch (Acts 10–14), with brief reflections on Jn 13–16; and the Jerusalem conference propels the church to the ends of the earth (Acts 15–28), with brief reflections on Jn 17 and 21. Brown has prepared similar books on the readings for Advent, Christmas, and Easter.

S. Byrskog, *Jesus the Only Teacher. Didactic Authority and Transmission in Ancient Israel, Ancient Judaism and the Matthean Community*, Coniectanea Biblica, New Testament Series 24 (Stockholm: Almqvist & Wiksell, 1994, paper SKr 288) 501 pp., 3 tables. Bibliography. Indexed. ISBN: 91-22-01590-6.

Presented as a doctoral dissertation to the University of Lund, this study investigates the relation between the understanding of Jesus as the only teacher and the transmission of the Jesus tradition in the Matthean community. The first part deals with didactic authority and transmission in ancient Israel and ancient Judaism with reference to the settings of transmission (the teacher-pupil relationship, the schools), the motives (didactic, didactic-biographical, didactic-labelling), and the process (identification of traditions, means of transmission, preservation and elaboration of traditions). The second part considers Jesus as teacher and transmission in the Matthean community according to the same basic outline. Byrskog concludes that the conception of Jesus as the only teacher defined the setting of transmission as the school of Jesus, and that the transmitters (including Matthew in particular) regarded themselves as pupils of no one else but Jesus.

R. Cantalamessa, *The Holy Spirit in the Life of Jesus. The Mystery of Christ's Baptism*, trans. A. Neame (Collegeville, MN: Liturgical Press, 1994, paper $4.95) 63 pp. LCN: 93-14101. ISBN: 0-8146-2128-7.

The English version of *Lo Spirito Santo nella vita di Gesù*, this volume examines NT texts, especially in John's Gospel, that pertain to the baptism of Jesus in the Jordan by John the Baptist and how that relates to our understanding of baptism. After considering the baptism of Jesus and the mystery of the anointing, it discusses various aspects of the anointing and how the Spirit urges Jesus and the church on: kingly (to struggle against Satan), prophetic (to evangelize), and priestly (to pray). Cantalamessa serves as the preacher to the papal household.

J. Carlson and R. A. Ludwig (eds.), *Jesus and Faith. A Conversation on the work of John Dominic Crossan* (Maryknoll, NY: Orbis, 1994, paper $18.95) xi and 180 pp. Bibliography. Indexed. LCN: 93-39117. ISBN: 0-88344-936-6.

Prepared for a conference held in 1993 at DePaul University in Chicago, the papers in this volume focus especially on Crossan's *The Historical Jesus. The Life of a Mediterranean Jewish Peasant* (1991). After an essay by Crossan on the historical Jesus in earliest Christianity, there are articles by B. B. Scott on Crossan's methodology ("to impose is not / To discover"); Carlson on Crossan's Jesus and Christian identity; S. G. Davaney on a historicist model for theology; Ludwig on reconstructing Jesus for a dysfunctional church (Crossan's Christology and contemporary spirituality); C. Keller on the Jesus of history and the feminism of theology; F. J. van Beeck on the quest of the historical Jesus (origins, achievements, and the specter of diminishing returns); M. H. Ellis on the brokerless kingdom and the other kingdom (reflections on Auschwitz, Jesus, and the Jewish-Christian establishment); C. R. Strain on sapiential eschatology and social transformation (Crossan's Jesus, socially engaged Buddhism, and liberation theology); and D. P. McCann on doing business with the historical Jesus. Also included are a five-page introduction by the editors and a 23-page response and reflection by Crossan.

W. Carter, *What Are They Saying About Matthew's Sermon on the Mount?* (New York—Mahwah, NJ: Paulist, 1994, paper $7.95) vi and 136 pp. Bibliography. LCN: 94-2720. ISBN: 0-8091-3473-X.

This survey of scholarship on the Matthean Sermon on the Mount (Mt 5–7) concentrates on books and articles published in English since 1960. It deals with the sources of the sermon, its structure, function and sociohistorical setting, and content (with particular attention to the content and function of the beatitudes, the relation between Matthew's Jesus and the Mosaic traditions expressed in the antitheses, the Lord's Prayer, and ethical implications). Carter, assistant professor of NT at Saint Paul School of Theology in Kansas City, highlights the importance of method, focus, and social location in the interpretive process (the "meanings" of the sermon).

J. H. Charlesworth and W. P. Weaver (eds.), *Images of Jesus Today,* Faith and Scholarship Colloquies 3 (Valley Forge, PA: Trinity Press International, 1994, paper $14) xxi and 119 pp. Indexed. LCN: 94-993. ISBN: 1-56338-082-X.

After a nine-page foreword by Weaver on the continuing quest for Jesus, this volume presents essays by Charlesworth on chaotic creativity in the expansion of Jesus research, M. J. Borg on the reassessment of Jesus and eschatology, R. A. Horsley on whether Jesus should be regarded as an itinerant Cynic or an Israelite prophet, and D. Mendels on Jesus and the politics of his day. Charlesworth has supplied a four-page conclusion.

M. H. Crosby, *The Seven Last Words* (Maryknoll, NY: Orbis, 1994, paper $10.95) vii and 128 pp. Illustrated. Bibliography. LCN: 93-33911. ISBN: 0-88344-938-2.

Crosby, author of *House of Disciples. Church, Economics, and Justice in Matthew* (1988), attempts to relate Jesus' final words from the cross to our cultural realities. For each of the seven sayings found in the four Gospels he provides exegetical comments and reflections on their relation to life today: "My God, my God, why have you forsaken me" (Mk 15:34; Mt 27:46); "Father, forgive them, for they do not know what they are doing" (Lk 23:34); "Today you will be with me in paradise" (Lk 23:43); "Father, into your hands I commend my spirit" (Lk 23:46); "Woman, here is your son . . . here is your mother" (Jn 19:26-27); "I am thirsty" (19:28); and "It is finished" (Jn 19:30).

J. D. Crossan, *Jesus. A Revolutionary Biography* (San Francisco: HarperCollins, 1994, $18) xiv and 209 pp., fig. Indexed. LCN: 93-24685. ISBN: 0-06-061661-X.

Crossan, professor of biblical studies at DePaul University in Chicago, describes this book as a popular version of *The Historical Jesus. The Life of a Mediterranean Jewish Peasant*

[*NTA* 36, p. 420] but also promises that every chapter contains something beyond the parent volume. After a prologue entitled "from Christ to Jesus," he presents his account of Jesus under seven headings: a tale of two gods; the Jordan is not just water; a kingdom of nuisances and nobodies; in the beginning is the body; no staff, no sandals, and no knapsack; the dogs beneath the cross; and how many years was Easter Sunday? The epilogue is entitled "from Jesus to Christ."

R. A. CULPEPPER, *John, the Son of Zebedee. The Life of a Legend*, Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1994, $49.95) xix and 376 pp., 2 plates. Bibliography. Indexed. LCN: 93-27796. ISBN: 0-87249-962-6.

Culpepper, professor of religion at Baylor University and author of *The Johannine School* (1975), *Anatomy of the Fourth Gospel* (1983), and *1, 2, 3 John* (1985), collects and discusses the sources for the life of John the apostle and the life of the legends that formed around him. He presents the material in ten chapters: fisherman (the setting of the apostle's early life), son of thunder (the apostle in the Synoptic Gospels and Acts), beloved disciple (the apostle in the Fourth Gospel), elder and seer (John in the epistles and the Apocalypse), obscurity (the apostle in the 2nd century), saint (the eagle soars), hero (the acts of the apostle), icon (the apostle in art and literature), historical figure (the apostle in 19th- and early 20th-century research), and eclipse and acclaim (the apostle in recent research).

S. T. DAVIS, *Risen Indeed. Making Sense of the Resurrection* (Grand Rapids: Eerdmans, 1993, paper $16.99) xii and 220 pp. Bibliography. Indexed. LCN: 93-13847. ISBN: 0-8028-0126-9.

Describing his work as a mixture of philosophy, Christian theology, NT scholarship, and perhaps even preaching, Davis, who is professor of philosophy at Claremont McKenna College in Claremont, CA, argues that the two central Christian resurrection claims—that Jesus was bodily raised from the dead, and that we will be raised from the dead—are defensible. In dealing with Jesus' resurrection and the general resurrection, he treats the following topics: miracle; history; bodily resurrection; the empty tomb; dualism; physicalism; uniqueness, duplication, and survival; judgment; apologetics; and meaning.

E. DREWERMANN, *Discovering the God Child Within. A Spiritual Psychology of the Infancy of Jesus*, trans. P. Heinegg (New York: Crossroad, 1994, paper $11.95) 202 pp. LCN: 93-27204. ISBN: 0-8245-1388-6.

The English version of *Dein Name ist wie der Geschmack des Lebens* (1986), this volume explores scenes from the Lukan infancy narrative with the help of depth psychology. After a chapter on interpretation as tuning into and reflecting on the reality of myth, it treats five scenes: "she awoke from the fragrance of God," or the Egyptian myth of the birth of Pharaoh and the scene of the annunciation (Lk 1:26-38); Mary and Elizabeth, or the meeting of two worlds (1:39-45, 56); the God of the shining light, or the scene of the holy night (2:1-20); "Lord, now thou lettest thy servant depart in peace, according to thy word" (2:21-40); and the twelve-year old Jesus in the Temple, or growing up means standing before God (2:41-52).

C. A. EVANS, *Word and Glory. On the Exegetical and Theological Background of John's Prologue*, JSNT Supplement Series 89 (Sheffield, UK: JSOT Press, 1993, £35 or $50) 243 pp. Bibliography. Indexed. ISBN: 1-85075-448-9.

Evans, professor of NT at Trinity Western University in Langley, British Columbia, seeks to clarify the interpretive background of Jn 1:1-18 and the provenance of the Fourth Gospel, and to establish criteria for evaluating "parallels," especially those found in documents that postdate the NT. After methodological observations, he considers in turn the gnostic and Hermetic parallels, biblical parallels (Genesis 1–2, Exodus 33–34, Sirach 24, etc.), and Jewish interpretive parallels (Philo, Targums, Midrashim). Then he deals with the provenance of John's Gospel and the Prologue, and offers more comments on methodology. Evans concludes that the Johannine Prologue should be read against the background of the OT and related 1st-century interpretations and speculations, that its context or provenance was the Diaspora synagogue, and that gnostic mythology had nothing to do with the formation of Johannine Christology.

C. A. Evans and J. A. Sanders, *Luke and Scripture. The Function of Sacred Tradition in Luke-Acts* (Minneapolis, MN: Fortress, 1993, paper $16) xii and 247 pp. Indexed. LCN: 93-5172. ISBN: 0-8006-2676-1.

In addition to a joint introductory essay on the Gospels and midrash, this volume contains five articles by Sanders on Isaiah in Lk; from Isaiah 61 to Lk 4; sins, debts, and jubilee release; the ethic of election in Luke's great banquet parable; and Psalm 118 in Luke's entrance narrative. It also presents seven articles by Evans on Jesus and the Spirit (on the origin and ministry of the second Son of God); the function of the Elijah/Elisha narratives in Luke's ethic of election; the meaning of "he set his face" in Lk 9:51; Lk 16:1-18 and the Deuteronomy hypothesis; the twelve thrones of Israel (Scripture and politics in Lk 22:24-30); prophecy and polemic (Jews in Luke's scriptural apologetic); and the prophetic setting of the Pentecost sermon. Evans is chair of the department of biblical studies at Trinity Western University in Langley, BC. Sanders is professor of intertestamental and biblical studies at the School of Theology at Claremont, CA, and professor of religion at Claremont Graduate School.

L. B. Flynn, *Four Faces of Jesus: The Uniqueness of the Gospel Narratives* (Grand Rapids: Kregel, 1993, paper $9.99) 175 pp. Bibliography. Indexed. LCN: 92-39333. ISBN: 0-8254-2638-3.

Flynn, who pastored Grace Conservative Baptist Church of Nanuet, NY, for more than forty years, observes that the Holy Spirit photographed Jesus from four varying viewpoints: King (Mt), Servant (Mk), Man (Lk), and God (Jn). After general comments on the Gospels and on the genealogies of Jesus, he explains what is most distinctive and most important in each Gospel (Mt, Mk, Lk, Jn) and concludes with discussions of the cross and the empty tomb. A seven-page discussion guide is included.

L.-J. Frahier, *Le jugement dernier. Implications éthiques sur le bonheur de l'homme, Mt 25,31-46,* Recherches morales, Synthèses 17 (Paris: Cerf, 1992, paper 150 F) 426 pp. Bibliography. ISBN: 2-204-04498-9.

Accepted as a doctoral dissertation by the Institut catholique de Paris in 1991, this volume explores the ethical implications of the judgment scene in Mt 25:31-46. Under the heading "hermeneutical hesitations" it deals with the history of interpretation, exegetical issues, place in Matthew's Gospel, literary context, and content. Then under "theological foundations" it discusses the God of judgment, the Son of Man and his brothers, and the works of the law of love. Finally under "ethical implications" it treats the ethical judgment; the anthropology of the works of mercy; the works of mercy, justice, and love; the surprise of the intention; and ethics and eschatological judgment in Mt 25:31-46. Frahier concludes that the last judgment places those who fulfill their task as human beings face to face with God.

E. Franklin, *Luke: Interpreter of Paul, Critic of Matthew,* JSNT Supplement Series 92 (Sheffield, UK: JSOT Press, 1994, £42.50 or $63) 414 pp. Bibliography. Indexed. ISBN: 1-85075-452-7.

Franklin regards the studies in this volume as a development of and a response to his *Christ the Lord. A Study in the Purpose and Theology of Luke-Acts* (1975). After situating them in the context of recent Lukan research, he treats Luke and Paul: the apostolic decree, continuity and discontinuity, Paul as preacher to Israel, *theologia crucis,* and why this Paul. Next he deals with Luke and Matthew: comparing Luke and Matthew, the Pharisees, the Law, Christians and Jews, the kingdom of God, and Christology. Then he considers Luke's use of Matthew: possibilities and presuppositions, Matthew's discourses, the central section, infancy and resurrection narratives, and Luke as a reaction to Matthew. He suggests that Luke's work may have been a direct response to Matthew's Gospel, and could have been written out of or at least to the same church from and for which Matthew wrote.

R. G. HAMERTON-KELLY, *The Gospel and the Sacred. Poetics of Violence in Mark* (Minneapolis, MN: Fortress, 1994, paper $13) xvi and 175 pp. Bibliography. Indexed. LCN: 93-22398. ISBN: 0-8006-2669-9.

Hamerton-Kelly, author of *Sacred Violence. Paul's Hermeneutic of the Cross* (1992), attempts to read Mark's Gospel through the lens of R. Girard's theory of violence and the sacred. After explaining the theory of sacred violence as a method of interpretation, he applies it to Mark's Gospel according to the following outline: sacred violence and sacred space—Jesus in the Temple (Mk 11:1–12:44); disclosure of the sacred—the destruction of the Temple and the death of Jesus (13:1–16:8); the poetics of place—the way of Jesus as the way of the scapegoat (1:1–3:35); and the poetics of faith—the group and the individual (4:1–10:52). He concludes with chapters on time and space as categories of interpretation and on the Gospel and the sacred. An appendix discusses the generative mimetic scapegoating mechanism. Girard has provided a four-page foreword.

W. HAMILTON, *A Quest for the Post-Historical Jesus* (New York: Continuum, 1994, $27.50) viii and 304 pp. Indexed. LCN: 93-073822. ISBN: 0-8264-0641-6.

Hamilton investigates how the "poets" of our time have portrayed Jesus and why they have done what they have done. After an introduction entitled "beyond belief," he considers how such figures as D. Bonhoeffer, G. Shaw, J. Glebe-Möller, J. L. Segundo, L. Boff, M. Machoveč, and P. Pasolini have treated Jesus. Next he examines how four 19th-century writers (F. Dostoevsky, L. Tolstoy, H. B. Stowe, E. Dickinson) dealt with Jesus. Then he discusses the portrayals of Jesus in the works of various 20th-century novelists, journalists, playwrights, and others, as well as those of modern poets and writers of fiction about the return of Jesus.

M. J. HARRIS, *Three Crucial Questions about Jesus* (Grand Rapids: Baker, 1994, paper $9.99) 120 pp. LCN: 93-46097. ISBN: 0-8010-4388-3.

Harris, professor of NT exegesis and theology at Trinity Evangelical Divinity School in Deerfield, IL, explores three crucial questions about Jesus: Did Jesus exist? Did Jesus rise from the dead? Is Jesus God? He argues that Jesus Christ is a historical, immortal, and divine figure. In the appendix he proposes a harmonization of the resurrection narratives.

A. HENNESSY, *The Galilee of Jesus* (Rome: Editrice Pontificia Università Gregoriana, 1994, paper 15,000 L or $12) ix and 77 pp. Bibliography. ISBN: 88-7652-666-8.

Seeking to put the work of scholars—exegetes, social scientists, archaeologists—at the service of "spirituality," this volume presents chapters on Galilee as the fifth Gospel, Jesus in Galilee, Galilee in the four Gospels, and the Christian at prayer in Galilee. Hennessy, a sister of St. Joseph of Orange in California, is assistant to the director at Living Water Bible and Prayer Centre in Tabgha in Israel and on the faculty of the Institute of Spirituality at the Gregorian University in Rome.

R. A. HORSLEY, *Sociology and the Jesus Movement* (2nd ed.; New York: Continuum, 1994, paper $15.95) vii and 178 pp. Indexed. LCN: 94-839. ISBN: 0-8264-0645-9.

The paperback edition of the work described in *NTA* 34, p. 246, this volume presents a critique of G. Theissen's *Sociology of Early Palestinian Christianity* (1978), discusses social conditions in Jewish Palestine, and proposes a social reconstruction of the Jesus movement in Palestine. The second edition features a new fourteen-page introduction. Horsley is professor of religious studies at the University of Massachusetts.

R. D. Kaylor, *Jesus the Prophet. His Vision of the Kingdom on Earth* (Louisville, KY: Westminster/Knox, 1994, paper $19.99) xi and 227 pp. Indexed. LCN: 93-31969. ISBN: 0-664-25505-1.

Kaylor, chair and professor of religion at Davidson College in North Carolina and author of *Paul's Covenant Community: Jew and Gentile in Romans* (1988), seeks to delineate and interpret the political dimensions of Jesus' ministry and teaching. The eight chapters in his presentation concern the historical context of Jesus' ministry; Jesus' execution by the Romans; the kingdom of God as the central symbol of Jesus' message; Jesus' nonparabolic teachings; Jesus' parables and the social and economic issues to which they point; the meaning of discipleship reflected in Jesus' call, teaching, and commissioning of disciples; the spirituality that integrates and motivates Jesus' political teaching; and the question of Jesus' identity. Kaylor concludes that Jesus was a prophet in word and deed, one whose vision of society renews the prophetic vision of God's kingdom and makes that vision vital and active.

L. Kreitzer, *The Gospel According to John*, Regent's Study Guides 1 (Oxford: Regent's Park College, 1990, paper $10.95) viii and 123 pp. Bibliography. ISBN: 0-9518104-0-5. Distributed in the USA by Smyth & Helwys, Macon, GA.

This study guide to John's Gospel first considers its distinctive portrait of Christ, some "suture lines" and "fingerprints" in the text, and "finishing touches" (prologue and epilogue). Then after studying the Gospel's portrait of John the Baptist, it focuses on the key theological themes: eternal life, the Paraclete, sacramentalism, the "I am" sayings, and the Son-Christology. Also included is a thirteen-page annotated bibliography on commentaries on the Fourth Gospel. Kreitzer is tutor in NT at Regent's Park College, Oxford.

R. Laurentin, *Petite vie de Jean Baptiste. Prêtre, prophète, ascète, précurseur et martyr* (Paris: Desclée de Brouwer, 1993, paper 56 F) 141 pp., 12 figs., map. Bibliography. ISBN: 2-220-03373-2.

Laurentin, well known for his many studies on the NT infancy narratives, here traces the life of John the Baptist according to the following outline: the announcement to Zechariah, the visitation, the birth, the infancy, the prophet's career, the precursor, the transition from the precursor to the Messiah, prisoner, martyr, and the imperishable memory of John the Baptist (in the NT and in history). Four excursuses and an appendix presenting extrabiblical evidence are included.

S. Légasse, *Le procès de Jésus. L'histoire*, Lectio Divina 156 (Paris: Cerf, 1994, paper 125 F) 196 pp. Bibliography. Indexed. ISBN: 2-204-04944-1.

Intended as preliminary to and foundational for a commentary on the pertinent passages in the passion narratives of the four Gospels, this volume investigates what can be said on the level of history about the arrest, trial, and punishment of Jesus. It contains chapters on the sources, the arrest, why Jesus was arrested, Jesus before the Jewish authorities, the Roman trial, the days and hours, the physical sufferings, and the burial. Légasse, professor of NT and Semitic languages at the Institut catholique de Toulouse, is the author of *Stephanos. Histoire et discours d'Étienne dans les Actes des Apôtres* (1992) and *Naissance du baptême* (1993) in the same series.

U. Luck, *Das Evangelium nach Matthäus*, Zürcher Bibelkommentare 1 (Zurich: Theologischer Verlag, 1993, paper 43 SFr) 324 pp. Bibliography. Indexed. ISBN: 3-290-10922-4.

After a five-page general introduction to Matthew and his Gospel, this volume presents for each pericope a German translation and an exposition. The commentary appears according to the following general outline: the prehistory—Jesus in God's history—birth, persecution, rescue (1:1–2:23); the preparation for Jesus' activity (3:1–4:11); Jesus in Galilee (4:12–16:12); Jesus the Christ and his way to suffering (16:13–20:34); Jesus' activity in Jerusalem (21:1–25:46); and suffering and righteousness—cross and resurrection (26:1–28:20). Luck has served as professor of NT at the Kirchliche Hochschule Bethel and the Christian-Albrecht-Universität in Kiel.

G. LÜDEMANN, *Die Auferstehung Jesu. Historie, Erfahrung, Theologie* (Göttingen: Vandenhoeck & Ruprecht, 1994, cloth DM 89, paper DM 58) 227 pp. Indexed. ISBN: 3-525-53539-2 (cloth), -53523-6 (paper).

After explaining the need for renewed scholarly investigation of the ancient sources regarding Jesus' resurrection, this volume offers a survey and classification of the resurrection texts in early Christianity. Then in the main part of the book (pp. 50-208) it provides detailed analyses of the major texts: 1 Cor 15:1-11; Mk 16:1-8; Mt 27:62–28:20; Lk 24:1-53; and Jn 20:1–21:23. It concludes with chapters on the history and nature of the earliest Christian belief in the resurrection, and on the resurrection faith of the oldest communities and us (or, can we still be Christians?). Lüdemann, professor of NT at the University of Göttingen, concludes that while we must hold on to the historical Jesus, we must also believe that Jesus is the one living now among us. An English version of the book is planned.

U. LUZ, *Die Jesusgeschichte des Matthäus* (Neukirchen-Vluyn: Neukirchener, 1993, paper DM 38) 181 pp. Bibliography. Indexed. ISBN: 3-7887-1445-X.

After an introduction to Matthew's Gospel as a book, this volume follows Matthew's story of Jesus according to the following outline: the prologue (1:1–4:22), the Sermon on the Mount (5–7), the activity of the Messiah and of his disciples in Israel (8:1–11:30), the origin of the community of disciples in Israel (12:1–16:20), the life of the community of disciples (16:21–20:34), the reckoning with Israel and the judgment on the community (21:1–25:46), and the passion and Easter (26–28). The concluding observations relate Matthew to Jesus, Paul, and us, respectively. Luz, professor of NT at the University of Bern, is completing a major commentary on Matthew [see *NTA* 30, p. 98; 36, pp. 111-112].

V. MANNUCCI, *Giovanni il Vangelo narrante. Introduzione all'arte narrativa del quarto Vangelo,* Epifania della Parola, nuova serie 5 (Bologna: Dehoniane, 1993, paper 38,000 L) 365 pp. Bibliography. Indexed. ISBN: 88-10-40224-3.

Mannucci, author of *Bibbia come Parola di Dio* (1981), discusses the narrative art of John's Gospel in five major sections: John's narrating (Gospel and narration, the narrating Gospel, dramatic dialogues, misunderstandings, irony); history and symbol (tradition and history, symbolism, archetypal symbols, space and time); the Johannine universe (the community and its interlocutors, the "you" of the nostalgic disciples of John the Baptist and the "you" of the Jews, the "you" of the world, the "you" of the Johannine community); the enigma of the beloved disciple, the author of the Fourth Gospel (the literary formation of the Gospel, the author in tradition, the author in contemporary critical scholarship); and the theology narrated in the Gospel (Jesus Christ as the revealer of God; Jesus Christ's self revelation; the church of Jesus; and humanity, history, and salvation). C. M. Martini has provided a letter of greeting.

É. MASSAUX, *The Influence of the Gospel of Saint Matthew on Christian Literature before Saint Irenaeus.* Vol. 3, *The Apologists and the Didache,* trans. N. J. Belval and S. Hecht, New Gospel Studies 5/3 (Macon, GA: Mercer University Press, 1993, $25) xxviii and 258 pp. Bibliography. Indexed. LCN: 90-38747. ISBN: 0-86554-377-1.

The first two volumes in the English version of Massaux's work [see *NTA* 31, p. 365] were described in *NTA* 35, p. 384 and 37, p. 281, respectively. This volume investigates the influence of Matthew's Gospel in the writings of the Apologists (Aristides of Athens, Justin, Tatian, Apollinaris of Hierapolis, Athenagoras, Theophilus of Antioch) and *Didache.* The appendix discusses the text of Matthew's Sermon on the Mount used by Justin. Massaux concludes that of all the NT writings Matthew's Gospel exercised the most widespread and profound influence on the Christian literature that extended to the last decade of the 2nd century A.D.

D. L. MIGLIORE (ED.), *The Lord's Prayer. Perspectives for Reclaiming Christian Prayer* (Grand Rapids: Eerdmans, 1993, paper $12.99) v and 151 pp. Bibliography. LCN: 93-26628. ISBN: 0-8028-0119-6.

The contents of this volume first appeared in *Princeton Seminary Bulletin,* supplementary issue 2 (1992). The eight essays are by J. M. Lochman on the Lord's Prayer in our time, S. E. Balentine on God enthroned on the praises and laments of Israel, J. H. Charlesworth on Jewish prayers in Jesus' time [§ 37-479], D. Juel on the Lord's Prayer in the Gospels of Matthew and Luke [§ 37-143], K. Froehlich on the Lord's Prayer in patristic literature, E. A. McKee on John Calvin's teaching on the Lord's Prayer, P. Wilson-Kastner on pastoral theology and the Lord's Prayer, and D. J. Hall on the theology and ethics of the Lord's Prayer. Also included are a preface by Migliore and a selected bibliography by S. R. Bechtler.

R. MORGENTHALER, *Lukas und Quintilian. Rhetorik als Erzählkunst* (Zurich: Gotthelf, 1993, paper 130 SFr) 433 pp., table. Bibliography. Indexed. ISBN: 3-85706-280-0.

Morgenthaler, author of *Statistik der neutestamentlichen Wortschatzes* (1958; 4th ed., 1992), first discusses the content and structure of Quintilian's *Institutio oratoria* and further clarifies Quintilian's concept of rhetoric with reference to the works of other ancient rhetoricians and modern scholars. Then he considers Luke's achievements as a rhetorician with reference to the Septuagint quotations, Markan material, Q material, special Lukan material, and the material in Acts, as well as the rhetoric of Lk-Acts as a whole (geography as metaphor), and the two main theological metaphors (the disciples as "witnesses," and the outpouring of the Holy Spirit). He gives particular attention to the possible influences of the rhetorical theories and techniques embodied in Quintilian's work on the composition of Lk-Acts.

C. NIEMAND, *Die Fusswaschungserzählung des Johannesevangeliums. Untersuchungen zu ihrer Entstehung und Überlieferung im Urchristentum,* Studia Anselmiana 114 (Rome: Pontificio Ateneo S. Anselmo, 1993, paper 65,000 L) xiv and 460 pp. Bibliography. Indexed.

Presented as a *Habilitationsschrift* in 1993 to the Katholisch-Theologische Hochschule in Linz, this volume provides a tradition-historical analysis of the footwashing narrative in Jn 13:1-20. After situating this study in the context of Johannine research, it seeks to establish the earliest form of the text by examining the claim that vv. 12-20 contain the traditional interpretation of the footwashing, asking whether vv. 6-11 contain a pre-Johannine traditional interpretation, and suggesting that vv. 9-10abc contain the oldest interpretation. Then it searches for the original milieu, meaning, and life-setting of the oldest footwashing tradition. Niemand concludes that the oldest tradition consisted of a lost introduction and our vv. 4-5, 9-10abc, and that there were two Johannine redactions (vv. 1-3, 6-8; and vv. 12-17, 10de-11, 18-20).

J. PAINTER, *The Quest for the Messiah. The History, Literature and Theology of the Johannine Community* (2nd ed.; Nashville, TN: Abingdon, 1993, paper $24.95) xv and 492 pp. Bibliography. Indexed. LCN: 93-31675. ISBN: 0-687-35153-7.

Painter, reader in religious studies at La Trobe University in Melbourne, examines the history, literature, and theology of the Johannine community from the perspective of its quest for Jesus the Messiah. After a chapter on Johannine Christianity, he deals with Christology and history in the Prologue (1:1-18), quest stories in Jn 1–4, the paradigm of rejection (5), the Messiah and the bread of life (6), the hidden Messiah in Jn 7–8, the Son of Man as the light of the world (9), the enigmatic Son of Man, the Messiah as the good shepherd (10), the quests continue (11–12; 18:1-11; 20:1-18), eschatological faith redefining messiahship, the farewell of the Messiah (13:31–17:26), the "opponents" in 1 John, and the fulfillment of the quest. The first edition of the work appeared in 1991. In the second edition Painter has corrected typographical errors, clarified the argument in places, and expanded some aspects of the theme.

W. E. Phipps, *The Wisdom & Wit of Rabbi Jesus* (Louisville, KY: Westminster/Knox, 1993, paper $17.99) ix and 254 pp. Indexed. LCN: 93-19528. ISBN: 0-664-25232-X.

Phipps, professor of religion and philosophy at Davis and Elkins College in Elkins, West Virginia, observes that "Rabbi Jesus' wisdom is neither dour nor dull; rather, it dances with wit." He treats Jesus' wisdom and wit under the following headings: the prophetic Pharisee, interpreting Scripture, Jesus as teacher, wry humor, in light of philosophers, supernatural and other signs, fulfillment for everyone, and the central theme. He contends that Jesus made Israel's heritage relevant to people of his day (like Hillel), assisted in individual and social transformation (like Socrates), and hurled sharp wit at sham while encouraging acts of compassion (like Mark Twain).

W. Reinbold, *Der älteste Bericht über den Tod Jesu. Literarische Analyse und historische Kritik der Passionsdarstellungen der Evangelien,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 69 (Berlin—New York: de Gruyter, 1994, DM 168) xii and 357 pp. Bibliography. Indexed. ISBN: 3-11-014198-1.

The revised version of a doctoral dissertation directed by H. Stegemann and accepted in 1993 by the theological faculty at the University of Göttingen, this volume attempts a critical historical analysis of all the potentially relevant traditions about the particular circumstances of Jesus' death. It first examines the sources for reconstructing the oldest passion narrative, with particular attention to the relation of John's Gospel to the Synoptics and to the problem of a special Lukan passion source. Then with the help of the material in the Markan and Johannine passion narratives, it discusses the content, narrative sequence, and origin of the oldest passion account. Finally it offers a historical analysis of the nine scenes of the oldest passion narrative, of some secondary passion traditions, and of the oldest potentially relevant mentions of Jesus' death outside the Gospel passion accounts (1 Thess 2:14-16; Mk 8:31; 9:31; etc.), and makes observations on the most important historical events. Reinbold concludes that the oldest passion narrative placed the responsibility for Jesus' death solely on the Jews.

E. Reinmuth, *Pseudo-Philo und Lukas. Studien zum Liber Antiquitatum Biblicarum und seiner Bedeutung für die Interpretation des lukanischen Doppelwerks,* Wissenschaftliche Untersuchungen zum Neuen Testament 74 (Tübingen: Mohr-Siebeck, 1994, DM 180) xi and 284 pp. Bibliography. Indexed. ISBN: 3-16-146174-6.

The slightly revised version of a *Habilitationsschrift* accepted in 1993 by the theological faculty at Jena, this volume first examines ps.-Philo's *Biblical Antiquities* as an early Jewish narrative work with reference to questions of introduction (genre, date) and narrative content and techniques. Then it explores the parallels between *Biblical Antiquities* and Lk-Acts in various areas: some initial matters (Israel and the nations, the "knowledge" formula and its derivatives), principles of composition and literary organization, language and motifs, and the references to Scripture. Reinmuth, author of *Geist und Gesetz* (1985), concludes that the parallels with *Biblical Antiquities* suggest that Luke's roots should be sought in early Judaism and that he should not be too readily called a Hellenist or a Gentile Christian.

A. M. Rothstein, *The Jesus Idea* (Buffalo, NY: Prometheus, 1993, $22.95) 135 pp. LCN: 93-39806. ISBN: 0-87975-862-7.

Rothstein, adjunct professor at New College of Hofstra University and professor emeritus at City University of New York, contends that "Jesus" is an idea of salvation that was substantialized and historicized over a considerable time-span, and that this personification process constituted a reweaving of material already in literary form (e.g. Elijah in the OT) and in the cultic practices of secret confraternities. He develops this thesis in four chapters: a message from on high—the conquest of death, human attempts at understanding theography, historicity in tacit belief, and the Word became flesh.

A. J. Saldarini, *Matthew's Christian-Jewish Community,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1994, cloth $55, paper $17.95) vii and 317 pp. Indexed. LCN: 93-5607. ISBN: 0-226-73419-6 (cloth), -73421-8 (paper).

Saldarini, professor of theology at Boston College and author of *Pharisees, Scribes, and Sadducees in Palestinian Society* (1988), contends that Matthew's Gospel is an integral and coherent whole reflecting a Christian-Jewish group that kept the whole Law, interpreted through the Jesus tradition. After situating Matthew within 1st-century Judaism, he discusses Israel as Matthew's people, Israel's leaders as Matthew's opponents, the nations as Matthew's horizon, Matthew's group of Jewish believers in Jesus, Matthew's Torah, and Matthew's understanding of Jesus as Messiah and Son of God. He concludes that Matthew addressed a deviant group within the Jewish community in greater Syria, a reformist Jewish sect seeking influence and power (relatively unsuccessfully) within the Jewish community as a whole.

M. L. Soards, *The Speeches in Acts. Their Content, Context, and Concerns* (Louisville, KY: Westminster/Knox, 1994, paper $22.99) xi and 218 pp. Indexed. LCN: 93-40127. ISBN: 0-664-25221-4.

Using comparative historiographical and literary methods, this volume focuses on the speeches and partial speeches in Acts, and asks about their function in the construction and operation of the total narrative. After situating the investigation in the context of previous research, it analyzes each speech: the words of the risen Jesus and the angels to the apostles (1:4b-5, 7-8, 11); Peter's speech and the disciples' prayer prior to the enrollment of Matthias (1:16-22, 24b-25); Peter's speech at Pentecost (2:14b-36, 38-39, 40b); etc. Then it compares the form, style (language and rhetoric), content, and function of the speeches in Acts with contemporary documents (Greco-Roman historiography, the Septuagint, Hellenistic Jewish literature). Finally it focuses on particularly prominent elements and themes in the speeches in Acts: divine authority, theology and Christology, the operation of God's plan, the marking of the time, witness, etc. Soards is professor of NT at Louisville Presbyterian Theological Seminary.

J. Sobrino, *Jesus the Liberator. A Historical-Theological Reading of Jesus of Nazareth,* trans. P. Burns and F. McDonagh (Maryknoll, NY: Orbis, 1993, paper $19.95) ix and 308 pp. Indexed. ISBN: 0-88344-930-7.

The English version of *Jesucristo liberador* (1991), this historical-theological interpretation of Jesus first explains the method of Latin American Christology: a new image and a new faith in Christ, the ecclesial and social setting of Christology, and the "historical Jesus" as the starting-point for Christology. Then it considers the mission and faith of Jesus: Jesus and the kingdom of God, Jesus and a God-Father, and Jesus' prophetic practice as defense of the true God. Finally it discusses the cross of Jesus: why Jesus was killed, why Jesus died, the crucified God, and the crucified people. The three excursuses concern the kingdom of God in present-day Christologies, the question of God (God of life and idols of death), and Jesus and violence. Sobrino, author of *Christology at the Crossroads* (1978), seeks to put forward the truth of Christ from the standpoint of liberation. A second volume will deal with the final reality of Jesus proclaimed as the Christ after the resurrection and confessed as true God and true human in dogma.

U. Sommer, *Die Passionsgeschichte des Markusevangeliums. Überlegungen zur Bedeutung der Geschichte für den Glauben,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 58 (Tübingen: Mohr-Siebeck, 1993, paper DM 118) viii and 303 pp. Bibliography. Indexed. ISBN: 3-16-145754-4.

The revised version of a doctoral dissertation directed by H. Weder and presented in 1989 to the theological faculty at the University of Zurich, this volume investigates the significance of the Markan passion narrative (Mk 14:1–16:8) for Christian faith. After general observations on historical and theological matters, it presents for each pericope (Mk 14:1-2; 14:3-9;

14:10-11; etc.) a translation, a literary and philological analysis, and a theological interpretation. Then it reflects synthetically on the relation between Mark's story of Jesus and faith: faith as gift, believing and seeing, going beyond the factual, false seeing and delusion, and the witness of truth.

J. S. Spong, *Resurrection. Myth or Reality? A Bishop's Search for the Origins of Christianity* (San Francisco: HarperCollins, 1994, $20) xix and 320 pp. Bibliography. Indexed. LCN: 93-25114. ISBN: 0-06-067546-2.

Spong, Episcopal (Anglican) bishop of Newark, NJ, and author of *Rescuing the Bible from Fundamentalism* (1991) and *Born of a Woman* (1992), uses the Jewish method of midrash to question the literalism of Jesus' resurrection. He contends that the gospel of Easter and Jesus as the exalted one living with God dawned in Galilee with Peter at its heart. His presentation proceeds under five major headings: approaching the resurrection, examining the biblical texts, interpretive images, clues that lead us toward Easter, and reconstructing the Easter moment.

G. N. Stanton, *A Gospel for a New People. Studies in Matthew* (Louisville, KY: Westminster/Knox, 1993, paper $18.99) xiv and 424 pp. Bibliography. Indexed. LCN: 93-7233. ISBN: 0-664-25499-3.

The paperback edition of the work described in *NTA* 37, p. 285.

A. Stock, *The Method and Message of Matthew* (Collegeville, MN: Liturgical Press, 1994, paper $26.95) iv and 443 pp. Indexed. LCN: 93-19236. ISBN: 0-8146-5022-8.

Stock, a Benedictine of Conception Abbey in Missouri and author of *The Method and Message of Mark* (1989), examines Matthew's Gospel from the perspective of narrative criticism, with particular attention to story and discourse, real and implied author, narrator and narratee, and real and implied reader. After a fifteen-page introduction to narrative criticism and Matthew's Gospel, he presents his exposition of the individual pericopes according to the following general outline: the figure of Jesus Messiah (1:1–4:16); the ministry of Jesus Messiah to Israel and Israel's repudiation of Jesus (4:17–16:20); and the journey of Jesus Messiah to Jerusalem and his suffering, death, and resurrection (16:21–28:20).

C.-H. Sung, *Vergebung der Sünden. Jesu Praxis der Sündenvergebung nach den Synoptikern und ihre Voraussetzungen im Alten Testament und frühen Judentum*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 57 (Tübingen: Mohr-Siebeck, 1993, paper DM 98) xiv and 339 pp. Bibliography. Indexed. ISBN: 3-16-146182-7.

The revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 1984 by the Evangelical theological faculty at Tübingen, this volume first considers forgiveness of sins according to the OT: the state of research, terminology, the Sinai event as the framework, Israel's experience of God, metaphors for forgiveness of sins, recognition and confession of sins, etc. Then it treats forgiveness of sins in early Judaism: the social and economic situation of Palestinian Judaism, Jesus Sirach, early Jewish wisdom thought, early Jewish apocalyptic, the Qumran literature, etc. Finally it deals with Jesus' forgiveness of sins according to the Synoptic Gospels with reference to particular texts (Mk 1:4-8 parr.; 2:1-12; Lk 7:36-50; Mk 2:13-17; Lk 7:34/Mt 11:19; Lk 18:9-14; 15:11-32; etc.). Sung concludes that Jesus as Son of God and Son of Man forgave sins during his public ministry and through his sacrificial death. Stuhlmacher has provided a two-page foreword.

W. M. Swartley, *Israel's Scripture Traditions and the Synoptic Gospels. Story Shaping Story* (Peabody, MA: Hendrickson, 1994, paper $17.95) xv and 367 pp. Bibliography. Indexed. LCN: 94-25577. ISBN: 1-56563-001-7.

Swartley, professor of NT at the Associated Mennonite Biblical Seminaries in Elkhart, IN, argues that Israel's major faith traditions afforded a structural framework for the Synoptic presentation of Jesus. After locating this study within the context of research on the OT's influence on the NT, he examines the four major OT theological traditions that have shaped parts of the Synoptic Gospels: the OT exodus and Sinai traditions and the Synoptic Galilean narrative, the OT way-conquest (and exodus) traditions and the Synoptic journey narrative, the OT Temple traditions and the Synoptic pre-passion (and passion) narrative, and the OT kingship traditions and the Synoptic passion narrative. The final chapter reflects synthetically on how the OT story shaped the Synoptic story of Jesus with reference to structure, theology, and function. An epilogue and two appendixes are included.

G. Van Oyen, *De studie van de Marcusredactie in de twintigste eeuw,* Studiorum Novi Testamenti Auxilia 18 (Leuven: Leuven University Press—Peeters, 1993, paper 2,300 BFr) 397 pp. Bibliography. Indexed. ISBN: 90-6186-564-6 (LUP), 90-6831-533-1 (P).

This volume surveys the major methods used in studying Mark's Gospel in the 20th century: source criticism (W. Wrede and the messianic secret, theories about the *Ur-Markus,* and the *Ur-Markus* and the minor agreements), form criticism (K. L. Schmidt, M. Dibelius, R. Bultmann, etc.), redaction criticism (E. Lohmeyer, R. H. Lightfoot, W. Marxsen, etc.), and new interpretative methods (N. Perrin, narrative criticism, rhetorical criticism and reader-response criticism). A four-page English summary and a 49-page bibliography are included. Van Oyen concludes that sound narrative criticism should build on the results of earlier research on the redaction, structure, theology, and style of the Evangelist.

R. Winterhalter with G. W. Fisk, *Jesus' Parables: Finding Our God Within* (New York—Mahwah, NJ: Paulist, 1993, paper $14.95) vii and 221 pp. Bibliography. LCN: 93-26774. ISBN: 0-8091-3442-X.

Winterhalter, president of Irwin Gregg Divinity School in St. Louis, MO, and Fisk, president of Cosmic Concepts Press in St. Joseph, MI, contend that Jesus' basic aim in his parables was not to teach theology or ethics but rather to release a new level of experience within us. They present expositions of forty-one parables under seven headings: the revolution within (the hidden treasure, the pearl, etc.), sowing and reaping (the sower, the seed growing secretly, etc.), the banquet parables (the great supper, the chief seats, etc.), the servant parables (the doorkeeper, the faithful servants/servant entrusted with supervision, etc.), parables of forgiveness (the lost sheep, the lost coin, etc.), obstacles on the path (the rich fool, the children at play, etc.), and the consummation (the fish net, the man with the sword, etc.).

EPISTLES—REVELATION

D. C. Arichea and H. A. Hatton, *A Handbook on the Letter from Jude and the Second Letter from Peter,* Helps for Translators, UBS Handbook Series (New York: United Bible Societies, 1993, paper) viii and 188 pp. Bibliography. Indexed. LCN: 93-18768. ISBN: 0-8267-0172-8.

After general comments on the relation between Jude and 2 Peter and its implications for translators, this volume presents with reference to the Revised Standard Version and Today's English Version exegetical information that is especially pertinent for translators of the two letters. It first treats Jude: salutation (1-2), purpose of the letter—to warn about godless people (3-4), three OT examples of how God deals with rebellious people (5-7), and so forth. Then it deals with 2 Peter: salutation (1:1-2), a call to live according to God's call (1:3-11), aim and purpose of the letter (1:12-15), and so forth. A twelve-page glossary is included.

E. Best, *Ephesians,* New Testament Guides (Sheffield, UK: JSOT Press, 1993, paper £5.95 or $9.95) 101 pp. Bibliography. Indexed. ISBN: 1-85075-716-X.

Best, professor emeritus at the University of Glasgow, first considers critical questions regarding Ephesians: recipients, author, and the author's mode of working. Then he provides a sketch of its content and focuses on its leading themes: the church, a realized soteriology, Christology, ethics, and Christian existence. Finally he treats its occasion and purpose, and reflects on its importance for church life today.

E. Biser, *Paulus. Zeuge, Mystiker, Vordenker,* Serie Piper 1477 (Munich—Zurich: Piper, 1992, paper DM 24.80) 432 pp. Indexed. ISBN: 3-492-11477-6.

Biser, who held the Guardini chair at the University of Munich from 1974 to 1986, is the author of several previous books on Paul: *Paulus—der letzte Zeuge der Auferstehung* (1981); *Der Zeuge. Eine Paulus-Befragung* (1981); and *Paulus für Christen* (1985). In this volume he explores the significance of Paul's life and apostolic activity according to the following outline: the approach, the way of life, the shape of his life, the call, the self-portrait, the conception, the gospel, the preaching, the documentation, critic and mystic, the pioneer thinker, and the questions.

R. G. Bratcher and E. A. Nida, *A Handbook on Paul's Letters to the Colossians and to Philemon,* Helps for Translators, UBS Handbook Series (New York: United Bible Societies, 1993, paper $7.95) viii and 149 pp. Bibliography. Indexed. LCN: 92-20512. ISBN: 0-8267-0166-3.

The reprint of the work published in 1977 under the title *A Translator's Handbook on Paul's Letters to the Colossians and to Philemon* [*NTA* 22, p. 334].

L. de León, *In Epistolam ad Romanos Expositio,* Opera 10, ed. G. Díaz García, Biblioteca La Ciudad de Dios I/54 (San Lorenzo del Escorial [Madrid]: Ediciones Escurialenses, 1993, paper 2,950 Ptas) ix and 329 pp., plate. Indexed. ISBN: 84-86161-30-4.

This volume makes available the Latin text of the exposition of Paul's letter to the Romans prepared in 1584-85 by Fray Luis de León at Salamanca. In his eight-page introduction the editor discusses the authenticity of the work, the origin of the manuscript (Ottoboniano 1020), characteristics of the exposition, style, sources, exegesis, method, and content. He notes that the commentary is important for its Augustinian-Thomistic theological theses, its defense of spiritual power over temporal power, and its support for Paul's arrival in Spain.

J. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation. Visionary Antecedents and their Development,* JSNT Supplement Series 93 (Sheffield, UK: JSOT Press, 1994, £32.50 or $47.50) 333 pp. Bibliography. Indexed. ISBN: 1-85075-456-X.

Prepared as a doctoral dissertation under the direction of B. Lindars and presented to the University of Manchester, this investigation of the use of the book of Isaiah in Revelation first discusses under the heading "methodological underpinnings" (1) John as a Jewish-Christian prophet and (2) John and the influence of the OT. Then in exploring the uses of Isaiah in various parts of Revelation (chaps. 1–3, 4–7, 8–13, 14–19, 20–22) it determines the validity of each proposed allusion to Isaiah, and assesses the purpose and significance of each certain allusion to Isaiah. Finally it analyzes the results under three headings: classification of allusions, thematic arrangement of certain allusions, and exegetical and literary techniques. Fekkes concludes that John's interpretation of Isaiah was one of the most important pre-visionary influences that provided the substance and inspiration for the vision experience and for its final redaction.

R. H. Finger, *Paul and the Roman House Churches. A Simulation* (Scottdale, PA—Waterloo, Ont.: Herald, 1993, paper $9.95 or $12.95 Can.) 206 pp., 2 maps. Bibliography. Indexed. LCN: 93-2312. ISBN: 0-8361-3605-5.

Finger, who has been the editor of *Daughters of Sarah* since 1979, first considers the historical and social setting of Paul's letter to the Romans, with particular attention to the role of the house churches in early Christianity. Then after a rhetorical outline, she discusses the various parts of the text from the perspective of Phoebe and members of the house churches: introducing Phoebe, who introduces Paul (1:1-17; 15:14–16:23); a gift for everybody (1:18–3:31); an example from the Scriptures (4); the old Adam and the new Christ (5–6); etc. Also included are questions for discussion, suggestions about using the "simulation" technique, and four appendixes.

V. P. FURNISH, *Jesus According to Paul,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1993, cloth $29.95, paper $9.95) vii and 135 pp. Bibliography. Indexed. LCN: 93-10221. ISBN: 0-521-45193-0 (cloth), -45824-2 (paper).

Furnish, professor of NT at Perkins School of Theology, Southern Methodist University, in Dallas, investigates the Pauline letters as evidence for what early Christians knew and said about Jesus. His presentation is divided into five chapters: developments from Jesus to Paul, Paul's knowledge about Jesus, sayings of Jesus in Paul's letters, Jesus in Paul's gospel, and Jesus according to the "Pauline school." An appendix provides bibliographic suggestions and questions for further reflection.

G. F. HAWTHORNE, R. P. MARTIN, AND D. G. REID (EDS.), *Dictionary of Paul and His Letters* (Downers Grove, IL—Leicester, UK: InterVarsity, 1993, $34.99) xxix and 1038 pp. Bibliographies. Indexed. LCN: 93-36044. ISBN: 0-8308-1778-6 (USA), 0-85110-651-X (UK).

This dictionary of Paul and his letters contains over 200 in-depth articles, bibliographies, hundreds of cross-references, and two indexes (Pauline letters, subjects). The international team of evangelical scholars that produced the volume is said mainly to stand in the shadow of the new appraisal of Paul's attitude to the Law, the covenant, and the people of Israel. The contributors include L. C. A. Alexander (on chronology), F. F. Bruce (Paul in Acts and letters), J. D. G. Dunn (Romans), G. D. Fee (gifts of the Spirit), S. J. Hafemann (letters to the Corinthians, Paul and his interpreters, suffering), S. McKnight (collection for the saints), I. H. Marshall (Lord's Supper), G. R. Osborne (hermeneutics/interpreting Paul), E. J. Schnabel (wisdom), F. Thielman (Law), D. F. Watson (diatribe), and E. M. Yamauchi (gnosis and gnosticism, Hellenism).

D. M. HAY (ED.), *Pauline Theology.* Vol. 2, *1 & 2 Corinthians* (Minneapolis, MN: Fortress, 1993, $31) xii and 300 pp. Bibliography. Indexed. LCN: 91-17665. ISBN: 0-8006-2489-0.

The first volume in this project was described in *NTA* 36, pp. 118-119. The articles contained in this volume are revised versions of papers prepared for discussion in the Pauline Theology Group of the Society of Biblical Literature at the 1989, 1990, and 1991 meetings. After J. M. Bassler's treatment of methodology in Pauline theology (with a response by S. J. Kraftchick), there are contributions by G. D. Fee on a theology of 1 Corinthians and V. P. Furnish on theology in 1 Corinthians (with a response to both by C. B. Cousar), and by T. Engberg-Pedersen on proclaiming the Lord's death—1 Cor 11:17-34 and the forms of Paul's theological argument. Then there are articles by Hay on the shaping of theology in 2 Corinthians and Kraftchick on the apostolic medium in 2 Corinthians ("death in us, life in you") (with a response to both by B. R. Gaventa), and by N. T. Wright on becoming the righteousness of God (2 Cor 5:21). Finally there is a paper by C. J. Roetzel on the grammar of election in four Pauline letters (with a response by W. S. Campbell), and bibliographies by Fee on 1 Corinthians and by Furnish on 2 Corinthians.

U. HECKEL, *Kraft in Schwachheit. Untersuchungen zu 2. Kor 10–13,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 56 (Tübingen: Mohr-Siebeck, 1993, paper DM 118) x and 391 pp. Bibliography. Indexed. ISBN: 3-16-146061-8.

The revised version of a doctoral dissertation directed by M. Hengel and presented in 1992 to the Evangelical theological faculty at the University of Tübingen, this volume explores the meaning of Christ's saying in 2 Cor 12:9 ("power is made perfect in weakness") for the development of Paul's argument in chapters 10–13. The first part considers the structure and course of the argument in the broader context (10–13) and in the pericope (12:1-10), and analyzes the paradox of 2 Cor 12:10b in 13:3-4. The second part deals with the tradition history and theological background of (1) boasting and (2) power and weakness. Also included are a synthetic exposition of 2 Cor 12:1-10 and two appendixes. Heckel gives particular attention to the theology of the cross as the key to understanding Paul's views of power and weakness.

G. Krodel, *The Deutero-Pauline Letters. Ephesians, Colossians, 2 Thessalonians, 1-2 Timothy, Titus* (rev. ed.; Minneapolis, MN: Fortress, 1993, paper $10) x and 102 pp. Bibliography. Indexed. LCN: 93-31816. ISBN: 0-8006-2802-0.

The first edition of this introduction to the literary, historical, and theological dimensions of the Deuteropauline letters was described in *NTA* 22, p. 338. For this edition J. P. Sampley has revised his treatment of Ephesians, and Krodel has revised the chapter on 2 Thessalonians. The chapters by A. J. Hultgren on Colossians and W. F. Taylor on the Pastorals are completely new.

J. Lambrecht (ed.), *The Truth of the Gospel (Galatians 1:1-4:11),* Monographic Series of "Benedictina," Biblical-Ecumenical Section 12 (Rome: Benedictina, 1993, paper) 288 pp. Indexed.

This volume contains the main papers and reports on the discussions from the Ecumenical Pauline Colloquium held in September 1992 at the Abbey of St. Paul Outside the Walls in Rome. The main papers are by J. S. Vos on Paul's argument in Gal 1:1–2:10, S. Agourides on Peter and Paul in Antioch (Gal 2:11-21), A. Vanhoye on theological thought and rhetorical quality in Gal 3:1-14, L. Hartman on Gal 3:15–4:11 as part of a theological argument on a practical issue, B. Standaert on Gal 3:15–4:11, F. Hahn on whether there is a development in Paul's statements about justification [§ 38-882], Lambrecht on Paul's argumentation in Galatians and its relevance today, and R. Penna on the Law and liberty in Paul's thought.

B. M. Metzger, *Breaking the Code. Understanding the Book of Revelation* (Nashville, TN: Abingdon, 1993, paper $6.95) 111 pp., map. Bibliography. Indexed. LCN: 93-5954. ISBN: 0-687-42807-6.

The product of many years of teaching Revelation, this book gives particular attention to the needs and interests of the general reader and to the literary form and spiritual message of Revelation. After a nine-page general introduction, it presents an exposition according to the following outline: John's vision of the heavenly Christ (1:1-20); letters to churches (2:1-29); more letters to churches (3:1-22); John's vision of God and the Lamb (4:1–5:14); opening the seven seals of God's scroll (6:1–8:2); sounding the seven trumpets (8:3–11:19); the satanic trinity—the dragon and the two beasts (12:1–14:20); the seven bowls of God's wrath (15:1–18:24); the final victory and the last judgment (19:1–20:15); and John's vision of the heavenly Jerusalem (21:1–22:21). Metzger is professor emeritus of NT at Princeton Theological Seminary.

S. D. O'Leary, *Arguing the Apocalypse. A Theory of Millennial Rhetoric* (New York—Oxford: Oxford University Press, 1994, $35) ix and 314 pp. Bibliography. Indexed. LCN: 93-17563. ISBN: 0-19-508045-9.

Using examples of apocalyptic argument from ancient to modern times, this volume identifies recurring patterns in apocalyptic texts and movements, and investigates why and how the NT book of Revelation has been employed to support various political stances and programs. After outlining a rhetorical theory of apocalypse, it treats the following topics: time, evil, and authority; from eschatology to apocalyptic—dramatic and argumentative form in the discourse of prophetic interpretation; Millerism as a rhetorical movement; Millerite argumentation; Hal Lindsey and the apocalypse of the 20th century; apocalyptic politics in the new Christian right; and the apocalypse of apocalypses. An epilogue is entitled "Waco and beyond." O'Leary is assistant professor in the department of communication at the University of Southern California.

G. Ravasi, *Lettere ai Galati e ai Filippesi. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (Bologna: Dehoniane, 1993, 17,500 L) 134 pp. Bibliography. ISBN: 88-10-70935-7.

The five conferences contained in this volume concern the historical-geographical coordinates of Paul's letter to the Galatians; the Jewish-Christian question and the theology of the Law and grace (Gal 1:11–2:14; 2:15–3:23); the historical-geographical coordinates of Paul's letter to the Philippians; the Christology of the hymn in Phil 2:6-11 (and its context in 1:12–2:18); and the moral message of the letters to the Galatians and the Philippians (Phil 2:19–4:23; Gal 5:13-23).

R. Riesner, *Die Frühzeit des Apostels Paulus. Studien zur Chronologie, Missionsstrategie und Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 71 (Tübingen: Mohr-Siebeck, 1994, DM 168) xiv and 509 pp., 3 figs. Bibliography. Indexed. ISBN: 3-16-145828-1.

Accepted in 1991 as a *Habilitationsschrift* by the Evangelical theological faculty at Tübingen, this investigation of Pauline chronology against the background of recent scholarly proposals first seeks to establish absolute or relative dates for Paul's activity "from Jerusalem to Achaia" on the basis of his letters and Acts in relation to extrabiblical evidence. Then under the heading "stations of the Pauline missionary strategy" it tries to correlate the phases of Paul's activity that can be seen in his letters with the chronological framework of Acts. Finally it discusses "early Pauline theology" as this is alleged to be represented by 1 Thessalonians, and argues that the letter should be dated ca. A.D. 50 and that its special character is due more to the historical circumstances of its origin than to its presentation of an early form of Pauline theology. Riesner is also the author of *Jesus als Lehrer* (1981).

C. Rose, *Die Wolke der Zeugen. Eine exegetisch-traditionsgeschichtliche Untersuchung zu Hebräer 10,32–12,3,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 60 (Tübingen: Mohr-Siebeck, 1994, paper DM 128) xi and 445 pp. Bibliography. Indexed. ISBN: 3-16-146012-X.

The slightly revised and abbreviated version of a doctoral dissertation directed by O. Hofius and presented in 1991 to the Evangelical theological faculty at Tübingen, this exegetical and tradition-historical investigation of Heb 10:32–12:3 takes its title from the "cloud of witnesses" mentioned in 12:1 and focuses on the understanding of faith. After discussing the composition and structure of Hebrews as a whole, it presents an exposition of the paraenesis in Heb 10:32-39: Believe in the word of the promise; do not shrink back from it! Then it deals with the theological presentation in 11:1-40: Faith is an (unflinching) standing firm in what is hoped for, an (objective) conviction about things that one does not see. Finally it treats the paraenesis in 12:1-3: Look to Jesus; he is the example and foundation of faith! Rose concludes that Heb 10:32–12:3 joins together the themes of eschatology, Christology and soteriology, and the "Word of God" theology.

D. Rusam, *Die Gemeinschaft der Kinder Gottes. Das Motiv der Gotteskindschaft und die Gemeinden der johanneischen Briefe,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 133 (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 69) 262 pp. Bibliography. Indexed. ISBN: 3-17-012357-2.

The revised version of a doctoral dissertation directed by W. Stegemann and presented in 1991 to the Augustana Hochschule in Neuendettelsau, this motif- and social-historical investigation of divine filiation in the Johannine letters first examines the motif according to the following outline: God as the father of all persons, God as the father of Israel, God as father for members of marginal groups (Qumran, mystery religions), divine filiation in the NT apart from the Johannine literature, and the family model in 1 John. Then it considers the communities of the Johannine letters: the problem about the "opponents" in 1 John, and the sociological description of the communities of the Johannine letters. Rusam argues that the motif of divine filiation strengthened the community from within and made a sharp dividing line vis-à-vis outsiders, and thus served as a key to Johannine ecclesiology.

R. Yates, *The Epistle to the Colossians,* Epworth Commentaries (London: Epworth, 1993, paper £6.95) xxvii and 110 pp. Bibliography. ISBN: 0-7162-0492-4.

Yates, superintendent Methodist minister in West Yorkshire, looks at Colossians in its setting in the generation after Paul when Christians sought a new vocabulary to do justice to the experience of Jesus Christ, to express his significance in terms of creation and redemption, and to apply Paul's insights to a changed situation. After a seventeen-page introduction to the making of Colossians, its leading ideas, and relation to Philemon, he presents an exposition according to the following outline: preface and greetings (1:1-2), thanksgiving (1:3-8), intercession (1:9-14), hymn on the lordship of Christ in creation and redemption (1:15-20), the great reconciliation (1:21-23), minister of the mystery of the gospel (1:24–2:5), the death of Christ as a "putting off" (2:6-15), the Colossian philosophy (2:16-23), the moral implications of dying and rising with Christ (3:1–4:6), and personal greetings and postscript (4:7-18).

BIBLICAL THEOLOGY

W. Beilner and M. Ernst, *Unter dem Wort Gottes. Theologie aus dem Neuen Testament* (Thaur: Kulturverlag, 1993, öS 680 or DM 98) 903 pp. Bibliographies. Indexed. ISBN: 3-85395-180-5.

Beilner, professor of NT theology at Salzburg, and Ernst, Dozent for NT theology at the theological faculty of the University of Salzburg, prepared this volume in collaboration with P. Arzt. They divide their presentation into six parts: the foundation of a NT theology, Paul, Jesus, John, the reception of Paul, and the history of the canon and of the text. Within this framework they give attention to issues of methodology, the role of Jesus' resurrection in NT theology, the Pauline letters and their major theological themes (God, Israel, the Gentiles, the wrath of God, etc.), the remembrance of Jesus contained in the Synoptic Gospels, the individual Johannine writings and their major theological concerns, and the theologies of the Deuteropauline and catholic epistles. They intend their handbook for students, pastors, religious educators, and others active in pastoral work.

F. Bovon, *L'Evangile et l'Apôtre. Le Christ inséparable de ses témoins* (Poliez-le-Grand: Editions du Moulin, 1993, paper) 77 pp.

The three essays in this volume concern the gospel and the apostle [see § 38-1599], tradition and newness, and the lordship of Christ over the universe [see § 31-798]. The first essay was Bovon's farewell lecture at the University of Geneva where he taught from 1967 to 1993. He is now professor of NT at Harvard Divinity School.

T. Callan, *The Origins of Christian Faith* (New York—Mahwah, NJ: Paulist, 1994, paper $9.95) vii and 147 pp., 2 figs. Bibliography. Indexed. LCN: 93-23465. ISBN: 0-8091-3459-4.

Callan, academic dean and professor of biblical studies at the Athenaeum of Ohio and author of *Forgetting the Root* (1986), seeks to describe the origin and development of Christian faith between Jesus' death and resurrection and the writing of Paul's epistles, i.e. between A.D. 30 and 50. He argues that Jesus' death and resurrection was the real starting point for Christian faith, even though much of the faith of the first Christians was rooted in what Jesus said and did. Thus he discusses recognition of Jesus as the Christ—the problem and a solution, the expectation that Jesus will come again, Jesus' death as atonement, the belief that Jesus now reigns in heaven, and belief in the preexistence and incarnation of Jesus.

J. Dupuis, *Who Do You Say I Am? Introduction to Christology* (Maryknoll, NY: Orbis, 1994, paper $16.95) vi and 194 pp. Bibliography. Indexed. LCN: 93-45599. ISBN: 0-88344-940-4.

Dupuis, who taught theology for many years in India and is now professor of theology at the Gregorian University in Rome, first surveys recent approaches to Christology (biblical and theological) and proposes an "integral approach" that seeks to hold together complementary, though apparently contradictory, components of the mystery of Jesus Christ. Then he takes up the following issues: Jesus at the source of Christology (from the pre-Easter Jesus to the Easter Christ), the development of NT Christology (from the risen Christ to the incarnate Son), historical development and present relevance of christological dogma, the problem of the "human" psychology of Jesus, and Jesus Christ the universal Savior.

E. M. Eenigenburg, *Biblical Foundations and a Method for Doing Christian Ethics*, ed. S. E. Eenigenburg (Lanham, MD—New York—London: University Press of America, 1994, $36.50) xi and 166 pp. Indexed. LCN: 93-26374. ISBN: 0-8191-9283-X.

Prior to his retirement in 1985 Eenigenburg was academic dean of the faculty of Western Theological Seminary in Holland, MI. In this study (prepared for posthumous publication by his daughter) he first treats biblical foundations for Christian ethics: confronting today's ethical dilemmas with the Bible; marking the boundaries of biblical and Christian ethics; humanity in the image of God (moral persons); Jesus Christ as the moral center of the Christian faith; redemption, moral amendment, and change; and the demand for the Christian's best possible moral attainment. Then he outlines a method for doing Christian ethics with reference to some particular issues: whether women in the church are dealt with justly, whether we can always tell the truth, whether being a homosexual person is sinful, whether the state should have the right of capital punishment, and genetic engineering (is it a shining new world?). The three appendixes concern the relations of Christian ethics to theology, to general ethics, and to philosophy and the sciences.

M. H. Ellis, *Ending Auschwitz. The Future of Jewish and Christian Life* (Louisville, KY: Westminster/Knox, 1994, paper $16.99) xii and 162 pp. Indexed. LCN: 93-34040. ISBN: 0-664-25501-9.

This volume completes the trilogy begun with *Toward a Jewish Theology of Liberation* (1987) and *Beyond Innocence and Redemption* (1990). Written on the occasion of a journey to Auschwitz, it contains seven chapters: preparing for Auschwitz; Auschwitz, Israel, and the end of Jewish innocence; Auschwitz and Palestine in the Jewish imagination; Jews and Christians after Auschwitz; Auschwitz and the brokerless kingdom of God; state religion and the new discipline; and a postcard from Auschwitz. Of particular interest to NT scholars is the chapter on Auschwitz and the brokerless kingdom of God, which contains sections on Jesus and the Jewish-Christian establishment, distorting Jesus, and hospitality and healing. Ellis is professor of religion, culture, and society studies and director of the justice and peace program at Maryknoll School of Theology in Maryknoll, NY.

The Future of Christology. Essays in Honor of Leander E. Keck, ed. A. J. Malherbe and W. A. Meeks (Minneapolis, MN: Fortress, 1993, $37) xxi and 265 pp., frontispiece. Bibliography. Indexed. LCN: 92-40265. ISBN: 0-8006-2728-8.

The eighteen articles honoring Professor Keck appear under three headings: Jesus and the Gospels (six), Paul and the epistles (eight), and the discipline and context of NT Christology (four). The papers are by M. de Jonge on the christological significance of Jesus' preaching of the kingdom of God; M. D. Hooker on the beginning of the gospel; J. D. Kingsbury on Jesus as the "prophetic Messiah" in Luke's Gospel; C. H. Talbert on when the Word became flesh; R. A. Culpepper on history and higher criticism in Robert Browning's "A Death in the Desert"; D. Lührmann on G. Bornkamm's response to Keck; J. A. Fitzmyer on the Christology of Romans; H. Boers on polysemy in Paul's use of christological expressions; V. P. Furnish on Paul's use of the christological assertion "he gave himself (was given) up"; R. B.

Hays on Christ praying the Psalms (Paul's use of an early Christian exegetical convention); J. L. Martyn on covenant, Christ, and church in Galatians; J. C. Beker on the promise of Paul's apocalyptic for our times; R. Scroggs on Christ the cosmocrator and the experience of believers; P. J. Achtemeier on Suffering Servant and suffering Christ in 1 Peter; L. Hartman on early baptism and early Christology; J. D. G. Dunn on Christology as an aspect of theology; W. Baird on Christology and criticism from H. E. G. Paulus to K. T. Keim; and M. Wiles on whether we can still do Christology. Also included are a photograph of the honoree, a tribute by B. S. Childs, and a bibliography of Keck's publications (compiled by G. Pauls).

J. P. GALVIN (ED.), *Faith and the Future: Studies in Christian Eschatology* (New York—Mahwah, NJ: Paulist, 1994, paper $6.95) iv and 75 pp. LCN: 93-32807. ISBN: 0-8091-3455-1.

The three lectures contained in this volume were delivered in 1992 as part of the celebration to inaugurate an academic chair for visiting professors at the Pontifical College Josephinum in Columbus, OH. After a three-page introduction by Galvin, there are papers by W. Kasper on individual salvation and eschatological consummation, G. O'Collins on the relation between eschatology and love ("in the end, love"), and R. E. Brown on eschatological events accompanying Jesus' death, especially the raising of the holy ones from their tombs (Mt 27:51-53).

J. HAINZ (ED.), *Theologie im Werden. Studien zu den theologischen Konzeptionen im Neuen Testament* (Paderborn—Munich—Vienna: Schöningh, 1992, paper DM 38) 463 pp., plate. Indexed. ISBN: 3-506-73903-4.

Prepared to mark the 25th anniversary of the founding of the "Collegium Biblicum München" and to honor the memory of O. Kuss (1905-91), this volume presents papers by J. Ernst on the so-called messianic secret as no main key to Mk; A. Sand on the "school of life" and Matthean theology; J. Ernst on the evangelical catholic and the catholic evangelical in Lk; Ernst on Luke and the church's confession of faith; Sand on the logia of Jesus, the four Gospels, and the NT canon; P. Hofrichter on the double feeding narrative in Mk and the double mission in Lk; Hainz on recent studies on the redactional history of Jn; W. Lütgehetmann on the wedding at Cana as the beginning of Jesus' signs; J. Wagner on the revival of Lazarus as a paradigm of Johannine theological history; Hofrichter on Jn in history-of-religions research and the literary criticism of the Prologue; A. Link on women as proclaiming the Messiah in Jn; J. Eckert on Paul's earliest preaching; Eckert on the Pauline gospel in controversy; Hainz on the church of the crucified one according to Paul; Sand on the theology of the Pastorals ("preserving the deposit"); F. Laub on the intention of the high-priest Christology in Hebrews; S. C. A. Fay on wisdom, faith, and praxis in James; F. Schröger on discrimination and persecution according to 1 Peter; and Sand on the prophetic speech of Revelation. A photograph of Kuss and a foreword by Hainz are included.

Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology, ed. J. B. Green and M. Turner (Grand Rapids: Eerdmans, 1994, $37; Carlisle, UK: Paternoster) xxi and 536 pp. Indexed. LCN: 93-39543. ISBN: 0-8028-3750-6 (E), 0-85364-560-4 (P).

Prepared in honor of I. H. Marshall on the occasion of his 60th birthday, this volume presents thirty papers under three headings: Jesus, the Synoptic Gospels, and Acts (seventeen); Jesus, Paul, and John (eight); and NT Christology—wider issues (five). They are by R. J. Bauckham on Jesus and the wild animals (Mk 1:13)—a christological image for an ecological age; G. R. Beasley-Murray on the kingdom of God and Christology in the Gospels; E. J. Schnabel on Jesus and the beginnings of the mission to the Gentiles; Green on Jesus and the "poor" in Luke's Gospel; C. L. Blomberg on the evangelical liberation theology of Jesus ("your faith has made you whole"); R. T. France on Jesus the "Baptist"; L. Morris on disciples of Jesus; D. A. Carson on Mt 11:19b/Lk 7:35 as a test case for the bearing of Q Christology on the Synoptic problem; G. R. Osborne on structure and Christology in Mk 1:21-45; G. N. Stanton on charges that Jesus was a magician and a false prophet who deceived God's people; D. L. Bock on the Son of Man seated at God's right hand and the debate over Jesus' "blasphemy"; E. E. Ellis on deity Christology in Mk 14:58; R. H. Gundry on the essential physicality of Jesus' resurrection according to the NT; P. Borgen on Jesus Christ, the reception of the Spirit, and a cross-national community; H. F. Bayer on Christ-centered eschatology in Acts 3:17-26; C. K. Barrett on *imitatio Christi* in Acts; R. Riesner on James' speech (Acts 15:13-21), Simeon's hymn (Lk 2:29-32), and Luke's sources; J. W. Drane on patterns of evangelization in Paul and Jesus as a possible way forward in the Jesus-Paul debate; D. Wenham on the story of Jesus known to Paul; G. D. Fee on Christology and pneumatology in Rom 8:9-11 and elsewhere—reflections on Paul as a trinitarian; S. H. Travis on Christ as bearer of divine judgment in Paul's thought about the atonement; C. E. Arnold on Jesus Christ as "head" of the church in Colossians and Ephesians; R. B. Edwards on the christological basis of the Johannine footwashing; G. M. Burge on territorial religion, Johannine Christology, and the vineyard of Jn 15; D. Guthrie on the Christology of Revelation; Turner on the Spirit of Christ and "divine" Christology; J. D. G. Dunn on the making of Christology as evolution or unfolding; A. C. Thiselton on Christology in Luke, speech-act theory, and the problem of dualism in Christology after Kant; R. N. Longenecker on the foundational conviction of NT Christology—the obedience/faithfulness/sonship of Christ; and P. Ellingworth on whether Christology should be approached synchronically or diachronically. The editors have provided a three-page preface.

D. JUEL, *Messianic Exegesis. Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress, 1992, paper $15) xii and 193 pp. Bibliography. Indexed. LCN: 87-12070. ISBN: 0-8006-2707-5.

The paperback edition of a work described in *NTA* 32, p. 256, this volume argues on the basis of various OT texts (2 Samuel 7, Psalms, the Servant Songs of Second Isaiah, Psalm 110, Daniel 7) that the beginnings of Christian reflection can be traced to interpretations of Israel's Scriptures and that the major focus of that scriptural interpretation was Jesus, the crucified and risen Messiah. Juel is professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN.

L. E. KECK, *The Church Confident* (Nashville, TN: Abingdon, 1993, paper $9.95) 128 pp. Bibliography. LCN: 92-33161. ISBN: 0-687-08151-3.

Keck, professor of biblical theology and former dean at Yale Divinity School, examines four aspects of mainline Protestant church life today—worship, theology, ethos, and communication—and shows how the church is suffering from malaise brought on by oversecularization. The four chapters were originally presented as the Lyman Beecher lectures at Yale Divinity School.

U. KUHNKE, *Koinonia. Zur theologischen Rekonstruktion der Identität christlicher Gemeinde,* Themen und Thesen der Theologie (Düsseldorf: Patmos, 1992, paper DM 44.80) 343 pp. Bibliography. ISBN: 3-491-71094-4.

Prepared as a doctoral dissertation under the direction of N. Mette and accepted in 1991 by the Fachbereich 1 of the Universität-Gesamthochschule at Paderborn, this volume seeks to develop a theological reconstruction of the identity of the Christian community with the help of the concept of *koinonia.* The four major parts in the study concern the identity and relevance of the community in the practical-theological discussion, *koinonia* in the NT, *koinonia*-praxis in the perspective of action-theory, and *koinonia* as a basic practical-theological concept. The part on *koinonia* in the NT deals with the *koinonia* of the community, *koinonia* with Christ, the *koinonia* of Christians, *koinonia* with God and with one another, and *koinonia* as the continuation of Jesus' praxis.

U. C. Manus, *Christ, the African King. New Testament Christology,* Studies in the Intercultural History of Christianity 82 (Frankfurt—Berlin—Bern: Lang, 1993, paper $49.80) vii and 280 pp., plate. Bibliography. ISBN: 3-631-45211-X.

Manus, senior lecturer in NT studies and African Christian theology at the Obafemi Awolowo University in Ile-Ife, Nigeria, seeks not only to present an elaboration of the NT teaching on Christ the King but also to articulate in a theological way how Africans express their faith in, loyalty to, and followership of Christ as the king of their lives and total existence. After taking up methodological questions, he deals with the African worldview, contemporary images of Jesus in Africa, kingship in precolonial Africa, and the Shilluk and Zulu kings. Then he considers Jesus of Nazareth, the kingdom of God, the kingship of Jesus (as seen in some NT texts), and African and NT ideas on kingship. He concludes that the kingship of Christ empowers African Christians to encounter the Christ in all their native ways of life so that he can judge and tabernacle in their midst.

W. Marxsen, *New Testament Foundations for Christian Ethics,* trans. O. C. Dean (Minneapolis, MN: Fortress, 1993, paper $17) xvi and 319 pp. Bibliography. Indexed. LCN: 92-47447. ISBN: 0-8006-2749-0.

The English version of *"Christliche" und Christliche Ethik im Neuen Testament* [*NTA* 33, p. 407], this volume first contends that ethics is an aspect of theology, and discusses two major approaches: ethics oriented toward Jesus, and the ethic of Paul. Then it considers developments and false developments: the ethic of Matthew, the function of Christology in ethical systems (2 Thessalonians, Pastorals, James, 1 Peter, Colossians, Hebrews), and ethics in the Johannine circle. The epilogue reflects on the problem of founding a Christian ethic on the NT. Until his death in 1993 Marxsen was professor of NT at the University of Münster.

H. D. McDonald, *The New Testament Concept of Atonement. The Gospel of the Calvary Event* (Cambridge, UK: Lutterworth, 1994; Grand Rapids: Baker, paper $9.99) 144 pp. Bibliography. Indexed. LCN: 93-16802. ISBN: 0-7188-2888-7 (L), 0-8010-6309-4 (B).

After an introduction on the cruciality of the cross, this volume examines biblical terms that are associated with Christ's redeeming activity: the cross, the tree, the cup, the death, the blood, and the body. Then it looks at various biblical interpretations of the Calvary event: a lamb slain, a Passover celebrated, a covenant made, a sacrifice rendered, a ransom paid, a propitiation offered, and a reconciliation effected. Finally it takes into account the results of the survey and examines its implication for Christology. McDonald, a former vice-principal and senior lecturer at the London Bible College, is the author of *The Atonement of the Death of Christ in Faith, Revelation, and History* (1985) and *The God Who Responds* (1986).

P. Müller, *In der Mitte der Gemeinde. Kinder im Neuen Testament* (Neukirchen-Vluyn: Neukirchener, 1992, paper DM 58) 447 pp. Bibliography. Indexed. ISBN: 3-7887-1423-9.

The slightly revised version of a *Habilitationsschrift* presented in 1991 to the Evangelical theological faculty at Munich, this volume explores the references to children in the NT and the roles played by children in the early church with an eye toward influencing church life today. After a brief introduction, it considers Mk 10:13-16 as an exemplary text, children in the world of the NT, the word-field for "child" in the NT, the relationship of children to the "unclean" and the "little ones" in the Synoptic tradition, the place of children in (Christian) households, and the relation between NT exegesis regarding this topic and application. Müller's doctoral dissertation was entitled *Anfänge der Paulusschule. Dargestellt am zweiten Thessalonicherbrief und am Kolosserbrief* (1988).

S. NGAYIHEMBAKO, *Les temps de la fin. Approche exégétique de l'eschatologie du Nouveau Testament,* Le Monde de la Bible 29 (Geneva: Labor et Fides, 1994, paper 48 SFr) 430 pp. Bibliography. ISBN: 2-8309-0702-7.

The revision of a doctoral dissertation directed by F. Bovon and presented to the theological faculty at the University of Geneva in 1990, this volume examines the principal NT texts that concern the "end" (τέλος). It first treats τέλος in the uncontested Pauline letters: 1 Thessalonians, 1 Corinthians, 2 Corinthians and Philippians, and Galatians and Romans. Then it considers τέλος and related topics in the Synoptic Gospels and Acts and in John's Gospel and 1 John. Finally it considers the "end" in Hebrews, the fixed times and the manifestation of Jesus Christ in the Pastorals, the apocalyptic "end" and the τέλος of faith in 1 Peter, the end or the judgment according to James, the final time according to Jude and 2 Peter, and the theological or christological aspect of the "end" according to Revelation 12. Ngayihembako, who now teaches NT on Protestant faculties in Zaire, concludes that the NT concept of the "end" joins traditional Jewish apocalyptic expectation, the event of the cross of Jesus, and the hope for the parousia of Christ.

A. SALAS (ED.), *Los ángeles. Doctrina teológico-bíblica,* Biblia y Fe, Revista de Teología Bíblica, vol. 19, no. 57 (Madrid: Escuela Bíblica, 1993, paper) 143 pp. ISSN: 0210-5209.

The six essays in this fascicle [see *NTA* 38, p. 138] deal with various aspects of belief in angels: G. Cañellas on the origin and precedents of this belief, M. A. Martín Juárez on ancient Israel's belief in angels, J. L. del Valle on angels in the OT Pseudepigrapha, X. Pikaza on angels in the NT, A. Salas on Jesus and the angels according to the Synoptic Gospels, and S. Folgado Flórez on the common teaching of the church concerning angels.

A. SALAS (ED.), *El hechizo del poder,* Biblia y Fe, Revista de Teología Bíblica, vol. 20, no. 58 (Madrid: Escuela Bíblica, 1994, paper) 180 pp. ISSN: 0210-5209.

The seven articles in this fascicle are by G. Cañellas on a biblical theology of power, J. L. del Valle on justice "versus" power in Amos, M. A. Martín Juárez on hope and power in Isaiah, E. Gallego on Jesus and religious power, C. Quelle on Jesus and civil power, R. M. Grácio das Neves on the gospel and the dialectic of power today, and M. Sáenz Galache on the antinomies of power.

O. SCHNÜBBE, *Der Friede (shalom) im Alten und Neuen Testament - eine notwendige Korrektur,* Vorlagen, Neue Folge 17 (Hannover: Lutherisches Verlagshaus, 1992, paper DM 6.80) 62 pp. ISBN: 3-7859-0645-5.

Schnübbe argues that the Christian concept of redemption can provide a necessary corrective in the current debate about peace. In discussing the OT concept of peace he deals with the fundamental significance of *šālôm* and its role in religious language and in the political sphere in Israel's history. Then he considers the NT understanding of peace with reference to Jesus' preaching, Paul, and John.

W. SCHWEITZER, *Der Jude Jesus und die Völker der Welt. Ein Gespräch mit Paul M. van Buren,* Veröffentlichungen aus dem Institut Kirche und Judentum 19 (Berlin: Institut Kirche und Judentum, 1993, DM 24.80) 228 pp. Indexed. ISBN: 3-923095-22-8.

The main part of this book (pp. 11-169) consists of Schweitzer's assessment of van Buren's three-volume *A Theology of the Jewish-Christian Reality* (1981-88). After commenting on van Buren's participation in the dialogue between Jews and Christians, Schweitzer deals with the following topics: God's activity in history—van Buren's understanding of the relation between history and revelation, and his interpretation of Scripture; creation and covenant in Israel's tradition—the fullness of creation and the responsibility for the world among Jews and Christians; how one is to speak of Jesus of Nazareth; the beginning of the "second way" and its significance for Christology; the movement from classical Christology to the Christology of "the church with Israel"; and the living Christ, the church, and Israel today. The second part (pp. 171-221) contains a response by van Buren, a reply by Schweitzer, and essays by B. Klappert and M. Wyschogrod. Schweitzer is professor emeritus of systematic theology at the Kirchliche Hochschule Bethel.

M. STÖHR (ED.), *Lernen in Jerusalem—Lernen mit Israel. Anstösse zur Erneuerung in Theologie und Kirche,* Veröffentlichungen aus dem Institut Kirche und Judentum 20 (Berlin: Institut Kirche und Judentum, 1993, DM 39) 477 pp. Bibliographies. Indexed. ISBN: 3-923095-20-1.

This collection of forty papers gives an insight into the themes, questions, conversations, and learning processes of the program "Studium in Israel" over its first ten years of existence. The papers pertinent to NT studies include R. J. Z. Werblowsky on Paul and the covenant with Jews and Gentiles, H. Safrai on Jesus and the Pharisees, J. Fraenkel on the relation between Jews and Gentiles in the Talmud, P. Lenhardt on the value of Talmud study for Christians, S. Talmon on the significance of Judaism for Christian theology, W. Stegemann on the significance of Judaism for Christianity, P. von der Osten-Sacken on Christian identity in Christian-Jewish dialogue, N. Lohfink on the hermeneutics of the OT and the NT, E.-M. Dörrfuss on the hermeneutics of the OT (and the NT), T. Dermann on the relation of Israel and the nations in *Mekilta,* M. Jacobs on Markan and tannaitic controversy stories, and G. Scherle on the tannaitic *ḥăsîdîm* and Jesus. Stöhr has provided a three-page foreword.

R. S. SUGIRTHARAJAH (ED.), *Asian Faces of Jesus,* Faith and Cultures (Maryknoll, NY: Orbis, 1993, paper $19.95) xii and 267 pp. LCN: 93-536. ISBN: 0-88344-833-5.

The fifteen essays included in this volume have been chosen on the criterion that in their christological articulation they take into account at least one of the following: a particular religio-cultural or socio-political reality of Asia; Asian symbols, sense, impulses, and popular and philosophical insights; and interreligious enrichment or eradication of class, caste, tribal, and gender barriers. They appear under two general headings: Jesus amid other Asian ways, truths, and lights (seven); and newly emerging profiles of Jesus amid Asia's poverty and religious plurality (eight). They include papers by O. N. Mohammed on Jesus and Krishna, S. Yagi on Christ and Buddha, M. Amaladoss on the pluralism of religions and the significance of Christ, B. M. Ahn on Jesus and people (Minjung), S. Kappen on Jesus and transculturation, V. Fabella on Christology from an Asian woman's perspective, and S. T. Martinez on Jesus Christ in popular piety in the Philippines. Sugirtharajah has provided a prologue, two interpretative forewords, and an epilogue.

J. E. M. TERRA (ED.), *Bíblia e Santo Domingo,* Revista de Cultura Bíblica, vol. 17, nos. 65–66 (São Paulo: Edições Loyola, 1993, paper) 148 pp.

This fascicle [see *NTA* 37, p. 459] first provides Pope John Paul II's 1993 discourse (and related materials) on the authentic interpretation of Scripture. Then it presents four articles by N. B. Pereira, Terra, E. E. Karlic, and L. M. Neves on or associated with the theology of the final document issued by the Conference of Latin American Bishops held in Santo Domingo. Also included are articles by Terra on the brothers of Jesus, poverty and the poor in Proverbs, and riches in Proverbs, as well as the statement on eschatology by the International Theological Commission, and an article by G. Bellinato on poverty in the Pauline corpus.

G. THEISSEN, *Lichtspuren. Predigten und Bibelarbeiten* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1994, paper DM 38) 219 pp. ISBN: 3-579-03009-4.

An earlier collection of Theissen's sermons and meditations appeared under the title *Die offene Tür* [*NTA* 35, p. 260; 36, p. 288]. The twenty-four reflections in this collection concern OT texts (seven), NT texts (sixteen), and art and the expression of faith (one). The NT texts treated are Mt 5:3; 5:13-16; 6:25-34; 18:15-20; 25:31-46; Mk 9:14-29; 10:35-45; Lk 8:4-8; Jn 4:1-41; Rom 5:8; 9:1-5 and 9:30–10:4; 15:7 [two]; 2 Cor 3:16-18; Jas 4:1-10; and 1 Cor 4:1-15.

Volk Gottes, Gemeinde und Gesellschaft, Jahrbuch für Biblische Theologie 7 (Neukirchen-Vluyn: Neukirchener, 1992, paper DM 72) x and 434 pp. Indexed. ISBN: 3-7887-1433-6.

This fascicle [see *NTA* 38, p. 134] treats the theme of the people of God, community, and society from the perspectives of biblical exegesis (eight articles), church history and history of theology (three), and systematic and practical theology (five). The articles most pertinent to NT study are by G. Theissen on the messianism of groups (the origin of the church in the circle of Jesus' disciples), W. Klaiber on pro-existence and contrast-behavior (a basic structure of NT ecclesiology), J. Hainz on the development from "people of God" to "body of Christ" (biblical-theological perspectives of Pauline theology), and M. Fander on women in primitive Christianity (the example of Palestine). There are also surveys of research by N. Lohfink on Israel's religious history, H. Hübner on Paul's theology, and W. Kraus on the people of God.

R. D. WITHERUP, *Conversion in the New Testament,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1994, paper $9.95) ix and 126 pp. Bibliography. LCN: 93-28774. ISBN: 0-8146-5837-7.

After a chapter on the language of conversion in the OT and the NT, this volume explores various approaches to conversion within the NT: following Jesus (Mark), bearing good fruit (Matthew), prodigal children of a prodigal God (Luke), from blindness to sight (Acts), from darkness to light (John), and revelation from God (Paul). Also included are a chapter on conversion in other NT books and the sketch of a biblical theology of conversion. Witherup, professor of Scripture at St. Patrick's Seminary in Menlo Park, CA, concludes that conversion is central to Jesus' teaching and encompasses a broad spectrum of themes.

G. M. ZERBE, *Non-Retaliation in Early Jewish and New Testament Texts. Ethical Themes in Social Contexts,* JSP Supplement Series 13 (Sheffield, UK: JSOT Press, 1993, £35 or $55) 307 pp. Bibliography. Indexed. ISBN: 1-85075-389-X.

Based on a doctoral dissertation directed by P. W. Meyer and J. H. Charlesworth and presented to Princeton Theological Seminary, this investigation of non-retaliatory ethics first examines pertinent early Jewish texts from the wisdom tradition, the Egyptian Diaspora, the Essenes and the Qumran community, and *Testaments of the Twelve Patriarchs* (with an excursus on *2 Enoch*). Then it considers the ethics of non-retaliation in the Gospel tradition (Mt 5:38-48; Lk 6:27-36), Paul's letters (Rom 12:14, 17-21), and 1 Peter (2:12–3:12). Zerbe concludes that the non-retaliatory ethics of the NT are similar to those of early Judaism in their verbal and thematic expressions, and in the patterns of their social application (though they differ in their theological groundings).

THE WORLD OF THE NEW TESTAMENT

S. ABOUZAYD, *Iḥidayutha. A Study of the Life of Singleness in the Syrian Orient. From Ignatius of Antioch to Chalcedon 451 A.D.* (Oxford: ARAM Society for Syro-Mesopotamian Studies, 1993, paper) xx and 449 pp. Bibliography. Indexed. ISBN: 0-9520776-0-4.

The Syrian hermits were called the "single ones" because they sought only the life of singleness with God through celibacy and seclusion. This study of early Syrian asceticism contends that the first Syrian hermits drew the principal elements of their eremitic beliefs and the inspiration for their eremitic vocation from the orthodox teachings of the Syrian church. It first discusses Syrian asceticism before the rise of eremitism with reference to the early Syrian Fathers (Ignatius, *Didache,* Theophilus of Antioch, Tatian, etc.), and Aphrahat and the covenanters. The second (and main) part focuses on the Syrian hermits before Chalcedon (A.D. 451) according to the following outline: the motives of singleness, healing (the school of seclusion), and fulfillment of the eremitic vocation. The appendix (pp. 322-388) provides information about individual Syrian hermits.

Alexandria. The Journal of the Western Cosmological Traditions 2 (Grand Rapids: Phanes, 1993, paper $17) 422 pp. Illustrated. ISBN: 0-933999-97-6.

The first issue of this journal devoted to research on Western cosmological traditions was described in *NTA* 36, p. 288. The major articles in this volume that are most pertinent to the NT world are by S. Eyer on psychedelic effects and the Eleusinian mysteries, D. Fideler on the science and art of animating statues, M. Rabinovitch on the dolphin in Greek legend and myth, and C. Rhone on the sacred geography of the ancient Greeks.

ARAM Second International Conference: The Syriac-Arabic Cultural Interchange during the Abbasid era in Iraq, ARAM Periodical 3/1-2 (Oxford: ARAM Society for Syro-Mesopotamian Studies, 1991, paper $45) xi and 361 pp., 8 plates, map. Bibliographies. ISSN: 0959-4213.

The first part (pp. 1-247) of this double fascicle [see *NTA* 38, p. 140] presents fifteen papers prepared for the 1991 conference held at Oxford on the Syriac-Arabic cultural interchange during the Abbasid era in Iraq. Two papers of interest for biblical studies are by S. Dalley on the Gilgamesh epic and Manichaean themes, and S. Stroumsa on the impact of Syriac tradition on early Judeo-Arabic Bible exegesis. The second part (pp. 249-336) contains six papers, including studies by S. Brock on "Come, Compassionate Mother . . . , come Holy Spirit"—a forgotten aspect of early Eastern Christian imagery, Brock on some new Syriac documents from the 3rd century A.D., and C. Lightfoot and J. Naveh on a north Mesopotamian Aramaic inscription on a relief in the Tigris gorge.

D. AUBRIOT-SÉVIN, *Prière et conceptions religieuses en Grèce ancienne jusqu'à la fin du Ve siècle av. J.-C.,* Collection de la Maison de l'Orient Méditerranéen 22, Série littéraire et philosophique 5 (Lyon: Maison de l'Orient Méditerranéen, 1992, paper 280 F) 604 pp. Bibliography. Indexed. ISBN: 2-903264-14-7.

Defended in 1990 as a Doctorat d'État at the Sorbonne, this investigation of prayer and religious concepts in ancient Greece until the end of the 5th century B.C. contains five chapters: the circumstances of prayer (cultic and free prayers, the person and status of the person making the prayer, material circumstances, occasions), the bodily and vocal expressions of the prayer (gestures and attitudes; timbre and tone of voice; hymns, cries, and prayer), formulaic questions (εὔχομαι—prayer and discourse; the formulation of the request), the uses of ἀράομαι and ἀρά—the curse and the oath, and the supplication and the conciliatory or expiatory proceedings. A five-page appendix presents the corpus of the occurrences of ἀράομαι.

A.-C. AVRIL AND D. DE LA MAISONNEUVE, *Les Fêtes juives,* Suppléments aux Cahiers Evangile (Paris: Cerf, 1993, paper 50 F) 132 pp. Bibliography. Indexed. ISSN: 0222-9706.

This fascicle presents information about and texts (OT, rabbinic, NT) pertaining to the major Jewish festivals. After an introduction to the Jewish calendar, it treats festivals of Mosaic origin: the new moon, Passover, Pentecost, Tabernacles, the month of Elul, the New Year, the ten "days of awe," and the Day of Atonement. Then it deals with four feasts of rabbinic origin: Hanukkah, Tu bi-Shevat, Purim, and Tish'a be-Av. The authors, both sisters of Notre Dame de Sion, previously collaborated on *La prière juive* (1989) in the series.

C. BARRY, *La Sagesse de Jésus-Christ (BG, 3; NH III, 4). Texte établi, traduit et commenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 20 (Laval, Que.: Les Presses de l'Université Laval, 1993, paper $45 Can.) xv and 324 pp. Bibliography. Indexed. ISBN: 2-7637-7347-8.

In her 44-page general introduction to *Sophia of Jesus Christ,* Barry treats the textual evidence, language and style of the Coptic witnesses, teaching, literary genre, origin (source, milieu, date), and structure. Then she presents on facing pages Coptic texts and French translations of the work according to Berlin Codex 8502,3 and Nag Hammadi Codex III,4, respectively, and offers on facing pages synoptic translations of the two versions. Also included are an 85-page commentary, an appendix, and various indexes. Barry views the work as eclectic but perhaps given final form by a Sethian redactor in mid-3rd century A.D. Egypt.

H. W. BASSER AND S. FISHBANE (EDS.), *Approaches to Ancient Judaism. New Series.* Vol. 5, *Historical, Literary, and Religious Studies,* South Florida Studies in the History of Judaism 82 (Atlanta: Scholars Press, 1993, $59.95) ix and 167 pp. Indexed. LCN: 90-8969. ISBN: 1-55540-869-9.

The nine papers in this volume concern current uses of rabbinic literature within the academic disciplines: M. Bar-Ilan on witches in the Bible and in the Talmud; N. Zohar on women, men, and religious status; T. Meacham on woman more intelligent than man; D. Hoshen on semiotics as a religious question; Basser on letting the dead bury their dead; Basser on whether midrash is to be sterilized; S. Valer on the talmudic sugya as a literary mosaic; N. Rubin on the blessing of mourners; and Fishbane on female sorceresses in the Babylonian Talmud.

D. R. G. BEATTIE AND J. S. MCIVOR, *The Targum of Ruth. The Targum of Chronicles. Translated, with Introduction, Apparatus, and Notes,* The Aramaic Bible 19 (Collegeville, MN: Liturgical Press, 1994, $65) vi and 37 and 258 pp. Bibliography. Indexed. LCN: 93-36872. ISBN: 0-8146-5455-X.

The first part of this volume (pp. 1-37) presents Beattie's introduction to *Targum of Ruth* (the targum and its manuscripts, content, origin, present translation, bibliography), along with an annotated translation and indexes. The Aramaic is more than twice as long as the Hebrew book of Ruth. Beattie has been head of the department of Semitic studies at the Queen's University of Belfast since 1985. The second part (pp. 1-258) contains a 24-page general introduction to *Targum of Chronicles* (status of Chronicles in Judaism, manuscripts and editions of the targum, relation to other targums, place of origin, date, work, methods, theology and teaching, Greek and Latin loanwords, practical matters), as well as annotated translations of 1 and 2 Chronicles and indexes. McIvor teaches OT at Union Theological College in Belfast.

O. BETZ AND R. RIESNER, *Jesus, Qumran and the Vatican. Clarifications* (New York: Crossroad, 1994, $19.95) x and 196 pp., 14 maps. Bibliography. Indexed. LCN: 93-39854. ISBN: 0-8245-1397-5.

The English version of *Jesus, Qumran und der Vatikan. Klarstellungen* [*NTA* 38, p. 141], this volume answers ten questions related to the Dead Sea scrolls: Did the Vatican suppress the publication of the Qumran scrolls? Which Qumran texts are still unpublished? Were the Qumran writings composed by Sadducees? and so forth. Some corrections and additions have been made in the English edition.

K. BEYER, *Die aramäischen Texte vom Toten Meer samt den Inschriften aus Palästina, dem Testament Levis aus der Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten,* Ergänzungsband (Göttingen: Vandenhoeck & Ruprecht, 1994, DM 198) 450 pp. Bibliographies. ISBN: 3-525-53599-6.

This supplement to Beyer's *Die aramäischen Texte vom Toten Meer* [*NTA* 29, p. 340] first presents additional notes to the discussions of the diffusion and division of the Aramaic language, the origin and development of alphabetic writing, and the development of Aramaic. Then it provides Aramaic texts and German translations for Qumran texts (OT Apocrypha, targums, biblical Aramaic portions), private documents from Wadi Murabba'at and Nahal Hever, Hasmonean inscriptions, a Galilean targumic text, and Western Aramaic texts. Also included are a 23-page grammar and a 149-page lexicon.

A. BIRAN, *Biblical Dan* (Jerusalem: Israel Exploration Society—Hebrew Union College-Jewish Institute of Religion, 1994, $32) 280 pp. Illustrated. Bibliography. ISBN: 965-221-020-X.

The edited, revised, and augmented translation of a work first published in Modern Hebrew (1992), this popular presentation of the results of the archaeological excavations undertaken at Tel Dan between 1966 and 1993 follows a historical order: the Neolithic period, the first urban settlement in the Early Bronze Age, the second urban revolution—the Middle Bronze Age IIA, the ramparts, the triple arched gate, Laish during the Middle Bronze Age IIB and IIC, Laish in the Late Bronze Age, "and they called the name of the city Dan" (see Judges 18; Josh 19:40-48; Judg 1:34), the metal industry at Dan, the sacred precinct, the Israelite fortifications, and the city from the 8th century B.C. and after. A postscript discusses the Old Aramaic (9th century B.C.) stele from Tel Dan. Biran is director of the Nelson Glueck School of Biblical Archaeology of the Hebrew Union College-Jewish Institute of Religion in Jerusalem.

Bits of Honey. Essays for Samson H. Levey, ed. S. F. Chyet and D. H. Ellenson, South Florida Studies in the History of Judaism 74 (Atlanta: Scholars Press, 1993, $79.95) xi and 335 pp. Indexed. LCN: 93-21881. ISBN: 1-55540-850-8.

The twenty-one articles in this *Festschrift* honoring Professor Levey appear under three headings: antiquity (nine), the medieval centuries (four), and the modern world (eight). The articles most pertinent to the NT world are by L. M. Barth on the rabbinic exegesis of Gen 22:14, U. D. Herscher on Yohanan ben Zakkai at Yavneh (merkabah and messiah), M. A. Klein on introductory poems to the Targum of the Haftarah in praise of Jonathan ben Uzziel, J. Neusner on the Greco-Roman philosophy of Judaism (the Mishnah in context), G. G. Porton on Gentiles and Israelites in Mishnah-Tosefta (a study in ethnicity), L. H. Silberman on understanding a midrashic text about the inhabitants of Nineveh, and B. Z. Wacholder on why the Essenes settled at Qumran (geomessianism).

C. BURCHARD (ED.), *Armenia and the Bible. Papers Presented to the International Symposium Held at Heidelberg, July 16-19, 1990*, University of Pennsylvania Armenian Texts and Studies 12 (Atlanta: Scholars Press, 1993, $49.95) x and 251 pp. Bibliographies. Indexed. LCN: 93-3834. ISBN: 1-55540-597-5.

The twenty papers included in this volume are by R. P. Adalian on the Armenian Bible in view of modern technology and scholarship (from Scripture to text to icon); S. Ajamian on an introduction to Psalms by D. Anhaght; A. Boudjikanian on the moral and religious values in the practical life of the Armenians of Lebanon; C. Cox on the translations of Aquila, Symmachus, and Theodotion found in the margins of Armenian manuscripts; A. Drost-Abgarjan on the Bible in modern Armenian literature; M. van Esbroeck on a rare exegesis of Isa 29:11-12 preserved in Armenian; C. Hannick on biblical exegesis in Armenian manuscript colophons; F. Heyer on biblical references in the ninety-five elegies of Gregory of Nareg; M. M. Jinbachian on modern Armenian translations of the Bible; D. Kouymjian on the evolution of Armenian Gospel illumination in the formative period (9th-11th centuries); L. Leloir on how the first Armenian monks read the Bible; B. J. Merguerian on the Armenian Bible and the American missionaries between 1820 and 1860; P. Mouradian on the importance of biblical citations found in medieval Armenian literary and epigraphic documents; B. Outtier on oracular responses in Caucasian biblical manuscripts; A. K. Sanjian on Esayi Nč‘ec‘i and biblical exegesis; G. Sarkissian on the preliminary phases of the Armenian literary language from a historian's perspective; F. Siegert on the rhetorical quality of the Armenian Bible; A. Terian on the Bible in verse by Gregory Magistros; J. J. S. Weitenberg on the language of Mesrop and classical Armenian; and A. Zeitounian on the divergences of the Greek and Armenian manuscripts of Genesis.

D. Burton-Christie, *The Word in the Desert. Scripture and the Quest for Holiness in Early Christian Monasticism* (New York—Oxford: Oxford University Press, 1993, paper $24.95) xv and 336 pp. Bibliography. Indexed. LCN: 91-4150. ISBN: 0-19-508333-4.

The paperback edition of an investigation of how Scripture permeated the experience of the early desert monks in Egypt, their hermeneutical strategies, and their understanding of holiness in the light of Scripture [see *NTA* 37, p. 461].

A. Cameron, *The Mediterranean World in Late Antiquity* AD *395–600*, Routledge History of the Ancient World (London—New York: Routledge, 1993, cloth $49.95, paper $17.95) xvii and 251 pp., 12 plates, 5 figs. Bibliography. Indexed. LCN: 92-34600. ISBN: 0-415-01420-4 (cloth), -01421-2 (paper).

In her survey of the Mediterranean world between A.D. 395 and 600, Cameron, professor of late antique and Byzantine studies at King's College, London, and author of *The Later Roman Empire,* AD *284-430* (1993), adopts an approach that is partly chronological and partly thematic. After a brief introduction, she deals with the following topics: Constantinople and the eastern empire in the 5th century; the empire, the barbarians, and the late Roman army; church and society; late Roman social structures and the late Roman economy; Justinian and reconquest; culture and mentality; urban change and the end of antiquity; and the eastern Mediterranean—settlement and change. She concludes that the Roman empire did not come to an end through revolutionary change, and that the reasons for the eventual loss of both eastern and western provinces were numerous and complex.

P. Cherix, *Concordance des textes de Nag Hammadi. Le Codex VI,* Bibliothèque Copte de Nag Hammadi, Section "Concordances" 2 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 1993, $49 Can.; Louvain—Paris: Peeters) xi and 495 pp. Indexed. ISBN: 2-7637-7358-3 (PUL), 2-87723-110-0 (P).

The concordance to the five treatises in Nag Hammadi Codex VII was described in *NTA* 37, p. 301. The eight treatises in Codex VI are *Acts of Peter and the Twelve Apostles; The Thunder, Perfect Mind; Authoritative Teaching; The Concept of Our Great Power;* Plato, *Republic* 588A-589B; *Discourse on the Eighth and Ninth; Prayer of Thanksgiving* and *Scribal Note;* and Asclepius 21-29/*Perfect Teaching.* This volume presents an analytic index in context (or, concordance) of all the morphemes and lexemes in the eight works in four parts: Coptic words, Greek-Coptic words, proper names, and numbers and magical words. Also included are transcriptions of the complete texts of the eight works and a complete index of words.

The Chiron Dictionary of Greek & Roman Mythology. Gods and Goddesses, Heroes, Places, and Events of Antiquity, trans. E. Burr (Wilmette, IL: Chiron, 1994, paper $14.95) v and 312 pp. Illustrated. LCN: 93-43989. ISBN: 0-933029-82-9.

The English version of *Herder Lexikon: Griechische und römische Mythologie* (1981), this volume presents concise articles about gods and goddesses, kings and queens, and heroes and heroines from Greek and Roman mythology as well as places and events associated with them: Abdera, Abderos, Abydos, Acamas, Acastus, Acca Larentia, Acestes, etc. More than 225 illustrations and charts accompany the main text. Burr served as managing editor of *NTA* from 1978 to 1986.

R. E. Clements, *Wisdom in Theology,* Didsbury Lectures (Carlisle, UK: Paternoster, 1992, paper; Grand Rapids: Eerdmans, $16.99) 188 pp. Bibliography. Indexed. ISBN: 0-85364-526-4 (P), 0-8028-0576-0 (E).

Based on the Didsbury Lectures delivered in 1989 at British Isles Nazarene College in Manchester, this volume explores the place and significance of the OT wisdom writings for Jewish and Christian theology. After a general introduction to the OT wisdom tradition (background, distinctiveness, social significance, etc.), it discusses the major wisdom themes under five headings: wisdom and the world, wisdom and health, wisdom and politics, wisdom and the household, and wisdom and the divine realm. Clements, recently retired from King's College, London, shows how wisdom provided Diaspora Jews with the basis for a noncultic, universalistic worldview.

J. J. Collins, *Daniel. A Commentary on the Book of Daniel,* Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1993, $46) xxxvi and 499 pp. Bibliography. Indexed. LCN: 93-14731. ISBN: 0-8006-6040-4.

In his 123-page introduction to Daniel, Collins deals with general topics (text, language, composition, genre and setting of the tales, genre of the visions, setting of the visions) and the history of interpretation (Jewish tradition, Christian tradition [with a contribution on Daniel's influence on the NT by A. Yarbro Collins]). His exposition (including translation, textual notes, literary analysis, and detailed comments) appears according to the following outline: exiles at the royal court (1); Nebuchadnezzar's dream (2); the fiery furnace (3); Nebuchadnezzar's madness (4); Belshazzar's feast (5); the lions' den (6); the beasts from the sea, the ancient of days, and the "one like a human being" (7); the ram and the he-goat (8); seventy weeks of years (9); and the final revelation (10–12). He also treats the Prayer of Azariah and the Song of the Three Young Men, Bel and the Serpent, and Susanna. Collins is professor of OT at the Divinity School of the University of Chicago.

E. M. Cook, *Solving the Mysteries of the Dead Sea Scrolls. New Light on the Bible* (Grand Rapids: Zondervan, 1994, paper $12.99) 191 pp., fig., map. Indexed. LCN: 93-39075. ISBN: 0-310-38471-0.

Cook, associate research scholar with the Comprehensive Aramaic Lexicon Project in Cincinnati, first traces the history of the Dead Sea scrolls publishing project from their discovery in 1947 to their popular "rediscovery" in the early 1990s. Next he examines the debates about who (Essenes, Zealots, Sadducees, Pharisees, etc.?) wrote the Dead Sea scrolls. Then he considers claims about the presence of Christian material in the scrolls and concludes with a chapter on Qumran and the Gospels. An appendix deals with the OT in light of the scrolls. Cook observes that "perhaps the greatest gift the scrolls have given us is simply to enlarge our sense of the complexity and variety of history."

M. Crawford, *The Roman Republic* (2nd ed.; Cambridge, MA: Harvard University Press, 1993, paper $12.95) x and 240 pp., 8 plates, 12 figs., 4 maps, chart. Bibliography. Indexed. LCN: 93-1102. ISBN: 0-674-77927-4.

After surveying the sources for the history of the Roman republic, this volume deals with Italy and Rome, the Roman governing classes, the conquest of Italy, the shift from Italian power to Mediterranean power, the conquest of the East, the consequences of empire for the governing classes, the imperial power, the consequences of empire for the governed, reform and revolution, Rome and Italy, the end of consensus, the world turned upside down, the embattled oligarchy, and the military dynasts. The four appendixes concern the Roman assemblies, the Roman army, the *equites,* and the special commands. Crawford is professor of history at University College, London. The first edition appeared in 1978.

C. P. Craig, *Form as Argument in Cicero's Speeches. A Study of Dilemma,* American Classical Studies 31 (Atlanta: Scholars Press, 1993, cloth $29.95, paper $19.95) xii and 254 pp., 2 tables. Bibliography. Indexed. LCN: 93-4254. ISBN: 1-55540-878-8 (cloth), -879-6 (paper).

This investigation of Cicero's uses of the dilemma seeks to clarify how Cicero manipulated his audience through the use of presentational argument forms. After reviewing scholarship on Ciceronian persuasion and explaining the choice and nature of the dilemma (*complexio*) form, the volume examines Cicero's uses of the dilemma in the following works: *Pro Roscio Amerino, Divinatio in Caecilium, Pro Roscio Comoedo, Pro Sulla, Pro Caelio, Pro Plancio,* and the *Second Philippic.* The appendixes concern (1) the dilemma forms in Cicero's orations, and (2) their syntax and function. Craig concludes that Cicero used the dilemma to give the illusion of rigor in individual arguments, to punctuate sections of argument, to create resonances throughout entire speeches, to reinforce ethical attacks on opponents, and to strengthen his case in other ways.

A. D. Crown, *A Bibliography of the Samaritans,* ATLA Bibliography Series 32 (2nd ed.; Metuchen, NJ—London: Scarecrow, 1993, $39.50; American Theological Library Association) xviii and 376 pp., frontispiece. Indexed. LCN: 92-42799. ISBN: 0-8108-2646-1.

The revised and updated version of the work described in *NTA* 29, p. 342, this new edition adds nearly 850 items published since 1984 (raising the total from 2,806 to 3,653), retains the alphabetical arrangement by author and the subject index, and supplies a new 43-page short-title index. Crown is professor and head of the department of Semitic studies at the University of Sydney.

A. D. Crown, R. Pummer, and A. Tal (eds.), *A Companion to Samaritan Studies* (Tübingen: Mohr-Siebeck, 1993, DM 158) x and 244 pp. Bibliographies. ISBN: 3-16-145666-1.

The companion to the handbook on Samaritan research entitled *The Samaritans* [*NTA* 33, p. 414], this encyclopedic dictionary on the Samaritans contains short articles about history, lifestyle and practices, beliefs, society, anthropology, art, folklore, worship, culture, literature, law, and languages. It also presents entries on modern scholars and some topics not treated in the handbook. The nearly fifty contributors include B. Chiésa, R. F. Coggins, F. Dexinger, J. Fossum, P. van der Horst, A. Kasher, M. Mor, J. D. Purvis, L. Schiffman, E. Tov, and A. Zertal, as well as the three editors.

U. da Costa, *Examination of Pharisaic Traditions,* ed. H. P. Salomon and I. S. D. Sassoon, Brill's Studies in Intellectual History 44 (Leiden—New York—Cologne: Brill, 1993, 250 gld. or $143) xxiii and 578 pp., frontispiece, 6 plates, 3 folding charts. Bibliography. Indexed. LCN: 93-26266. ISBN: 90-04-09923-9.

In his *Exame das tradições phariseas* Uriel da Costa (1583/4-1640) argued that since Pharisaism is irreconcilable with the religion of the Pentateuch, the rabbinic tradition should not be regarded as of divine origin. This volume presents a fifty-page introduction to the work and the controversies surrounding it, a facsimile of the Portuguese original of the work according to the unique copy in the Royal Library of Copenhagen, an English translation of it with notes below, and an English translation of the refutation by S. da Silva entitled *Tratado da immortalidade da alma* (1623). Salomon teaches Portuguese, French, and Dutch literatures and languages at the State University of New York in Albany. Sassoon teaches rabbinics and Bible at the Institute for Traditional Judaism in Westchester, NY.

A.-M. Denis, *Concordance latine des pseudépigraphes d'Ancien Testament. Concordance, corpus des textes, indices,* Corpus Christianorum, Thesaurus Patrum Latinorum, Supplementum (Turnhout: Brepols, 1993) xvi and 631 pp., 5 microfiche. ISBN: 2-503-50343-8.

The companion to Denis's *Concordance grecque des pseudépigraphes d'Ancien Testament* [*NTA* 33, p. 127], this concordance to the OT Pseudepigrapha in Latin covers eight complete works (*Life of Adam and Eve* 1 and 2, *Jubilees,* ps.-Philo's *Biblical Antiquities, Assumption of Moses, 4 Ezra, Vision of Blessed Ezra, 4 Maccabees*) and nine fragmentary works. After Denis's introduction to the OT Pseudepigrapha in Latin and P. Tombeur's explanation of the features of this concordance, the volume presents an alphabetical list of Latin words with indications of the number of their occurrences in the various works. The main part (pp. 51-541) gives a concordance of the Latin Pseudepigrapha with each occurrence of the words in about fifteen words of context. The appendix (pp. 543-631) supplies the Latin texts on which the concordance is based. Five microfiche inserted in the back of the book contain additional indexes.

I. **Drazin**, *Targum Onkelos to Leviticus. An English Translation of the Text with Analysis and Commentary (Based on the A. Sperber and A. Berliner Editions)* (Hoboken, NJ: Ktav, 1994, $59.50; Denver, CO: Center for Judaic Studies, University of Denver) xvi and 278 pp. Bibliography. Indexed. LCN: 93-34042. ISBN: 0-88125-470-1 (K).

This volume continues the series of volumes that investigate the differences between the *Onqelos* translation and the Masoretic biblical text [see *NTA* 26, pp. 216-217; 28, pp. 101-102; 35, p. 403]. After a twelve-page general introduction and a twenty-page statistical essay, it presents on facing pages the Aramaic text and English translation of *Targum Onqelos* of Leviticus, and notes, analyzes, explains, classifies, and tabulates its 2,432 targumic deviations from the MT. It compares the targumic changes to what is found in other Targums, ancient versions, midrashim, and rabbinic texts. The study reveals that, in addition to replacing anthropomorphisms and anthropopathisms and deviating from the Hebrew original for the honor of God and the Israelite ancestors, *Onqelos* renders the plain meaning (*peshat*) of the MT, even when this meaning is contrary to rabbinic tradition and halakha. It also points out the remarkable reliance of Onqelos on the *peshat* of midrash *Sifra* and suggests a date of composition after the 4th century A.D. Drazin has served as a rabbi, military chaplain, and attorney.

Early Christianity in Context. Monuments and Documents, ed. F. Manns and E. Alliata, Studium Biblicum Franciscanum Collectio Maior 38 (Jerusalem: Franciscan Printing Press, 1993, $65) 522 pp., frontispiece, 8 plates. Illustrated. Bibliographies. Indexed.

The twenty-eight papers presented to Professor Testa on his 70th birthday are divided into archaeological studies (seventeen) and literary sources (eleven). The studies most pertinent to the NT and its world are by E. M. Meyers on aspects of Roman Sepphoris in the light of recent archaeology, S. Loffreda on the traditional house of Peter at Capernaum in light of twenty-five years of research, C. Dauphin on whether there were Jewish-Christians in the Golan, R. Riesner on whether Christian Zion was pre- or post-Constantinian, Y. Magen on Mount Gerizim and the Samaritans, E. Puech on the collections of beatitudes in Hebrew (4Q525 1-4) and Greek (Mt 5:3-12), B. J. Malina on "apocalyptic" and territoriality in the book of Revelation, E. Bosetti and A. Niccacci on the possessed and the reveller in Lk 7:34-35 (Mt 11:18-19) in light of the biblical-Jewish sapiential tradition, Manns on the list of the first bishops of Jerusalem, and L. Díez Merino on how proper names in Genesis are treated in the Targums. Also included are a photograph of the honoree, a bibliography of his writings (complied by G. C. Bottini), several greetings, and Manns's survey of the main studies on early Christianity (as a way of situating Testa's work).

J. K. **Elliott**, *The Apocryphal New Testament. A Collection of Apocryphal Christian Literature in an English Translation* (Oxford: Oxford University Press, Clarendon Press, 1993, $49.95) xxv and 747 pp. Bibliographies. Indexed. LCN: 92-38129. ISBN: 0-19-826182-9.

Intended as the replacement of M. R. James's collection of NT Apocrypha (1924; rev. ed., 1953), this volume presents new translations with short introductions and bibliography. The general criterion for including texts is that they should be either among the oldest or most important and influential or merely the most popular of those that have come down to us. The translations are in modern English rather than following James's deliberate imitation of the language of the Authorized Version (1611). The material is divided into four major sections: apocryphal Gospels (including birth and infancy Gospels, Gospels of Jesus' ministry and passion, the Pilate cycle), apocryphal Acts (Andrew, John, Paul, Peter, etc.), apocryphal epistles, and apocryphal apocalypses (Peter, Paul, Thomas, etc.). An appendix treats the Assumption of the Virgin Mary. Elliott is reader in NT textual criticism at the University of Leeds.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 24, *Avraham Malamat Volume* (Jerusalem: Israel Exploration Society, 1993, $90) xviii and 197 pp. and viii and 241* pp., frontispiece. Illustrated. Bibliography. ISBN: 965-221-023-4.

This volume honoring Professor Malamat (1922-) contains twenty-nine articles in Modern Hebrew and thirty articles in English, French, and German. The Hebrew section contains papers by Z. Ben-Barak on the daughters of Job, M. Greenberg on whether there is a Mari parallel to the Israelite enemy-*ḥērem,* J. C. Greenfield on the Aramean god Hadad, A. Hurvitz on the history of the biblical administrative-economic term *byt-(h)'wṣr,* Y. Zakovitch on midrash-text-history, S. Talmon on fragments of two scrolls of Leviticus from Masada, S. Japhet on composition and chronology in Ezra-Nehemiah, B. Porten on Aramaic ostraca letters, and E. Stern on the Jericho region and the eastern border of the Judean kingdom in its last days. The non-Hebrew section includes articles by H. Cazelles on the origin of the Deuteronomic movement, M. A. Dandamayev on the sick temple slaves' rations in Babylonia in the 6th century B.C., D. N. Freedman on kingly chronologies, N. K. Gottwald on method and hypothesis in reconstructing the social history of early Israel, W. W. Hallo on games in the biblical world, B. Halpern on the exodus and the Israelite historians, K. A. Kitchen on the tabernacle as a Bronze Age artifact, E.-M. Laperrousaz on Jerusalem the great, C. Meyers on toponyms in the eschatology of Zechariah 9, and R. Rentdorff on the use of *'l* in the Hebrew Bible.

E. FERGUSON, *Backgrounds of Early Christianity* (2nd ed.; Grand Rapids: Eerdmans, 1993, paper $29.99) xx and 612 pp., map. Illustrated. Bibliographies. Indexed. LCN: 93-1584. ISBN: 0-8028-0669-4.

The first edition of this textbook for studying the backgrounds of the NT and early Christianity was described in *NTA* 32, p. 263. The discussions, quotations, and bibliographies appear under six major headings: political history, society and culture, Hellenistic-Roman religions, Hellenistic-Roman philosophies, Judaism, and Christianity in the ancient world. Ferguson is professor emeritus of Bible at Abilene Christian University in Abilene, TX.

D. FIDELER, *Jesus Christ, Sun of God. Ancient Cosmology and Early Christian Symbolism* (Wheaton, IL: Quest Books, 1993, cloth $24, paper $16) xviii and 430 pp. Illustrated. Bibliography. Indexed. LCN: 93-2153. ISBN: 0-8356-0698-8 (cloth), -0696-1 (paper).

Fideler, editor of the annual review *Alexandria* and founder of Phanes Press, investigates how in antiquity Jesus and other divine figures were represented as symbolic personifications of cosmic principles. After discussing cosmology and the search for unity, he deals with the following topics: in the beginning—philosophy and initiation in the ancient world; gematria as the secret language of the Christian mysteries; the solar Logos—the "Word of the Sun" in Hellenistic mysticism and cosmology; the harmony of Apollo—the origins of gematria in ancient Greece; the miraculous feeding of the five thousand and other mysteries of the NT; the Gospel of John and the gnostic tradition; new light on the Mithraic mysteries; the birth of the aeon—Christianity and the renewal of time; the Orphic Christ and the "new song" of Christianity; and the harmony that was, is, and shall ever be. Also included are documentary illustrations; appendixes on the miraculous catch of 153 fish in the unbroken net, and on the Hymn of the Pearl; and 52 diagrams interspersed throughout the main text.

Frankfurter Judaistische Beiträge, Heft 20 (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1993, paper) iii and 224 pp. ISSN: 0342-0078.

This fascicle [see *NTA* 37, p. 304] contains articles by L. Renner on the end of the world in the animal vision in *1 Enoch* 90 (source-critical observations); G. Veltri on *'ynyn śwṭh* and the halakhic presuppositions for a magical act according to a theoretical treatment from the Cairo Geniza; K. Herrmann on "fire from water" and the impact of an unknown *Sefer Yeṣira* commentary in the Hekhalot literature; H.-J. Becker on the citations of the Yerushalmi in the Mishnah commentary on *Zera'im* by Shimshon of Sens; and G. S. Oegema on research on the history of the "Star of David" motif. Two book-reviews are included.

S. FRIEDMAN (ED.), *Saul Lieberman Memorial Volume* (New York—Jerusalem: Jewish Theological Seminary of America, 1993, $35) xi and 335 and 11* pp. Bibliography. ISBN: 965-456-008-9.

After a bibliography of publications (225 items) by Professor Lieberman, this memorial volume presents fifteen articles in Modern Hebrew and one in English. Among the papers pertinent to the NT world are those by A. Rosenthal on the transmission of the text of the Mishnah, D. Zlotnick on Proclus the son of Phalselos, E. Urbach on Targum and Tosefta, A. Goldberg on the order of "openings" in Midrash *Tanhuma*, D. Boyarin on midrash and *maʿăśeh* in relation to historical research on rabbinic literature, Friedman on historical hagaddah in the Babylonian Talmud, and D. Sperber and R. Katzoff on the office of *defensor* in Palestine and Egypt during the 3rd century A.D.

J. F. GARDNER, *Being a Roman Citizen* (London—New York: Routledge, 1993, $49.95) vii and 244 pp. Bibliography. Indexed. LCN: 92-29382. ISBN: 0-415-00154-4.

Gardner, senior lecturer in classics at the University of Reading, investigates the legal capacities and disabilities of Roman citizens as well as the practical implications of these for the conduct of daily life. Thus she explores how and why not all Roman citizens were equal before the law. After a six-page introduction to the legal disabilities of Roman citizens, she considers the following cases: birth (the freedman's condition), dependence (the adult child), gender (the independent woman), behavior (disgrace and disrepute), and participation (the handicapped citizen). She concludes with a chapter on "the face-to-face society."

D. GOODBLATT, *The Monarchic Principle. Studies in Jewish Self-Government in Antiquity*, Texte und Studien zum Antiken Judentum 38 (Tübingen: Mohr-Siebeck, 1994, DM 188) xii and 336 pp. Indexed. ISBN: 3-16-146176-2.

This volume investigates the monarchic (i.e. rule by a single person) character of institutions in the Second Temple and rabbinic periods of Jewish history, and the ideologies used to justify them. It first treats the Second Temple era: the practice of priestly monarchy, the ideology of priestly monarchy, the doctrine of the diarchy, and the problem of the council before A.D. 70. Then it considers institutions of the post-70 era: the Gamalielian patriarchate as a lay monarchy, the origins of the Gamalielian patriarchate (from priestly to lay monarchy), the problem of the council after 70, and the Babylonian exilarchate as a Diaspora lay monarchy. Goodblatt is the author of *Rabbinic Instruction in Sasanian Babylonia* (1975).

L. L. GRABBE (ED.), *The Society for Old Testament Study Book List, 1993* (Manchester, UK: Society for Old Testament Study, 1993, paper) 176 pp. Indexed. ISBN: 0-905495-12-8. Distributed in the USA by Scholars Press, Atlanta ($29).

Descriptions and evaluations of recently published books pertaining to OT study appear under ten headings: general; archaeology and epigraphy; history and geography; text and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar.

P. GREEN (ED.), *Hellenistic History and Culture*, Hellenistic Culture and Society 9 (Berkeley—Los Angeles—Oxford: University of California Press, 1993, $55) xvi and 293 pp., 39 figs. Indexed. LCN: 91-31398. ISBN: 0-520-07564-1.

After Green's introduction to new approaches to the Hellenistic world, this volume presents papers by N. G. L. Hammond on the Macedonian imprint on the Hellenistic world, S. M. Burstein on the Hellenistic fringe—the case of Meroë, M. Robertson on what is "Hellenistic" about Hellenistic art, P. Levi on people in a landscape—the case of Theocritus, A. A. Long on Hellenistic ethics and philosophical power, A. E. Samuel on the Ptolemies and the ideology of kingship, K. D. White on the contribution of science (pure and applied) to the culture of the Hellenistic age, and E. S. Gruen on Hellenism and persecution—Antiochus IV and the Jews. Also included for each paper are a response and a transcript of the discussion. The papers were prepared for a conference held in 1988 at the University of Texas in Austin.

R. HANHART (ED.), *Esdrae liber II,* Septuaginta 8/2 (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 164) 249 pp. ISBN: 3-525-53400-0.

The 63-page introduction to this edition of 2 Esdras deals with the textual witnesses (Greek, ancient versions, indirect tradition, printed editions), the grouping of the textual witnesses, and grammatical matters. The main part of the volume consists of a critically established Greek text of 2 Esdras 1–23 with a full textual apparatus below. Hanhart has also edited 1 Esdras (1974; 2nd, rev. ed., 1991) as well as five other volumes in the series.

K. HERRMANN (ED.), *Massekhet Hekhalot. Traktat von den himmlischen Palästen. Edition, Übersetzung und Kommentar,* Texte und Studien zum Antiken Judentum 39 (Tübingen: Mohr-Siebeck, 1994, DM 168) xi and 363 and 103* pp., 9 figs. Bibliography. Indexed. ISBN: 3-16-146150-9.

The slightly revised version of a doctoral dissertation directed by P. Schäfer and presented in 1991 to the department of philosophy and social sciences II of the Free University of Berlin, this volume first reviews research on *Masseket Hekhalot* (known as the "tractate of the heavenly palaces") and provides descriptions and analysis of the manuscripts and printed editions of the work. Then taking as the base text MS Vatican V288, it presents a German translation with textual variants and other notes below, along with a 118-page commentary. Also included (pp. 2*-103*) are a horizontal synopsis of the Hebrew texts and various diagrams. Herrmann concludes that the traditions of this work are intermediary between the early Hekhalot texts and the early Kabbala.

C. HEZSER, *Form, Function, and Historical Significance of the Rabbinic Story in Yerushalmi Neziqin,* Texte und Studien zum Antiken Judentum 37 (Tübingen: Mohr-Siebeck, 1993, DM 228) xi and 437 pp. Bibliography. Indexed. ISBN: 3-16-146148-7.

The revised version of a doctoral dissertation directed by B. M. Bokser and submitted in 1992 to the Jewish Theological Seminary of America in New York, this volume examines the redactional context, literary form, and historical significance of rabbinic narratives in the Bavot tractates of the Palestinian Talmud. The first part (pp. 11-226) provides analyses of the traditions according to the following pattern: translation of the Mishnah section and the sugya, explanation of the redactional context, comparison with parallel versions, determination of the literary form, and observations on local color, life-setting, and historical significance. The second part (pp. 227-405) is devoted to evaluation: the redactional use of the stories in y. Neziqin, pre-redactional story-collections, the forms of the stories in y. Neziqin, parallels (in the Yerushalmi, Bavli, and Midrashim), and the historical significance of the stories in y. Neziqin. Hezser concludes that the Yerushalmi editors adapted the story traditions to the gemara in various ways, that the stories can be formally subdivided (case stories, example stories, pronouncement stories, anecdotes, etiological tales, and legends), and that S. Lieberman's arguments for the Caesarean origin of most of y. Neziqin's story traditions are not conclusive.

D. W. HURLEY, *An Historical and Historiographical Commentary on Suetonius'* Life of C. Caligula, American Classical Studies 32 (Atlanta: Scholars Press, 1993, cloth $29.95, paper $19.95) xix and 230 pp. Bibliography. LCN: 93-13723. ISBN: 1-55540-880-X (cloth), -881-8 (paper).

This commentary on Suetonius' *Life of Caligula* furnishes historical context and explanation (where possible) for the isolated anecdotes in the work and tries to understand why the stories about Gaius were told as they were. It also points out Suetonius' organization of the material and furnishes parallels with the broader tradition. After a fourteen-page general introduction, it offers historical and historiographical comments on individual phrases found in the Latin text as edited by M. Ihm (1911). Hurley observes that Suetonius did not make things up and is our most important witness of what the 1st century had to say about Gaius.

Jahrbuch für Antike und Christentum 35 · 1992 (Münster: Aschendorff, 1993, cloth DM 100, paper DM 95) 235 pp. and 24 plates, frontispiece, 9 figs., folding plan. ISBN: 3-402-08543-7 (cloth), -08542-9 (paper).

This fascicle [see *NTA* 38, p. 146] contains ten major articles, fourteen book-reviews, and two reports. The articles most pertinent to the NT field are by J. Hammerstaedt on fragments of Philo's *Hypothetica* in Eusebius' *Praeparatio evangelica* [§ 38-1733], and H. Thyen on Jesus' ἐγώ εἰμί sayings in the Fourth Gospel [§ 38-1433]. Other papers are by Hammerstaedt on the rise of the philosophical concept of hypostasis; W. H. C. Frend, G. Dragas, and S. Kontoyiannis on further Greek liturgical fragments from Q'asr Ibrim; and E. Dinkler-von Schubert on the abolition of crucifixion as a punishment in late antiquity. The volume is dedicated to the memory of E. von Medem (1913-93).

H. Jonas, *Gnosis und spätantiker Geist.* Teil 2, *Von der Mythologie zur mystischen Philosophie,* ed. K. Rudolph, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 159 (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 128) xvi and 410 pp. Bibliography. Indexed. ISBN: 3-525-53841-3.

The first volume (4th ed., 1988) in Jonas's classic work on gnosis and the spirit of late antiquity was described in *NTA* 33, p. 273. The first section of part two was noticed in *NTA* 12, p. 272. This volume contains both sections of part two. After considering the problem of the objectification of myth, it first deals with the disintegration of the ancient concept of ἀρετή in gnostic and related circles; the anticipation of the eschaton and the development of a gnostic concept of ἀρετή; knowledge of God, vision, and fulfillment according to Philo of Alexandria; the development from a mythological to a philosophical-mystical gnosis (from the 2nd to the 3rd centuries A.D.); and Origen as representing the system of the 3rd century. Then (as new material) it treats Plotinus (his attitude toward the world and resistance to gnosis, his teachings on virtue and on eternity and time, and the soul in gnosticism and Plotinus) and various topics related to gnosis (the typological and historical delimitation of the phenomenon of gnosis; the "Hymn of the Pearl" as a case study of a symbol, and the claims for a Jewish origin of gnosticism; and gnosis, existentialism, and nihilism). Rudolph has provided introductions to and bibliographic information for the new material.

H.-J. Klimkeit, *Gnosis on the Silk Road. Gnostic Texts from Central Asia* (San Francisco: HarperCollins, 1993, $30) xxii and 405 pp., 5 figs., 4 maps. Bibliography. LCN: 90-56455. ISBN: 0-06-064586-5.

The "Turfan texts" presented in this volume take their name from the main site where important finds were made in German archaeological expeditions between 1902 and 1914 to ruined towns on the northern fringe of the Taklamakan Desert. After a 26-page general introduction to Mani and Manichaeism (basic concepts, myth, ethics, and cult), the volume presents English versions with brief introductions of Iranian texts: hymns to the Father of Light, hymns on cosmogony and eschatology, hymns to the living soul, hymns to the Third Messenger, hymns to Jesus the Splendor, hymns and liturgical texts about Jesus the Messiah, and so forth. Then it presents translations of Turkish texts: hymns to Mani, general hymns and prayers, confessions, parables and narratives, and so forth. Klimkeit is chair of religious studies at the University of Bonn. J. M. Robinson has supplied a two-page foreword.

P. V. Legarth, *Guds tempel. Tempelsymbolisme og kristologi hos Ignatius af Antiokia,* Menighedsfakultetets Videnskabelige 3 (Aarhus: Kolon, 1992, paper) 404 pp. Bibliography. Indexed. ISBN: 87-87737-05-1.

Presented in 1992 as a doctoral dissertation to the theological faculty at the University of Lund, this volume investigates Ignatius' use of temple symbolism with special reference to his Christology. It first considers the themes of the new temple and the messiah in the OT and intertestamental writings. Next it discusses the temple and Jesus Christ in the NT. Then it focuses on the relation between temple symbolism and Christology in specific Ignatian texts: *Eph.* 9:1-2; *Phld.* 7:2–8:1; *Eph.* 15:3; *Magn.* 7:2; *Eph.* 5:2; *Trall.* 7:2; *Phld.* 4; *Rom.* 2:2; 4:2; *Eph.* 16:1-2; and *Phld.* 9:1. Legarth concludes that despite the various restructurings of the temple concept the theocentric quality of the ναός symbol is maintained throughout Ignatius' writings. An eleven-page English summary is included.

Logos. Festschrift für Luise Abramowski zum 8. Juli 1993, ed. H. C. Brennecke, E. L. Grasmück, and C. Markschies, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 67 (Berlin—New York: de Gruyter, 1993, DM 248) xiii and 658 pp., plate, 6 figs. Bibliographies. Indexed. ISBN: 3-11-013985-5.

The thirty-one articles honoring Professor Abramowski on the occasion of her 65th birthday include contributions by A. Böhlig on methods of interpreting sacred scriptures (from Egypt to Israel), C. Colpe on self-definition through rituals in Hellenistic-Christian Asia Minor, W. A. Bienert on Sabellius and Sabellianism as a historical problem, R. Williams on Pamphilus' apology and the reputation of Origen, Grasmück on Emperor Julian and the θεὸς λόγος of the Christians, E. Osborn on theology and economy in Gregory the Theologian, S. P. Brock on Christ "the hostage" as a theme in the East Syriac liturgical tradition and its origins, L. Wickham on teachings about God and Christ in *Liber Graduum,* H. Chadwick on Theodore of Tarsus and Monotheletism, and E. Mühlenberg on the Middle Ages in Evangelical church history. Also included are a foreword by the editors, a portrait of the honoree, a bibliography of her publications (compiled by Markschies) and a bibliography of her father's (R. Abramowski) publications.

J. Lust, E. Eynikel, and K. Hauspie, *A Greek-English Lexicon of the Septuagint.* Vol. 1, *A-I* (Stuttgart: Deutsche Bibelgesellschaft, 1992, paper DM 38) liii and 217 pp. Bibliography. ISBN: 3-438-05125-7.

The Leuven Septuagint lexicon project is associated with the Computer Assisted Tools for Septuagint Studies project and uses its computer-readable files. With the exception of proper names, it covers all the Greek words in A. Rahlfs's edition (1935). Each word is provided with morphological tagging, up to five references to biblical texts, one or more translations, and bibliographic information where available. This first volume contains a general introduction to the project and to translation Greek, a 33-page general bibliography, and a double-column presentation of the entries from ἀ to ἰχώρ. The project was carried out with the collaboration of G. Chamberlin. For recent discussions of the volume and the project, see §§ 38-52r, 664.

J.-D. Macchi, *Les Samaritains: histoire d'une légende. Israël et la province de Samarie,* Le Monde de la Bible 30 (Geneva: Labor et Fides, 1994, paper) 191 pp., 7 figs., 4 maps, 2 tables. Bibliographies. Indexed. ISBN: 2-8309-0712-4.

Taking as its starting point the 1st-century A.D. hostility between Jews and Samaritans (see Jn 4:9), this volume explores the pre-exilic roots of their relationship (or lack of one) in four chapters: the Samaritans and their history, the origin of the province of Samaria according to 2 Kings 17, the transformation of the province of Israel into a province under Neo-Assyrian rule, and the beliefs of the Israelites (influences and continuity). Macchi, a researcher in OT at the theological faculty in Geneva, concludes that the majority of the inhabitants of the Assyrian province of Samaria were Israelites, and that the rupture was not complete until shortly before the time of Christ.

J. Magne, *From Christianity to Gnosis and from Gnosis to Christianity. An Itinerary through the Texts to and from the Tree of Paradise,* trans. A. F. W. Armstrong, Brown Judaic Studies 286 (Atlanta: Scholars Press, 1993, $49.95) xv and 242 pp. Bibliography. Indexed. LCN: 93-7328. ISBN: 1-55540-855-9.

Under the heading "from Christianity to gnosis" this volume presents five chapters: the eucharistic ritual and the feeding narratives; the feeding narrative and the Last Supper—the celebration of the breaking of bread in Jewish meals; the definitions of the bread and the cup in the Last Supper narratives; the Emmaus disciples and Adam and Eve in paradise; and the history of the Eucharist. Then under "from gnosis to Christianity" it deals with gnosis and its rejudaization; the paradise narrative in gnostic writings; the paradise narrative before and after gnostic exegesis; the problem of the supreme God, the Scriptures, the devil, and Jesus in the ps.-Clementine *Homilies;* condemnation and rehabilitation of the Jewish God in gnostic myths; the identification of the Savior Jesus with the Lord Sabaoth, and the Jewish God with the Father; Jesus Lord Sabaoth in the liturgical prayers transferred to the Father or the three divine persons; the hymn in Phil 2:6-11; the two identifications of the serpent with the instructor Jesus and the seducer devil; and the problem of historicization. In a six-page introduction Magne places these essays in the context of his life's work.

R. G. MARKS, *The Image of Bar Kokhba in Traditional Jewish Literature. False Messiah and National Hero,* Hermeneutics: Studies in the History of Religions (University Park, PA: Pennsylvania State University Press, 1994, cloth $35, paper $15.95) xiii and 226 pp. Bibliography. Indexed. LCN: 92-34744. ISBN: 0-271-00939-X (cloth), -00940-3 (paper).

Marks, associate professor of religion at Washington and Lee University, observes that the early rabbinic perceptions of Bar Kokhba as false messiah and great rebel formed the core of most later perceptions of him. In his history of these perceptions from the 4th to the 17th centuries he examines the literary passages that speak of Bar Kokhba and tries to understand them in the context of the books in which they appear and the authors' other writings. After discussing modern perceptions of Bar Kokhba (freedom fighter, reckless thug, hero-saint), he considers the portrayals of Bar Kokhba in rabbinic literature, in the writings of Ibn Daud and Maimonides, the works of Abravanel, in 16th-century historical writings, and in the later Kabbalah, respectively. An appendix deals with Roman and Christian writings on the Jewish rebellion of A.D. 116-117 and the War of Bar Kokhba.

C. MCCARTHY, *Saint Ephrem's Commentary on Tatian's Diatessaron. An English Translation of* Chester Beatty *Syriac MS 709 with Introduction and Notes,* Journal of Semitic Studies Supplement 2 (Oxford: Oxford University Press, 1993, $52) viii and 381 pp., frontispiece. Bibliography. Indexed. ISBN: 0-19-922163-4.

In her 38-page general introduction, McCarthy, who teaches at University College in Dublin, discusses Tatian's *Diatessaron,* Ephrem (theologian, poet, and lyre of the Holy Spirit), the text of Ephrem's commentary, and the main features of the translation. The body of the book presents the content of the Syriac Chester Beatty MS 709 in an English version that tries to be both readable and faithful to the original. Notes at the foot of the pages provide biblical references, textual comments, and other information. A table lists the topics treated in the commentary.

S. MĘDALA, *Wprowadzenie do literatury międzytestamentalnej,* Biblioteka Zwojów, Tło Nowego Testamentu 1 (Krakow: Enigma, 1994, paper) 392 pp. Bibliographies. ISBN: 83-86110-00-7.

This introduction to intertestamental literature consists of five parts: writings from Qumran (biblical texts and commentaries, legal-doctrinal documents, hymns and liturgical texts), OT Apocrypha (apocalypses, testaments, edifying stories), Jewish-Hellenistic propaganda and apologetic literature (historians, philosophers and poets, Greek Bible translations and the ps.-Aristeas legend), intertestamental Jewish prayers (Temple and synagogue prayers), and ancient rabbinic literature (Targums; Midrash; Mishnah, Tosefta, Gemara).

J. NEUSNER, *Androgynous Judaism. Masculine and Feminine in the Dual Torah* (Macon, GA: Mercer University Press, 1993, $30) xiv and 202 pp. Indexed. LCN: 93-32291. ISBN: 0-86554-428-X.

Neusner argues that the Judaism of the dual Torah is a masculine formulation of an androgynous religious structure and system, and that its androgyneity is serial—now feminine, but in the end of days masculine. After an introduction to the feminine and the masculine by this Torah's own word, he deals with the following topics: women in the system of the Mishnah, women and caste in mishnaic law, *zĕkût* and the feminization of Judaism, feminine Israel and masculine God, and virtue and the feminine heart of masculine Israel.

J. NEUSNER, *Are There Really Tannaitic Parallels to the Gospels? A Refutation of Morton Smith,* South Florida Studies in the History of Judaism 80 (Atlanta: Scholars Press, 1993, $59.95) xiii and 186 pp. Indexed. LCN: 93-7554. ISBN: 1-55540-867-2.

This critical examination of Smith's *Tannaitic Parallels to the Gospels* (1951) contends that "Smith left behind, as his one and only book on Judaism, a trivial and, where interesting, quite wrong, ignorant, and misleading legacy." After describing Smith's parallels as "much ado about not much," and reproducing Smith's statement of his thesis, this volume focuses on the character of the Tosefta and its roles as commentary, complement, and supplement to the Mishnah. Neusner concludes that Smith's tannaitic parallels to the Gospels prove trivial and obvious, that the tannaitic differences from the Gospels prove weighty and formidable, and that the real point of comparison—the matter of Q—is neglected. The appendixes trace Smith's legacies of "conceptual bungling" and "selective fundamentalism" in the writings of L. E. Levine and S. J. D. Cohen.

J. NEUSNER, *The Bavli's Unique Voice. A Systematic Comparison of the Talmud of Babylonia and the Talmud of the Land of Israel,* vols. 1-6, South Florida Studies in the History of Judaism 71-73, 76-78 (Atlanta: Scholars Press, 1993) xvi and 364 pp., xi and 182 pp., xx and 308 pp., xxii and 315 pp., xxi and 202 pp., xxii and 273 pp. Indexed. LCN: 93-20017. ISBN: 1-55540-834-6 (vol. 1, $79.95), -835-4 (vol. 2, $59.95), -841-9 (vol. 3, $74.95), -863-X (vol. 4, $74.95), -864-8 (vol. 5, $64.95), -865-6 (vol. 6, $74.95).

The concluding volume in this investigation of the unique voice of the Babylonian Talmud was described in *NTA* 38, p. 148. These six volumes provide the rabbinic texts and literary analyses on which the conclusions are based. The first volume compares and contrasts the treatments of *m. Qiddušin* 1 in the Babylonian and Jerusalem Talmuds. The second volume carries forward the comparison of the two Talmuds with reference to *m. Sukka* 1, and also considers the Bavli and its sources for *m. Sukka* 1–2 and 4. The third volume examines the treatments of *m. ʿErubin* 1 and *m. Moʿed Qatan* 3 in the Jerusalem and Babylonian Talmuds. The fourth volume compares the two Talmuds with reference to *m. Giṭṭin* 5, *m. Nedarim* 1, and *m. Niddah* 1. The fifth volume compares their treatments of *m. Baba Meṣiʿa* 1:1-2 and *m. Makkot* 1–2. The sixth volume discusses *m. Giṭṭin* 1, *m. Qiddušin* 2:1-2, and *m. Ḥagiga* 3 as they appear in the Jerusalem and Babylonian Talmuds. Neusner concludes that in the Bavli we find the counterpart and completion of the Mishnah's deepest layer of thought, which is, the medium to match the message: If the message of the (oral) Torah is the hierarchical unity of all being in the One on high, then the right medium for that message is the quest for abstraction, that principle that principles embody, the law behind the laws.

J. NEUSNER, *Foundations of Judaism,* South Florida Studies in the History of Judaism 86 (Atlanta: Scholars Press, 1993, $49.95) xvii and 126 pp. Indexed. LCN: 93-5176. ISBN: 1-55540-887-7.

A new printing of the work described in *NTA* 33, p. 418, this volume treats doctrine (Torah as symbol), teleology (Torah and messiah), and method (Torah, canon, and sage).

J. NEUSNER, *Judaic Law from Jesus to the Mishnah. A Systematic Reply to Professor E. P. Sanders,* South Florida Studies in the History of Judaism 84 (Atlanta: Scholars Press, 1993, $74.95) xiii and 316 pp. Indexed. LCN: 93-15668. ISBN: 1-55540-873-7.

This volume gathers all of Neusner's writings relevant to his debate with E. P. Sanders on 1st-century Judaism. The first six papers concern the Mishnah's evidence on the development of its Judaism's halakah; covenantal nomism—the piety of Judaism in the 1st century; defining the Mishnah; the relation between revelation and reason, Scripture and Mishnah; the Mishnah in the Judaism of its time; and accommodating the Mishnah to Scripture in Judaism—the uneasy union and its offspring. The remaining four papers deal with Sanders's misunderstanding of purity (with B. D. Chilton); his *Paul and Palestinian Judaism* (1977); his *Jewish Law from Jesus to the Mishnah* (1990); and his *Judaism: Practice and Belief 63 BCE-66 CE* (1992). Neusner summarizes his critique in this way: "What I said he did wrong when he started, he is still doing wrong." The appendix reviews L. H. Schiffman's *From Text to Tradition* (1991) as "another harmony of all Judaisms."

J. NEUSNER, *Judaism and Zoroastrianism at the Dusk of Late Antiquity. How Two Ancient Faiths Wrote Down their Great Traditions*, South Florida Studies in the History of Judaism 87 (Atlanta: Scholars Press, 1993, $59.95) xii and 202 pp. Indexed. LCN: 93-5615. ISBN: 1-55540-889-3.

This volume compares the writing down of the Babylonian Talmud somewhat before A.D. 700 to the writing down of two counterpart documents of Zoroastrianism somewhat after A.D. 800. It first presents three introductory chapters on Judaism and Zoroastrianism at the dusk of late antiquity, writing down the great tradition, and the form and program of the Bavli. Next it treats the Pahlavi Rivayat of Aturfarnbag and the Babylonian Talmud, with particular attention to their treatments of family and the social order. Then it deals with the Pahlavi Rivayat accompanying the Dadestan i Denig and the Babylonian Talmud, with reference to the transmission of uncleanness, master-disciple-relationships, and so forth. Finally it considers ways of writing down great traditions in Israel and Iran: the rule unadorned, the rule attached to a myth, and the rule joined to its reason.

J. NEUSNER, *Judaism States Its Theology. The Talmudic Re-Presentation*, South Florida Studies in the History of Judaism 88 (Atlanta: Scholars Press, 1993, $74.95) xiii and 286 pp. Indexed. LCN: 93-24475. ISBN: 1-55540-890-7.

After chapters on completing the formation of Judaism and on Judaism's statement of its theology, this volume considers the differences between philosophy, religion, and theology and why they matter, and delineates the theological paradigm of Judaism (knowing God through the Torah). Then it discusses the Jerusalem Talmud's ordering of the Mishnah: the Talmuds and the Mishnah; alike and not alike—two media for the same message (the examples of the Torah and the messiah); and out of hermeneutics—how a scriptural text yields its theological program. Finally it traces the development from cases to principle in the Babylonian Talmud: the independence of the Bavli; the Bavli's unique hermeneutics; and the hermeneutical difference and its meaning (order, harmony, proposition).

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 2B, *Shabbat Chapters 3-6;* vol. 2C, *Chapters 7-10;* vol. 2D, *Chapters 11-17;* vol. 2E, *Chapters 18-24*, Brown Judaic Studies 272-275 (Atlanta: Scholars Press, 1992-93, $59.95 each) xx and 175 pp., xx and 185 pp., xx and 201 pp., xxi and 189 pp. Indexed. LCN: 92-37135. ISBN: 1-55540-805-2 (vol. 2B), -808-7 (vol. 2C), -809-5 (vol. 2D), -812-5 (vol. 2E).

The first volume in this structured translation of tractate *Šabbat* in the Babylonian Talmud was described in *NTA* 38, p. 149. The second volume contains the translation of folios 36b-67b (= *m. Šabbat* 3–6), as well as the second part of the article on the problem of agglutinative discourse in the Babylonian Talmud (pp. 127-163). The third volume provides the translation for folios 67b-96a (= *m. Šabbat* 7–10), along with part one of the article on the law behind the laws—the Bavli's essential discourse (pp. 117-149) and a paper on thematic or systemic description with regard to the Mishnah's Division of Women (pp. 151-174). The fourth volume presents the translation of folios 96b-126b (= *m. Šabbat* 11–17) and the second part of the article on the law behind the laws (pp. 145-190). The fifth volume concludes the translation with folios 126b-157b (= *m. Šabbat* 18–24) and gives a reprise of six monographs on a literary-analytical solution to the riddle of the Bavli (pp. 147-177).

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 3A, *Erubin Chapters 1 and 2;* vol. 3B, *Chapters 3 and 4;* vol. 3C, *Chapters 5 and 6;* vol. 3D, *Chapters 7-10,* Brown Judaic Studies 276-279 (Atlanta: Scholars Press, 1992-93, $59.95 each) xix and 199 pp., xix and 179 pp., xix and 194 pp., xx and 183 pp. Indexed. LCN: 88-460191 (vols. 3C-D), 92-43981 (vols. 3A-B). ISBN: 1-55540-814-1 (vol. 3A), -815-X (vol. 3B), -821-4 (vol. 3C), -822-2 (vol. 3D).

Tractate ‘*Erubin* concerns the delineation and implementation of the biblical commandment (see Exod 16:29-30) to refrain from leaving one's abode on the Sabbath. The first volume presents a structured translation for folios 2a-26b (= *m.* ‘*Erubin* 1–2) and an essay on decoding the Talmud's exegetical program (pp. 115-190). The second volume contains the translation of folios 26b-52b (= *m.* ‘*Erubin* 3–4), along with the first part of an article on the Bavli as a commentary to the Mishnah (pp. 111-151) and an article on the *lex talionis* in the OT and rabbinic Judaism (pp. 153-169). The third volume provides the translation of folios 52b-76a (= *m.* ‘*Erubin* 5–6), as well as the second part of the article on the Bavli as a commentary to the Mishnah (pp. 103-132) and a preliminary survey of the Torah in the Talmud (pp. 133-183). The fourth volume consists of a translation of folios 76a-105a (= *m.* ‘*Erubin* 7–10) and appendixes on structure and form in *m.* ’*Abot* and ’*Abot deRabbi Nathan* (pp. 129-159) and on the Mishnah in philosophical context and out of canonical bounds (pp. 161-173). The same twelve-page general introduction appears in each of the volumes.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 4A, *Pesahim Chapter 1;* vol. 4B, *Chapters 2 and 3;* vol. 4C, *Chapters 4-6;* vol. 4D, *Chapters 7 and 8;* vol. 4E, *Chapters 9 and 10,* Brown Judaic Studies 281-285 (Atlanta: Scholars Press, 1993, $59.95 each, vol. 4B $64.95) lii and 161 pp., liii and 167 pp., lx and 175 pp., lx and 159 pp., lx and 159 pp. Bibliography. Indexed. LCN: 88-460191 (vols. 4A-B), 93-319 (vols. 4C-E). ISBN: 1-55540-826-5 (vol. 4A), -827-3 (vol. B), -833-8 (vol. C), -842-7 (vol. D), -843-5 (vol. E).

Tractate *Pesaḥim* delineates and specifies the rules contained in Exod 12:1-28 concerning the celebration of the Passover—its preparation, offering, and seder. The first volume presents a structured translation of folios 2a-21a (= Mishnah chap. 1), and appendixes on the Mishnah in philosophical context and out of canonical bounds (pp. 77-89), whether the Bavli is a system or a tradition (pp. 91-111), and the documentary history of Judaism and the problem of dating sayings (pp. 113-150). The second volume consists of translations for folios 21a-50a (chaps. 2–3) and an appendix on why there has been no Judaeo-Christian dialogue (pp. 119-155). The third volume provides a translation for folios 50a-73b (chaps. 4–6) as well as the first part of an article on the Bavli's intellectual character (pp. 111-136), and appendixes on methodology in talmudic history (pp. 137-159) and on L. Levine's *The Rabbinic Class of Roman Palestine in Late Antiquity* (pp. 161-164). The fourth volume contains the translation for folios 74a-92b (chaps. 7–8) along with the second part of the article on the Bavli's intellectual character (pp. 95-134) and the texts of three addresses (pp. 135-150). The fifth volume concludes the translation with folios 92b-121b (chaps. 9–10) and offers an article on the Bavli's agglutinative miscellanies (pp. 97-147).

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 18C, *Gittin Chapters 6-9,* Brown Judaic Studies 269 (Atlanta: Scholars Press, 1993, $59.95) xviii and 186 pp. Indexed. LCN: 92-30643. ISBN: 1-55540-796-X.

The first and second volumes in the structured translation of tractate *Giṭṭin* in the Babylonian Talmud were described in *NTA* 37, p. 471. This volume presents translations for folios 62b-90b (= *m. Giṭṭin* 6–9) and the conclusion of the article on how the Talmud shaped rabbinic discourse (pp. 121-176).

J. Neusner (ed.), *Approaches to Ancient Judaism. New Series.* Vol. 4, *Religious and Theological Studies,* South Florida Studies in the History of Judaism 81 (Atlanta: Scholars Press, 1993, $59.95) xix and 198 pp. Indexed. LCN: 90-8969. ISBN: 1-55540-868-0.

The nine articles in this volume deal with the religious history and theology of the Judaism of the dual Torah: S. Mason on Greco-Roman, Jewish, and Christian philosophies; Neusner on how the Mishnah expresses its philosophy; Neusner on rabbinic literature in the history of Judaism; Neusner on thematic or systemic description; B. Chilton on humanly and heavenly; L. Gaston on lobsters in the Fourth Gospel; S. Olson on a neglected factor in the study of Christian anti-Semitism; Mason on Paul, classical anti-Judaism, and Romans; and Neusner on the future of the Jewish people (what people?).

J. NEUSNER WITH W. S. GREEN, *Writing with Scripture. The Authority and Uses of the Hebrew Bible in the Torah of Formative Judaism,* South Florida Studies in the History of Judaism 85 (Atlanta: Scholars Press, 1993, $49.95) xii and 188 pp. Indexed. LCN: 93-5175. ISBN: 1-55540-886-9.

The new printing of the work described in *NTA* 34, p. 274.

D. NOY, *Jewish Inscriptions of Western Europe.* Vol. 1, *Italy (excluding the City of Rome), Spain and Gaul* (Cambridge, UK—New York: Cambridge University Press, 1993, $95) xxi and 385 pp. and 32 plates. Bibliographies. Indexed. LCN: 93-23947. ISBN: 0-521-44201-X.

This volume aims to collect all Jewish inscriptions from western Europe, apart from Rome, that can be dated before A.D. 700. The 192 inscriptions come from northern and central Italy, Campania, Venosa, southern Italy, Italy (uncertain provenance), Sicily and Malta, Sardinia, Spain, and Gaul. The entry for each inscription is arranged as follows: provenance, date, type, language; current or last known whereabouts; material description; authority for the text; text, with notes of different readings and restorations; translation; bibliography; and other comments. The two appendixes deal with inscriptions considered medieval (nos. 193-200) and inscriptions not considered to be Jewish (nos. 201-228). The second volume will concentrate on inscriptions from Rome. Noy is co-author (with W. Horbury) of *Jewish Inscriptions of Graeco-Roman Egypt* (1992).

J. F. OATES ET AL., *Checklist of Editions of Greek and Latin Papyri, Ostraca and Tablets,* Bulletin of the American Society of Papyrologists, Supplements 7 (4th ed.; Atlanta: Scholars Press, 1992, paper $29.95) viii and 94 pp. Bibliographies. LCN: 92-33810. ISBN: 1-55540-782-X.

Prepared in collaboration with R. S. Bagnall, W. H. Willis, and K. A. Worp, this volume provides bibliographic information for monographic volumes of Greek and Latin texts written on papyrus, parchment, ostraca, and wood tablets. The material appears under nine headings: papyri, ostraca and tablets, corpora, instrumenta, series, periodicals, information on publishers, editions of documentary papyri by year of publication, and proceedings of international congresses. An appendix lists other citations sometimes used for editions of papyri. The present edition [see *NTA* 30, p. 254] has been extensively revised and corrected as of August 1992.

G. S. OEGEMA, *Der Gesalbte und sein Volk. Untersuchungen zum Konzeptualisierungsprozess der messianischen Erwartungen von den Makkabäern bis Bar Koziba,* Schriften des Institutum Judaicum Delitzschianum 2 (Göttingen: Vandenhoeck & Ruprecht, 1994, DM 98) 351 pp., 3 tables. Bibliography. Indexed. ISBN: 3-525-54201-1.

The revised and expanded version of a doctoral dissertation directed by P. Schäfer and accepted in 1990 by the Institut für Judaistik of the Free University of Berlin, this volume defines, analyzes, and compares messianic texts from Maccabean times to the Bar Kokhba period. After defining a messiah as a priestly, royal, or other kind of figure who plays a liberating role in the end-time, it analyzes messianic expectations before the Maccabees, from Judas Maccabeus to Pompey, from Pompey to Titus, from Titus to Bar Kokhba, and after Bar Kokhba, respectively. The analysis focuses on particular texts from the various periods, including the Qumran writings, the OT Pseudepigrapha, and the NT. It concludes with hermeneutical reflections on the understanding of "messiah" in this period. Oegema contends that we cannot speak of a messianic "idea" in Judaism but we can trace the historical trajectory of messianic expectations.

B. Rehm (ed.), *Die Pseudoklementinen.* Band 2, *Rekognitionen in Rufins Übersetzung*, ed. G. Strecker, Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, Die Pseudoklementinen 2 (2nd ed.; Berlin: Akademie Verlag, 1994, DM 280) cxxi and 388 pp. Bibliography. ISBN: 3-05-001002-9.

The revised edition of the ps.-Clementine *Homilies* was described in *NTA* 37, p. 472. This volume presents a second, revised edition of the ps.-Clementine *Recognitions* first published in 1965. After an extensive survey and analysis of the manuscripts, it provides the relevant textual evidence (with critical apparatus) as preserved by Rufinus in Latin and by other ancient writers in Syriac (especially Bardesanes) and Greek. For the new edition Strecker has integrated the results of recent research either in the main text or in an appendix, reworked the list of abbreviations, and updated the bibliography. Strecker's two-volume concordance to the ps.-Clementine writings was described in *NTA* 34, p. 415; and 35, p. 271.

D. T. Runia, *Philo in Early Christian Literature. A Survey,* Compendia Rerum Iudaicarum ad Novum Testamentum, Section 3: Jewish Traditions in Early Christian Literature 3 (Assen: Van Gorcum, 1993; Minneapolis, MN: Fortress, $35) xv and 418 pp., 2 plates, fig. Bibliography. Indexed. LCN: 93-28601. ISBN: 90-232-2713-1 (VG), 0-8006-2828-4 (F).

Runia, author of *Philo of Alexandria and the* Timaeus *of Plato* (1986) and editor of *The Studia Philonica Annual,* here traces the process by which *Philo Judaeus/Alexandrinus* became *Philo Christianus.* After delineating the topic, stating the aim and purpose of the survey, and reviewing research, he considers the reception of Philo's works in the East up to ca. A.D. 400: the NT, the Apostolic Fathers, the Apologists, Alexandria before Clement, Clement of Alexandria, Origen, the Alexandrian tradition, Eusebius, and the Cappadocians and beyond. Then he moves on to authors of the West who wrote in Latin: beginnings, Ambrose of Milan, and other authors (Jerome, Augustine, etc.). Finally he offers general conclusions and pointers for further research. The appendix provides a complete list of all the direct references to Philo that have been located in the Church Fathers up to ca. A.D. 1000.

P. Schäfer and J. Dan (eds.), *Gershom Scholem's* Major Trends in Jewish Mysticism *50 Years After. Proceedings of the Sixth International Conference on the History of Jewish Mysticism* (Tübingen: Mohr-Siebeck, 1993, DM 178) iv and 336 pp. ISBN: 3-16-146143-6.

Prepared to commemorate the 50th anniversary of the publication of Scholem's *Major Trends in Jewish Mysticism* (1941), the fifteen papers in this volume appear under the following headings: opening lecture (by R. J. Z. Werblowsky), Merkavah mysticism and Jewish gnosticism (two, with two responses), Hasidism in medieval Germany (two), Abraham Abulafia and the prophetic Kabbalah (two), Hug Ha-ʿiyyun—the circle of contemplation (one), Zohar (two), Isaac Luria and the Safed school of the Kabbalah (two), Sabbatai Zevi and Jacob Frank (two), and Hasidism (one, with two responses). The papers most pertinent to the NT world are by I. Gruenwald on the nature and origins of Jewish mysticism (with a response by M. Fishbane), and P. Schäfer on Merkavah mysticism and magic (with a response by P. S. Alexander). The editors have provided an eleven-page introduction.

M. Schlüter, *Auf welche Weise wurde die Mishna geschrieben? Das Antwortschreiben des Rav Sherira Gaon,* Texts and Studies in Medieval and Early Modern Judaism 9 (Tübingen: Mohr-Siebeck, 1993, DM 198) x and 389 and 70* pp. Bibliography. Indexed. ISBN: 3-16-146064-2.

Presented as a *Habilitationsschrift* in 1990 to the Free University of Berlin, this volume investigates the letter written by Rav Sherira Gaon in A.D. 987 on the development of the Mishnah and related topics. After a 42-page general introduction (occasion, history of influence and research, literary character, etc.), it presents side-by-side German translations of the two recensions (B and Y) preserved in the Berlin MS Qu. 685 (Or. 160) and the *editio princeps* (Constantinople, 1566), respectively, along with textual and philological notes below. Then it takes up Sherira's views on how the Mishnah was written by means of a literary commentary on §§ 2-68 and 144. Both original texts are provided in facsimile at the back of the book.

P. Skehan, E. Ulrich, and J. E. Sanderson, *Qumran Cave 4.* Vol. 4, *Palaeo-Hebrew and Greek Biblical Manuscripts,* Discoveries in the Judaean Desert 9 (Oxford: Oxford University Press, Clarendon Press, 1992, $105) xiii and 250 pp. and 47 plates. Bibliographies. Indexed. ISBN: 0-19-826328-7.

This volume inaugurates the official, full publication of the approximately 127 biblical scrolls from Qumran Cave 4. After a seven-page general introduction and a seven-page essay by P. J. Parsons on the paleography and date of the Greek manuscripts, the volume presents introductions, transcriptions, and comments for six manuscripts written in the paleo-Hebrew script (4Q11, 12, 22, 45, 46, 101) that contain parts of Genesis, Exodus, Deuteronomy, and Job, as well as four Septuagint manuscripts (4Q119-122) that contain parts of Leviticus, Numbers, and Deuteronomy. It also includes editions of "parabiblical" manuscripts written in paleo-Hebrew (4Q123-125) and Greek (4Q126-127). Skehan was professor of Semitic languages at the Catholic University of America. Ulrich is professor of Hebrew Scriptures at the University of Notre Dame. Sanderson is assistant professor of OT at Princeton Theological Seminary.

A. Steudel, *Der Midrasch zur Eschatologie aus der Qumrangemeinde (4QMidrEschat$^{a.b}$). Materielle Rekonstruktion, Textbestand, Gattung und traditionsgeschichtliche Einordnung des durch 4Q174 ("Florilegium") und 4Q177 ("Catena A") repräsentierten Werkes aus den Qumranfunden,* Studies on the Texts of the Desert of Judah 13 (Leiden—New York—Cologne: Brill, 1994, 150 gld. or $85.75) xi and 235 pp., 2 plates, 2 folding plates. Bibliography. Indexed. ISBN: 90-04-09763-5.

The slightly revised version of a doctoral dissertation directed by H. Stegemann and presented in 1990 to the theological faculty at Göttingen, this volume first presents for both 4Q174 (previously known as "Florilegium") and 4Q177 (previously known as "Catena A") a discussion of previous research (edition, material description, state of research), a material reconstruction of the fragments, the text, a translation of the reconstructed text, and notes on the text and translation. Then it argues that 4Q174 and 177 are part of the same literary work ("Midrash on Eschatology") on the basis of the material reconstruction, the use of the "Davidic" Psalter and the structure, formal characteristics, the understanding of Scripture, terminology, etc. Finally it deals with the content, genre, and tradition-history of the work. Steudel concludes that the "Midrash on Eschatology" contained in 4Q174 and 177 was intended to stir up the flagging eschatological expectations of the Qumran community, and that it has thematic parallels with the early Pesharim and was composed in the first half of the 1st century B.C.

M. L. Stirewalt, *Studies in Ancient Greek Epistolography,* SBL Resources for Biblical Study 27 (Atlanta: Scholars Press, 1993, cloth $29.95, paper $19.95) viii and 87 pp. LCN: 93-32706. ISBN: 1-55540-908-3 (cloth), -909-1 (paper).

The four essays in this volume concern the uses and development of Greek letter-writing through the 2nd century A.D., forgery and Greek epistolography, the relation between the χρεία and the ἐπιστολή, and Greek terms for letter and letter-writing from Homer through the 2nd century A.D.

M. E. Stone (ed.), *Rock Inscriptions and Graffiti Project. Catalogue of Inscriptions.* Vol. 3, *Inscriptions 6001-8500,* SBL Resources for Biblical Study 31 (Atlanta: Scholars Press, 1994, cloth $29.95, paper $19.95) 248 pp. Indexed. LCN: 92-33418. ISBN: 1-55540-945-8 (cloth), -946-6 (paper).

The third volume in the catalogue of rock inscriptions and graffiti provides information about 2500 inscriptions and about the sites at which they were found in the Sinai, the Negev, Christian holy places, and the Judean Desert. The first two volumes covered nos. 1-3000 and

3001-6000, respectively. For most items in this volume (nos. 6001-8500) there is information about the site where they were found, their technique, condition, content, limitation, and access. Also included are a catalogue of sites, a key to locations, and various indexes to the three volumes (by date; content; location; content and place of dated inscriptions; and location, site, and content). L. Avital Kobayashi served as editorial assistant for the project.

H. STRUTWOLF, *Gnosis als System. Zur Rezeption der valentinianischen Gnosis bei Origenes,* Forschungen zur Kirchen- und Dogmengeschichte 56 (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 68) 405 pp. Bibliography. Indexed. ISBN: 3-525-55164-9.

The slightly revised version of a doctoral dissertation directed by A. M. Ritter and accepted in 1991 by the theological faculty of the Ruprecht-Karls-Universität in Heidelberg, this volume first presents the system of Valentinian gnosis according to the following outline: the trajectories of the pleroma teaching, the fall and the origin of the extra-pleromatic world, the creation of humankind and the teaching about the three natures, the Redeemer and his work, and eschatology. The presentation is based on tractates from Nag Hammadi (*Prayer of the Apostle Paul, Gospel of Truth, Letter to Rheginus/Treatise on the Resurrection, Tripartite Tracate, Gospel of Philip, First Apocalypse of James,* and *Valentinian Exposition*) and other ancient sources. Then it considers the reception of Valentinian gnosis by Origen under three headings: creation and fall, Christ as the Redeemer, and eschatology. Strutwolf concludes that Valentinian gnosis strongly influenced Origen not only in posing theological problems but also in resolving them.

S. TALMON, *Literary Studies in the Hebrew Bible. Form and Content. Collected Studies* (Jerusalem: Magnes Press, Hebrew University, 1993; Leiden: Brill, 61 gld. or $35) 318 pp., 3 figs., 4 charts. Indexed. ISBN: 90-04-09875-5.

The ten papers included in this collection concern the comparative method in biblical interpretation (1978), the "navel of the earth" and the comparative method (1977), biblical *rĕpāʾyîm* and Ugaritic *rpu/i(m)* (1983), whether a biblical national epic existed (1981), the presentation of synchroneity and simultaneity in biblical narrative (1978), polemics and apology in biblical historiography as seen in 2 Kgs 17:24-41 (1981), eschatology and history in biblical thought (1986), the concept of revelation in biblical times (1981), the desert motif in the Bible and in Qumran literature (1966), and "wisdom" in the book of Esther (1963). Talmon is professor emeritus of biblical studies at the Hebrew University in Jerusalem.

J. TATUM (ED.), *The Search for the Ancient Novel* (Baltimore, MD—London: Johns Hopkins University Press, 1994, cloth $65, paper $24.95) xiii and 463 pp., frontispiece. LCN: 93-13210. ISBN: 0-8018-4619-6 (cloth), -4621-8 (paper).

After an introduction by the editor on the search for the ancient novel, this volume presents twenty-four papers under eight headings: theorizing ancient fiction (two), remembering and revising (four), romance in its ancient landscape (two), romance at a critical distance (two), the real world (four), fictions sacred and profane (four), pursuing the idea of ancient fiction (three), and how antiquity read its novels (three). The papers most pertinent to NT studies include F. I. Zeitlin on gardens of desire in Longus' *Daphnis and Chloe;* D. Konstan on *Apollonius, King of Tyre* and the Greek novel; S. Saïd on the city in the Greek novel; B. Egger on women and marriage in the Greek novels; R. Merkelbach on novel and aretalogy; J. Perkins on the social world of *Acts of Peter;* S. A. Stephens on who read ancient novels; K. Dowden on the Roman audience of *The Golden Ass;* and E. Bowie on the readership of Greek novels in the ancient world. The papers were prepared for a conference held at Dartmouth College in 1989.

K. J. TORJESEN, *When Women Were Priests. Women's Leadership in the Early Church and the Scandal of Their Subordination in the Rise of Christianity* (San Francisco: HarperCollins, 1993, $22) x and 278 pp. Illustrated. Indexed. LCN: 91-58916. ISBN: 0-06-068297-3.

Torjesen, professor of women's studies and religion at Claremont Graduate School, seeks to show that women were leaders in the Jesus movement and in the early church, and to trace how women were marginalized and scapegoated as Christianity became the state religion. She treats women as preachers, pastors, prophets, and patrons; household management and women's authority; patronage and women's power; public women and private virtues; a woman's honor is her shame; when the church goes public; the penetrator and the penetrated; sin as a sexually communicable disease; and what if God had breasts. Torjesen concludes that Christian churches need to return to their own authentic heritage, reject the patriarchal norms of the Greco-Roman gender system, and restore women to equal partnership in the leadership of the church and participation in Christian life.

A. URBÁN, *Concordantia in epistulam ad Diognetum.* Vol. 1 of *Concordantia in Patres Apostolicos,* Alpha-Omega, Reihe A: Lexika, Indizes, Konkordanzen zur klassischen Philologie 135 (Hildesheim—Zurich—New York: Olms-Weidmann, 1993, DM 98) 212 pp. ISBN: 3-487-09726-5.

This concordance to *Letter to Diognetus* is based on H.-I. Marrou's revised and enlarged edition of the text (1965). It contains all the Greek words in Marrou's text, together with those in his critical apparatus, the words of the marginal Greek notes offered by the MSS F and h, and some critical notes from other editions. Each entry gives the word, the number of its occurrences, a grammatical analysis, an English translation, the uses of the word in their full contexts, and other pertinent information. The three appendixes concern word frequencies (arranged in a descending index), classical combinations of particles, and cognate words. The volume inaugurates a series of concordances to the Apostolic Fathers.

F. W. WALBANK, *The Hellenistic World* (rev. ed.; Cambridge, MA: Harvard University Press, 1993, paper $12.95) 288 pp., 8 plates, 4 maps, chart. Bibliography. Indexed. LCN: 93-12964. ISBN: 0-674-38726-0.

The revised edition of the work described in *NTA* 27, p. 237, this treatment of the Hellenistic world takes account of political events, social systems, the *mores* of people under Greek rule, developments in literature and science, and religious movements. It gives particular attention to the 3rd and 2nd centuries B.C. Walbank is emeritus professor, University of Liverpool, and fellow of the British Academy.

F. WILLIAMS, *The Panarion of Epiphanius of Salamis. Books II and III (Sects 47-80,* De Fide*),* Nag Hammadi and Manichaean Studies 36 (Leiden—New York—Cologne: Brill, 1994, 350 gld. or $200) xviii and 677 pp. Bibliography. Indexed. ISBN: 90-04-09898-4.

The first volume in this project was described in *NTA* 32, pp. 399-400. This volume presents translations (with brief notes below) for Books II and III of Epiphanius' *Panarion* along with the appendix usually called *De fide.* The translations are based on the edition by K. Holl and H. Lietzmann (1928, 1933) as updated by J. Dummer (1980, 1985). The groups whose views are explained and refuted by Epiphanius include the Encratites, Phrygians or Montanists, Quartodecimans, Melchizedekians, Bardesianists, Sabellians, Manichaeans, Marcellians, and Collyridians. The topics treated include the Trinity, the person of Christ, the Holy Spirit, penance, marriage, celibacy, and the calendar. Williams is professor of religious studies at the University of Texas at El Paso.

Woman's Power, Man's Game. Essays on Classical Antiquity in Honor of Joy K. King, ed. M. DeForest (Wauconda, IL: Bolchazy-Carducci, 1993, paper $35) xix and 428 pp., frontispiece. Bibliography. Indexed. LCN: 93-17713. ISBN: 0-86516-258-1.

The twenty-one articles in this volume honoring Professor King of the University of Colorado are by E. J. Ament on aspects of androgyny in classical Greece; B. Zweig on the only women who give birth to men—a gynocentric, crosscultural view of women in ancient Sparta; K. Passman on re(de)fining woman—language and power in the Homeric hymn to Demeter; J. R. Pinault on women, fat, and fertility—Hippocratic theorizing and treatment; J. Solomon on the wandering womb of Delos; J. O'Brien on Hera as the nurse of monsters;

DeForest on Clytemnestra's breast and the evil eye; P. A. Marquardt on Penelope as weaver of words; R. Minadeo on a hero's wife; L. Hatzichronoglou on Euripides' Medea as woman or fiend; K. R. Walters on women and power in classical Athens; K. McNamee on Propertius, poetry, and love; B. H. Fineberg on the dark ladies of Tibullan elegy ("from a sure foot to faltering meters"); B. Hill on whence the witches in Horace, *Satire* 1.8; E. E. Batinski on Julia in Lucan's tripartite vision of the dead republic; B. K. Gold on the lady as patron in ancient and Renaissance literature; J. de Luce on metamorphosis, silence, and power; J. P. Hallett on Martial's Sulpicia and Propertius' Cynthia; G. L. Irby-Massie on women in ancient science; H. E. Barnes on images of Iphigenia; and E. A. Holtze on sirens and their song. Also included are a photograph of the honoree, a fifteen-page preface by the editor, a *tabula gratulatoria,* and a ten-page general bibliography.

ADDITIONAL BOOKS RECEIVED

P. Abadie, *Le livre des Chroniques,* Cahiers Evangile 87 (Paris: Cerf, 1994, paper 30 F) 68 pp. Bibliography. ISSN: 0222-9714.

A. Alessi, *Filosofia della religione,* Biblioteca di scienze religiose 93 (Rome: LAS, 1991, paper 30,000 L) 335 pp. Bibliography. Indexed. ISBN: 88-213-0217-2.

T. K. Bylund, *"Frukta icke, allenast tro." Ebba Boström och Samariterhemmet, 1882–1902,* Bibliotheca Theologiae Practicae 52 (Stockholm: Almqvist & Wiksell, 1994, paper) 320 pp. Illustrated. Bibliography. Indexed. ISBN: 91-22-01606-6.

G. H. Clark, *An Introduction to Christian Philosophy* (2nd ed.; Jefferson, MD: Trinity Foundation, 1993, paper $8.95) v and 136 pp. Indexed. ISBN: 0-940931-38-9.

A. de Vogüé, *To Love Fasting. The Monastic Experience,* trans. J. B. Hasbrouck (Petersham, MA: Saint Bede's Publications, 1994, paper $9.95) v and 137 pp. Indexed. LCN: 93-44765. ISBN: 0-932506-87-9.

T. J. Gorringe, *Capital and the Kingdom. Theological Ethics and Economic Order* (Maryknoll, NY: Orbis, 1994, paper $18.95; London: SPCK) xii and 200 pp. Indexed. LCN: 93-41999. ISBN: 0-88344-944-7 (O), 0-281-04773-1 (SPCK).

H. Hagelia, *Numbering the Stars. A Phraseological Analysis of Genesis 15,* Coniectanea Biblica, Old Testament Series 39 (Stockholm: Almqvist & Wiksell, 1994, paper) viii and 252 pp. Bibliography. Indexed. ISBN: 91-22-01591-4.

B. Harbert, *Lent with the Fathers,* Oscott Series 8 (Dublin: Veritas, 1994, paper £6.95) 131 pp. ISBN: 1-85390-202-0.

M. Holmberg, *Narrative, Transcendence & Meaning. An essay on the question about the meaning of life,* Studia Philosophiae Religionis 16 (Uppsala: Uppsala University, 1994, paper) 141 pp. Bibliography. ISBN: 91-22-01595-7. Distributed by Almqvist & Wiksell International, Stockholm.

B. Kristerson, *Stig Larssons idé- och romanvärld,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 4 (Uppsala: Uppsala University, 1994, paper) 184 pp. Bibliography. Indexed. ISBN: 91-554-3269-7. Distributed by Almqvist & Wiksell International, Stockholm.

J. P. MACKEY, *Power and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1994, $54.95) x and 241 pp. Bibliography. Indexed. LCN: 93-8053. ISBN: 0-521-41595-0.

A. NORDGREN, *Evolutionary Thinking. An Analysis of Rationality, Morality and Religion from an Evolutionary Perspective,* Studia Philosophiae Religionis 17 (Uppsala: Uppsala University, 1994, paper) 244 pp. Bibliography. ISBN: 91-22-01615-5. Distributed by Almqvist & Wiksell International, Stockholm.

J. SVENSSON, *Towns and Toponyms in the Old Testament with Special Emphasis on Joshua 14–21,* Coniectanea Biblica, Old Testament Series 38 (Stockholm: Almqvist & Wiksell, 1994, paper) 156 pp., 2 folding maps. Bibliography. ISBN: 91-22-01581-7.

G. VOGLER (ED.), *Wegscheiden der Reformation. Alternatives Denken vom 16. bis zum 18. Jahrhundert* (Weimar: Verlag Hermann Böhlaus Nachfolger, 1994, DM 139) 553 pp. Indexed. ISBN: 3-7400-0832-6.

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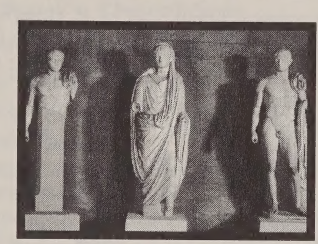

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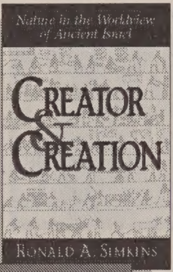

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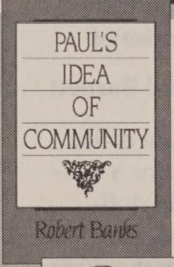

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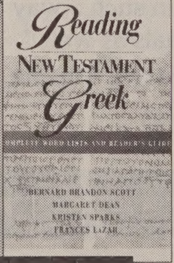

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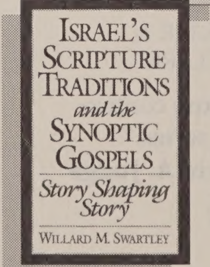

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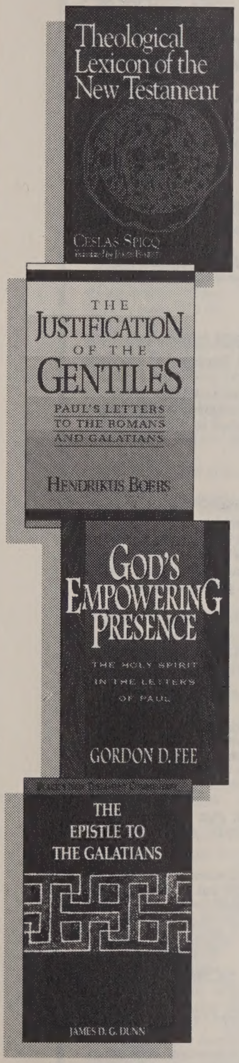
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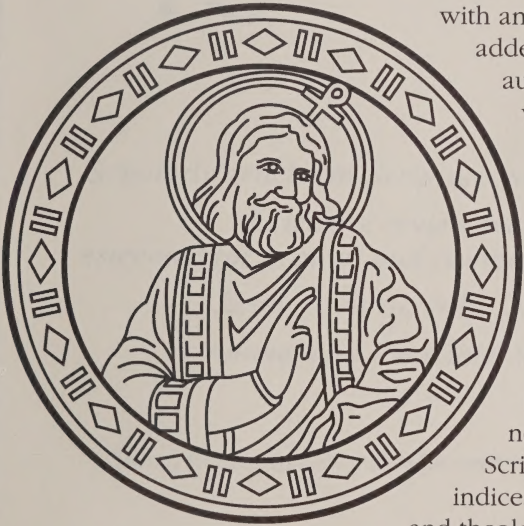

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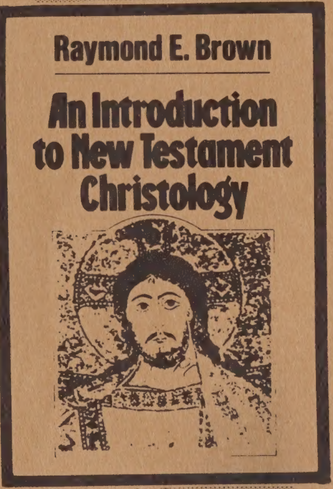

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